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# Zion's Landmark

PUBLISHED SEMI-MONTHLY

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WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

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VOL. LXXXVIII

NOVEMBER 15, 1954

No. 1

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## PROVERBS

### Chapter VI

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My son, keep thy father's commandment, and forsake not the law of thy mother:

Bind them continually upon thine heart, and tie them about thy neck.

When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee.

For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life:

To keep thee from the evil woman, from the flattery of the tongue of a strange woman.

Lust not after her beauty in thine heart; neither let her take thee with her eyelids.

For by means of a whorish woman a man is brought to a piece of bread: and the adulteress will hunt for the precious life.

Can a man take fire in his bosom, and his clothes not be burned?

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## EDITOR

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

## ASSOCIATE EDITOR

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

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# ZION'S LANDMARK

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## *Devoted to the Cause of Jesus Christ*

### POEM

Dear Elder Adams:

Inclosed is a little poem that came to my mind one morning while doing the dishes. I wrote it down and strange to say I was humming it to the tune of Amazing Grace. I feel too unworthy to compare anything I might write to so precious a hymn, but that is just the way it came to me. If it's worth space, you may put it in the Landmark, otherwise just toss it in the waste basket.

1. My prayer to Thee, is Lord to see  
The wisdoms of Thy ways;  
This flesh is weak, but yet I seek  
Thy mercy all my days.
2. I long to be, the choice of Thee,  
The apple of thine eye,  
And trust to Thee, to care for me  
And save me when I die.
3. Sometimes I feel, Thou art so real,  
I neither fear nor fret  
I want to be, alone with Thee  
And all the world forget.
4. 'Tis then I fly, to mountains high  
And feast on heavenly manna;  
My heart's so light, the world's so bright  
My song is; "Blest Hosanna."
5. Then comes a cloud, a mystery shroud,  
My God seems from me hidden;  
I feel so lost, and tempest tossed,  
I fear I've failed His biddin'.
6. But then I see, the work for me,  
The potion Thou hast given,  
To do Thy will, and tarry still  
Ere I can enter Heaven.
7. I hope and trust, and know I must  
From this old world be severed;  
But by Thy grace, I'll hold the pace  
Till in Thy throne I'm weathered.
8. Through every test, His way is best;  
He bars the enemy's onslaught,  
He calls His own then leads them home  
By ways they understand not.
9. 'Tis thus with all whom He did call,  
I trust I'm in that number  
That hears His voice when calling forth  
The souls of them that slumber.
10. O Brethren dear, the end draws near,  
But God is sure and steadfast;

He makes the choice, we hear  
His voice,  
And follow, for the repast.

An humble but hopeful sister,  
Mrs. Flora Booher  
R. F. D. 1  
Shirleysburg, Pa.

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**HELPLESS,  
DEPENDENT ON THE LORD**

Dear Brother Adams,

I am still meditating upon the wonderful meeting at Willow Springs last Sunday. It was wonderful to me, as I feel that I was blessed to taste, in a small measure, the glorious doctrine and love of Jesus Christ. It seemed that what was said came to me and I could feel my troubles and worries being lifted from me. I felt that I was blessed to rejoice in the Spirit. It is seldom with me like that. I am seldom blessed to feel this way. As you know the scriptures say "Be instant in season, out of season." When it is over, it seems like a rain has passed over. When it begins, it seems like a rain is falling, and it floods our souls with love, joy and happiness. Brother Adams, I can't write this like I want to or even as I feel, but for some reason I desire and have had a mind to write you since yesterday.

I feel that I was blessed last night to taste and feel the goodness and precious love of Jesus. I realize I'm helpless, dependent upon the Lord, from whom come all our blessings. Of late these wonderful words have come to me, "Praise God from whom all blessings flow." Yes, dear Brother, this

is what I want to do, but I can't do this in a Spiritual manner without the blessings of Jesus Christ. Yes, I want to sing praises unto Him, to talk about Him and declare His name beyond and above all things. Yes, I want to talk of one who is surely the King of kings, one who is eternal, everlasting, almighty, enduring, one who knows our needs and supplies us with them. The one who is rich in His blessings, He created Heaven and earth, and the fulness thereof. Isn't this a great power? Do you know of anyone who can do this? He is able to give, and He is able to take. He is able to raise us up and cast us down. "For the way of man is not in himself." How true this is. I'm glad that I am not my own keeper. Where would I be today if I were? I am made to feel that where ever I go, whatever I do and whatever I be, it will be by the grace of God, as the writer said, "If I should die and go to hell, His righteous law approves it well." If I have a daily prayer, it is, O Lord, teach and show me the way of life that spiritual life, the strait and narrow way, teach me to talk in a way pleasing unto God and to walk in a Holy and Godly manner, that I may be blessed when it pleases Him, and enable me to taste a little of His love. I pray that He will teach us and enable us to love one another more and more, keep peace among us all, and enable us to assemble together and worship Him and unite our voices together in singing praises unto His Holy and Great name. Keep us humble, submissive, and obedient, and with

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patience wait on His goodness and mercy.

Yes, I hope that I have been made to love the Old Baptists. No man can have this love unless it be taught of God, "No man cometh unto The Father, but by me". I sincerely hope I have been sent and have this love in my poor soul. I realize that man can not teach it to me. I get so low at times I have to hope for a hope. Have you ever had this feeling: Then again, I feel so lifted up and full of love for everyone. I feel that I was lifted from all the worldly things last night. Yes, God moves in a mysterious way; His wonders to perform; and I want to say and declare that His will shall be done. There is nothing you, I, nor anyone else can do to add to it or take from it. If it is not asking too much, please, when you kneel down to pray, remember this poor boy. I feel unworthy to beg of such a great and glorious God.

I hope that I am your brother in Christ Jesus.

Thomas Whitley  
Box 191  
Wendell N. C.

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**"COMFORT YE, COMFORT YE  
MY PEOPLE"**

"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." Isaiah 40:1, 2.

"Greater love hath no man than this, that a man lay down his life for his friends." St. John 15:13.

Dear Brother Adams and All the Faithful in Christ Jesus:

If the Lord gives me liberty and understanding, I would like to say just a few things in connection with the portion of scripture given above. I realize that I am poor, sinful, weak, and unlearned and very ignorant, and that unless the Lord blesses me, I will not be able to say anything to the comfort of God's humble poor.

"Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shalt be found liars unto thee; and thou shalt tread upon their high places." Duet. 33:29.

"Behold the Lord's hand is not shortened that it cannot save: Neither His ear heavy that it cannot hear. And He saw that there was no man and wondered that there was no intercessor; therefore His arm brought salvation unto him; and His righteousness it sustained him." Isaiah 59:1, 16. "And she shall bring forth a son, and thou shalt call His name Jesus, for He shall save His people from their sins." Matthew 1:21. "And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and He shall send them a Saviour and a great one, and He shall deliver them." Isaiah 19:20.

"For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and

they shall be to me a people: And they shall not teach every man his neighbour and every man his brother, saying, Know the Lord: for all shall know me from the least to the greatest." Hebrews 8:10, 11.

The Lord is not slack concerning His promise, and all that He has promised He has fulfilled. The Lord so loved the world that He sent His only begotten Son into this sinful world to redeem His people from under the law and from their sins. The Saviour of sinners came not to destroy the law but to fulfil the law, and He fulfilled the law to a jot and tittle, and in His death and sufferings He redeemed and saved His people from their sins. Just a little while before the Blessed Saviour left His disciples, He told them that if He went not away the Comforter would not come, but if He went away the Father would send the Comforter, and He would take the things of the Saviour and show them unto you. So when we are blessed with His Spirit and our deaf ears have been unstopped, our blinded eyes opened and have been given an understanding heart, then we can sit down in Heavenly places with Christ Jesus and rejoice in a Saviour's love. Yes, God is love and seeketh such to worship Him as do worship Him in Spirit and in truth, having no confidence in the flesh.

"I will praise the name of God with a song and will magnify Him with thanksgiving. But I am poor and sorrowful, let thy salvation, O God, set me up on high. The humble shall see this, and be glad: and your heart shall live that seek God. For the Lord heareth the poor and

despiseth not His prisoners. Let the Heaven and earth praise Him, the seas, and everything that moveth therein. For God will save Zion and will build the cities of Judah: that they may dwell there, and have it in possession. The seed also of His servants shall inherit it: and they that love His name shall dwell therein." Psalms 69:30, 29, 32-36. "The Lord has appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee." Jeremiah 31:3. "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. Our God whom we desire to serve is not only a God of love, but also a God of mercy, and we have been blessed with mercy all the days of our unprofitable lives and are made to go from day to day begging for a continuation of His loving kindness and mercy. "I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant: for with my staff I passed over this Jordan: and now I am become two bands." Gen. 32:10. "And He said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee: and will be gracious to whom I will be gracious, and will show mercy on whom I will shew mercy." Exodus 33:19. "He hath not dealt with us after our sins, nor rewarded us according to our iniquities. For as the Heaven is high above the earth, so great is His mercy toward them that fear Him. As far as the east

is from the west. so far hath He removed our transgressions from us. As a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust." Psalms 103:10-12, 14.

"How can we forbear to love a God,

Who is so good and kind?

Surely He is worthy to be loved,  
By me and all mankind."

After that we have been down in the belly of hell, down to Jonah's college and learned to pay that which we vowed, salvation is of the Lord and Him only, and had our deaf ears unstopped, our blinded eyes opened, and given a heart to understand, had our feet taken out of the mire and clay and placed on the rock, had a new song placed in our mouths, even praise to our God, and our goings established by the Lord and given a sweet hope in Christ Jesus, why, O! why, would we leave this way and as sheep go astray? We learn that the beloved Apostle Paul was speaking truly when he said, "When I would do good, evil is present with me." "For the good that I would I do not: but the evil which I would not do, 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."

My Dear Friends, our Dear Saviour loved and died for these bodies of ours, as He did our souls, but I Cor. 15:50-54 says: "Now this I say, Brethren, that flesh and blood cannot inherit the kingdom of God: neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a

moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible, then shall be brought to pass the saying that is written, Death is swallowed up in victory." As long as we stay here, the devil will try to lead us astray, and at times we through the sin in the flesh, may do or say things that we feel we ought not to have done or said, but just remember what the Lord told the devil in regard to dear old faithful Job: "Behold, he is in thine hand; but save his life." Job 2:6. And you can rest assured that he will never be allowed to destroy the life of one of those little ones, for whom our Dear Saviour shed His precious blood. But I believe that after we have been given a hope in Christ, then because of the sins we commit, we will be beaten with many stripes which is at the present grievous, but they work for our good for we through afflictions learn obedience, and if we are not beaten with stripes, then are we bastards and not sons.

Dear Friends, that precious hope that has been given us in Christ Jesus is so dear and precious that we would not give it up for all this world, and all things therein, but alas, at times it becomes so faint, it seems to be almost gone, and we like John, have to be shown those things again. After John baptized the Son of God and heard the voice from Heaven saying, "This is my Beloved Son, in whom I am well

pleased," does it seem that he could have had any doubts? Yet after he was cast into prison he sent his disciples to Christ to know if He was the one that should come or do we look for another? "Then Jesus answering 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 who-soever shall not be offended in me." Math. 11:4-6.

Our Dear Saviour laid down His life for His friends, and just before He was betrayed, He and His disciples went to the mount of olives. He told His disciples to pray, but each time He came back to them, He found them asleep He withdrew about a stone's cast, and **KNEELED** down and prayed, "Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. And there appeared an angel unto Him from Heaven, strengthening Him. And being in agony He prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground." Luke 22:42, 43. Read John 17 for balance of the Lord's prayer. You Bible readers probably remember reading that the Saviour purchased the field for the pearls that were in the field, and that when He comes again He will gather up His Jewels, note the change from pearls to Jewels.

For the cause of that change go with me if you please to Revelations 7:13, 14, "And one of the Elders answered saying unto me, what are

these which are arrayed in white robes? And whence came they. And I said unto him, Sir, thou knowest, and he said to me, These are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb."

Here we see by an eye of faith those Jewels that the Father gave the Son in the covenant of election before the foundation of the world began, and as many as the Saviour of sinners gave His life for. They now have on their wedding garments, dressed up in that seamless coat that none can dress in until Jesus puts it on. Dear Friends, I don't feel worthy to call you Brothers and Sisters, but may I call you Friends? I would like to say in my concluding remarks, may God grant that we may press on toward the mark for the prize of the high calling of God in Christ Jesus, "looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Hebrews 12:2. "Likewise the Spirit also helped our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." Romans 8:26. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Math. 7:13, 14. May you Faithful Soldiers be enabled to

fight on; it will not be long till you will receive that sweet summons, "Child, it's enough, your Father calls come home." "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." Thessalonians 4:16, 17. O! says one if I could but know that I was in that number I would be satisfied.

Yes, my friends, but we are not to live by sight neither by bread alone, but by every word that proceedeth out of the mouth of God. Now, we see in part and know in part, see through a glass darkly; but then that which is in part will be done away with, and we will see Him for ourselves and not for another, see Him as He is, be like Him and be satisfied.

Please remember me in prayer, for I feel to need the prayers of all of God's humble poor.

Yours in need of God's rich mercy,

Mack K. Alford  
R.F.D. 4  
Nichols, S. C.

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### EXPERIENCE

Dear Brother and Sister Adams:

I am fearful of writing you for my heart is hard and my thoughts wicked. "Oh wretched man that I am!" The faith of the children of God I feel to be without for I feel that His mercies are gone for ever and that He has forgotten to be

gracious. "Restore unto me the joys of thy salvation" is my desire. I fear and am made to wonder so much of my time have I ever known the joys of His salvation? Oh! is there anyone like me? Can there be anyone as vile and sinful as this poor worm of the dust? I don't feel that there is.

Brother Adams, I am enclosing the experience of my precious sister in nature and I hope in Christ for publication in the Landmark if you see fit.

I desire an interest in your prayers, for I feel that you are righteous and they availeth much. Remember me and mine.

In hope,  
Barbara Carraway  
R. F. D. 2, Box 340  
Goldsboro, N. C.

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Dearest Sisters and Brethren:

This morning, if my mind does not deceive me, I am impressed to write you of the wonderful things my God has done for this sinner's soul. The first of my realizing I had a hope was four years ago. For three or four years before this time, I felt to be searching for something I couldn't find. If I were home, what I sought seemed to be at the home of my precious parents. Yet, when I was there that feeling was still with me; feeling that what I was seeking was elsewhere! During one of these seasons of searching, I was at home and had much to do, but I couldn't put my mind to any of them. I took my Bible and opened it and the first scripture to come before me was "Blessed are they who hunger and thirst after righteousness, for they shall

be filled." I felt to rejoice for an instant, but for a short time only. I went to Church fairly often, sometimes getting some relief momentarily, but then the burden would return more heavily than ever. My sins became clearer and clearer in my mind and I hated them more and more, yet I continued to commit them, it seemed with every breath. During this time one of my two children was ill continually, and I felt that through her, God was punishing me because of my sins. And even when I saw her suffer, the sins I committed were innumerable.

During this time my precious Mother united with the Church. When I heard the news my tears flowed with joy for her and sorrow for my sinful soul. For I knew of her love for God's people, and I felt to have no friend on earth nor one in Heaven. I thought her baptism was the most beautiful sight my eyes had ever beheld and she was so happy, and I so miserable. Then the desire was given me (if I'm not deceived) to go down into the liquid grave. But the time had not yet come. At times the burden seemed to be almost gone, and I could participate in things of the world but there was no satisfaction in them, as there once had been. At this time my beloved Daddy was also burdened heavily. Also an aunt of mine, Sister Eva Mills united with the Church. My father and I sat beside each other during the service at Church that day, and both had to hold on to the seat to keep from going to the alter. I, fearing that God had never dealt with me, but

I had this great desire to go. When we returned home, Daddy said that if his mind led him in the afternoon as of then, he was going to ask for a home and that I had might as well take my clothes too. Tears of bitterness flowed when I told him I couldn't. When he asked for a home I will never forget what he said, "I come with neither tools nor timber." "If you ask for more, I don't have it." Another precious brother received a home then too but my burden seemed heavier than ever. Later in the year a sister of mine received a home with the Old Baptists. When I again was not blessed to go, and I felt that surely I must die and in this awful state, my soul would be doomed to hell and justly so. Then my troubles really began. I was conceived with out third child and wasn't well at all throughout the pregnancy period. When my time came for delivery, I was in a critical condition. After four days of suffering during labor, those who knew the circumstances thought I would surely die, but when I was conscious enough to know anything, one part of me begged for them to kill me and get me out of my suffering, but the other was not afraid of what was to come, for I could still remember the voice that spoke to me before our second child came, saying, "Yea though I walk through the valley and the shadow of death I will fear no evil, for Thou art with me." There was to be an operation performed after the arrival of our son, and one week later it was performed. I had no fears even though my darling companion did.

When I awoke from the anesthetic

I was repeating the twenty-third Psalm and there was a sweetness and joy that I had never known before. Even though my body was wracked with pain my mind was (I hope) praising God, and I felt to be filled with the Holy Ghost. I wanted to hear the words of that precious old Psalm, so I asked my Mother to say them, but I couldn't stop saying them too. I felt her tears on my face as she said them, and I felt to be bathing in His Glory. I cannot tell all that went on in my mind that afternoon, but I felt to love my precious husband with that Spiritual love which was even greater than the natural love, and I was given a hope that he would be brought to the knowledge of the truth. I still have that hope. I have heard Brother Pate say that the half has never been told, and I am sure he is right, for if I have ever paid tithes, I paid them the next three days after the operation. I felt then that I too was embraced in the covenant with Abraham, Isaac, and Jacob. But there was yet more punishment for me. In October my second child was taken ill, and I wasn't able to find her trouble nor could the doctors. She was in hospitals for two weeks and when she was at home again, he didn't know any more about her trouble than when she left. I feel it was to show me how helpless I was and how great was the Holy Physician.

In another instance, to show me how God foreknew and foreordained all things, I went to visit a sister who lives in Wilson. About noon I realized one of the children had a high temperature; so immediately

I prepared to leave and take her to the doctor on my way home. When I started to dress the baby I found he too had temperature. So I took them to the doctor (whom I believe God had dealt with) and started home. Just outside of town, the car sputtered and stopped. I sent one of the children up a lane for help. When I looked around at the baby, his eyes were all rolled back. I called and shook him but he did not respond. I took him out of the car and was shaking him and calling for help when who should come along but the doctor whom I had just seen. He told me the child was not dying but was seized with a convulsion. He administered to the child and took me to my father's home. He wanted the child to have a certain kind of medicine and when he looked in his bag, he had only one tablet. He remarked that he wondered why he was saving that one. Before I realized it I told him that he was saving it for me. that he couldn't have given it to any one else. I was surer about predestination in that hour than I had ever been before. This occurred in March. First Saturday in April, my uncle, Clarence Carraway, and his son, Paul, and Uncle Tucker Mills united with the Church but again my heart was hardened and I could not go. The following week Sister Betty Gray West and I joked and commented on joining the Church, each trying to hide our troubles from the other. But on second Saturday night during services in my Father's home, she was received into full fellowship of the Church. Only God in Heaven knows my troubles for the next few hours.

I tried to beg for a sign from God that I might be more sure of His dealings with me if indeed He ever had. At last if I am not deceived, it came. For I felt three waves of joy flow through my body. Three and yet they were as one and I felt to know the Father, Son, and Holy Spirit. Then I saw Betty Gray standing beside the water and when she looked at me I threw off a black cloak and went to her. Then my eyes closed in sleep. Even though I felt my unworthiness more than ever and carried the weight of the world on my shoulders, I felt that that was the only way of relief. When I awoke I was in doubt as to what had transpired on the night before, and I was again begging for a token. It was pouring down rain and continued most of the day. I tried to pray that if this desire was Spiritual that the sun would shine. When we got on the car in my Mother's yard, it was still pouring rain, but when we turned into the highway the sun shone brightly. When services began at the water's edge they sang, "Father, I stretch my hand to Thee, No other help I know," I could not wait any longer. I was received and baptized and when I came out of the water I felt as light as a feather and to me everything was praising God. Oh! how precious is the God who gave a hope to so sinful a creature as I, who gave me hope in those fleeting moments of joy that His Son washed my sins away on the cross of Calvary and intercedes for me that the Father might see His children as perfect.

Believing that if once He has loved so sinful a creature as I that

nothing can pluck me out of His hand, I remain a sinner begging for mercy and desiring the prayers of all God's people.

Mrs. Benny Williams  
46 G. W. H. P.  
Goldsboro, N. C.

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**"FOR THE WAY OF MAN IS NOT  
IN HIMSELF."**

Dear Brother Langdon,

I have thought of you so much lately, and I feel unworthy to even write to one whom I hold so dear and in high esteem; for I believe and feel that you are a dear child of God. If I could only see just a small measure of the goodness in myself that I see in my brethren, I feel that I would be lifted up, at least to some extent, but it seems that I just can't see or feel any of it in myself. I feel to be one that has deceived the dearest people in the world to me, the "Old Baptists" I feel at times that I can't ever face them again and am made to feel and to think that if I could leave and go some place, I could get out of my cast down and burdened feelings. It seems at times of late, that these words have come to my mind, "For the way of man is not in himself." How true is this Dear Brother. We are helpless creatures, dependent creatures looking unto God, whence cometh all our help, all our needs all our blessings. Where would this poor sinner be today if I were my own keeper. There is no telling, probably on a chain gang or enclosed by prison bars. I feel at times to be so vile and full of sin, that, there is where I should be. I know that I am nothing, but what I am, it is by the

"Grace of God." Speaking of being helpless, there are so many today who do not stop to think how helpless and how near nothing they can do or know. I fully realize that everything that we are, the clothes we wear, the shelter that covers us at night, are all given to us by our Lord and Master, Jesus Christ. I say OUR Lord and Master Brother Langdon, but I do not know that He is mine, I only hope for a hope. Have you ever been this way? I am only 22 years old, just beginning, as far as I know, to travel life's unevened journey, and it is my daily prayer, (if I have a prayer) that if it be in accord with the will of God, to direct my stumbling feet and to enable me to walk in a way that would be pleasing to Him and not man, that He might uphold me by His wondrous and great power through dangers seen and unseen, that He would give me a mind to speak of good things and nothing else. To refrain from the vain and evil things of life, for we are tempted on every hand. Yes, I want to "Praise God from whom all blessings flow," but I realize I can't, I know I am helpless, despondent, and a beggar. "For the way of man is not in himself." Brother Langdon, I hope I have the right interpretation on this, I never want to say or even think anything that would hurt anyone. I believe that you understand a few of the things I have written herein. I feel the need of the prayers of those I feel and hope I love so dearly. I am still burdened most of my time, but I still don't know what to do.

I hope that I am your brother in

Christ Jesus,  
Thoma R. Whitley  
118 S. East Street  
Raleigh, N. C.

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#### RESOLUTIONS OF RESPECT FOR SISTER ALDONIE LEE

The Lord has seen fit to remove by death Sister Aldonie Lee. She united with Hickory Grove Church on Saturday before the second Sunday in August, 1948, and was baptized the following Sunday by her pastor, Elder L. A. Johnson. She was a faithful member, always filling her seat unless providentially hindered. We wish to say to her children, you have our deepest sympathy.

First, that we bow in humble submission to God who doeth all things well.

Second, that a copy of these resolutions be sent to Zion's Landmark, a copy to the family, and one spread on our Church record.

Done by order of conference Saturday before the second Sunday in September, 1954.

Committee:

E. S. Blackmond, Moderator

E. A. Lee, Clerk

Eldridge McLamb

Luttie McLamb

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#### RESOLUTIONS OF RESPECT

We, the Church at Tarboro, bow in humble submission to our God in the death of Sister Annie B. Leggett. We feel that it was God's will to call her, and we trust that she is at rest with Him. We feel that she took her suffering with patience, and was reconciled to the Lord's will.

Sister Leggett was born June 9th, 1892 and died August 26th, 1954, making her stay on earth 62 years. She joined Tarboro Church September 6th, 1952 by letter of dismission from William's Church. She was faithful in filling her seat when she was able to do so, and to know her was to love her.

Therefore, we, the Church at Tarboro resolve:

1st. That our deepest sympathy be extended to the family in their bereavement, believing that our loss is her eternal gain.

2nd. That her husband and family may be reconciled to the dispensation of the will of the Lord.

3rd. That three copies of these resolutions be made and, one sent to the family, one recorded in our Church records, and one sent to Zion's Landmark for publication.

Done by order of the Church in conference at our September meeting.

Elder Joseph D. Fly, Moderator

John H. Coker, Clerk

## Zion's Landmark

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

Editor

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

Associate Editor

ELDER R. W. GURGANUS  
Jacksonville, N. C.

WILSON, N. C. NOV. 15, 1954

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VOL. LXXXVIII No. 1

### "ALL THINGS WORK TOGETHER FOR GOOD TO THEM THAT LOVE GOD"

When Joseph put Simeon in prison and demanded that his brothers bring Benjamin before they could get any more corn, Jacob said, "All these things are against me." "Me have ye bereaved of my children. Joseph is not. And Simeon is not, and ye will take Benjamin away: all these things are against me. And he said, My son shall not go down with you; for his brother is dead, and he is left alone; if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave." Gen. 42:36-38. What grief and sorrow he must have endured! Through all of this distress, Jacob could not see the hand of God until he saw the wagons which Joseph sent to carry him to Egypt, "And they told him all the words of Joseph, which he had said unto them; and when he saw the wagons which Joseph had

sent to carry him, the Spirit of Jacob revived: And Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die." Gen. 45:27, 28. How true are the words of David, "For His anger endureth but a moment; in His favor is life: weeping may endure for a night, but joy cometh in the morning." Psalms 30:5.

Job, like Jacob, endured great sorrow and affliction, both in body and soul. He is recorded in Holy writ as being "a perfect and upright man, one that feared God and escheweth evil?" Job 1:8. And there was born unto him seven sons and three daughters, His substance also was seven thousand sheep and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household: so that this man was the greatest of all the men of the east." Job. 1:2,3. Inasmuch as it pleased the Lord to bless Job with an abundance of this world's goods. it was also in His providence to take it all away. Job said, "The Lord gave and the Lord hath taken away." Not only this, but Job was afflicted with sore boils from the sole of his foot unto his crown. The day of adversity is now experienced in the life of Job, which will cause one to consider. Solomon said, "In the day of prosperity be joyful but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him." Eccl. 7:14.

May it be observed that while Job suffered the loss of all his earthly substance, yet the Lord was pleased to restore unto him double.

"So the Lord blessed the latter end of Job, more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen and a thousand she asses. He had also seven sons and three daughters." Job 42:12, 13. Inasmuch as the Lord was pleased to restore to Job double the amount of his earthly substance, We are reminded of the words of the Prophet, which was written for the comfort of God's humble poor, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably unto Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." Isaiah 40:1, 2.

When the Saviour is pleased to hide His smiling face from those who have "Tasted that the Lord is gracious," they grope in darkness, and they are unable to see the hand of God in their affliction. Their hope becomes dim, all of which is because they are unable to find Him. How hard it is under such trials to grasp the true meaning of what Paul said, "And we know that all things work together for good to them that love God, to them who are the called according to His purpose." Rom. 8:28.

Paul speaks of the afflictions of God's people as being light. They are heavy, but light in comparison with the weight of Glory. He said, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." A sufficient amount of money, when put to usury, will yield enough dividends to sup-

ply the body with the necessities of life. In a Spiritual sense the same is true when the Lord sends affliction. It "worketh for us a far more exceeding and eternal weight of glory." Tribulation which is in the appointment of God, is a valuable asset for those that are in Christ Jesus, "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.

T. F. Adams

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#### LUCY BALDIN HASKIN

Whereas it has pleased Almighty God to remove by death from our midst sister Lucy Baldin Haskin. We feel it behooves us, the Eno Primitive Baptist Church in Durham County near Durham, North Carolina, to write this notice, giving some account of this very much esteemed and noble christian lady.

Sister Haskin was born in the year of 1858, the daughter of Washington Baldin and wife. At the age of 17 years, she was married to Archie Perkins who died by drowning about the year 1879. She was married again in 1880 to Charles Haskin who also preceeded her to the grave in 1902. Her only surviving children are Mollie Rogers and Charles Haskin, both of Durham, N. C.

It is understood that sister Haskin received a hope in Jesus, the only Saviour of poor sinners, in the eighteenth year of her life. She united with the above said Church in 1876, and she was blessed to live a faithful member of Eno Church until death claimed her on June 21st., 1953, after a long confinement to her home at 1104 Lynchburg St., Durham, N. C.

Sister Haskin was the last living colored member of her Church, and the Church regrets very much that it was not aware that sister Haskin was a member of its body, which we attribute to the fact that her name for some reason was never transferred to the more recent Church record. However, the present members remember very well that this sister attended the Church services until her old age and afflictions prevented her coming. We are told that sister Haskin was well versed in the scriptures and a very, very spiritually minded person. She was always ready to give a reason

for her hope of Heaven and Immortal glory, ever contending for the fact that salvation of poor undeserving sinners was by the unmerited favor of God, thereby showing forth that "salvation is of the Lord," and that He (God), and God alone deserves all the praise.

Sister Haskin's funeral service was conducted in Eno Church's meeting house by Elder A. L. Cooper (colored) who called upon the pastor, (the writer of this notice) to take part with him, in the presence of a large concourse of people, who had gathered with her loved ones, to pay tribute of respect to this very wonderful woman and the surviving family. Also showing the high regard and esteem in which she was held, many spoke of her christian life and the affectionate consideration she had ever given her neighbors and friends.

Eno Church wishes to express their sympathy to the family, and again to say that we regret that we did not know of sister Haskin's being a member so that we might have visited with her in her old and declining age. However, we feel that the loss of this great and noble character is her gain. And we would that the God of mercy be pleased to reconcile each and every one to His will. "The Lord giveth and the Lord taketh away, blessed be the name of the Lord."

Approved by the Church while in conference November 28th, 1953.

F. W. Rhodes, Sr., Moderator  
C. M. Mayhew, C. Clerk

**RESOLUTIONS OF RESPECT**

Our Heavenly Father has seen fit to call our much loved Sister Martha Coats to her eternal home where we feel that her Spirit will ever bask in the sunshine of His love. Sister Coats was born April 28, 1880 and departed this life August 15, 1954, making her stay on earth 74 years, 4 months, and 15 days.

She united with the Church at Fellowship Saturday before the 1st Sunday in October, 1927, and was baptized on Sunday following.

She loved the Church devotedly and always attended unless providentially hindered.

She had been in failing health several years, and she was a patient at Duke hospital when her husband, Brother Claude Coats, died January 6, 1954, having had a major operation. She never swallowed anything (water nor food) for sometime before her operation until her death, being fed through a tube in her stomach. Not once did I hear comment or complaint, but she greeted everyone with a smile.

She leaves to mourn her loss three daughters, Miss Alice Coats, Mrs. Dwight King, Mrs. Jack Honeycutt; sons-in-laws, and three grand-daughters besides a host of sorrowing friends. There-

fore be it resolved:

1st. That, we, the Church at Fellowship, bow in humble submission to the will of Almighty God, who doeth His will in the armies of Heaven and among the inhabitants of men.

2nd. That our earnest desire is that God will reconcile her loved ones and enable them to follow the pathway of their parents, ever looking unto Jesus, the Author and Finisher of our faith.

3rd. That a copy of these resolutions be put on our records, one sent to the family, and one to Zion's Landmark for publication.

Committee  
James C. Langdon  
Mayme Langdon  
Elder Shepard Langdon Mod.  
James C. Langdon, Clerk

**JOHN O. SUMMERLIN**

Brother John Oscar Summerlin of 808 Burch Avenue, Durham, N. C., was born July 3, 1887, and died January 5, 1954. He was born in Johnston County, N. C. and was the son of Bryant Summerlin and Lou Woodard Summerlin. He grew up to manhood while living in the aforesaid county, and was first married to Miss Lilly Watson, who died in 1922. To this union were born two children, Vis: Lester Summerlin of Augusta, Ga., and Mrs. Ear! Starling of Durham, N. C.

He later married Miss Zelma Hargis of Durham, N. C. who survives. Also surviving are four brothers, D. L. Summerlin of Elmonte, Cal., Luby Summerlin of Princeton, N. C., Lewis Summerlin of Henderson, N. C. and Charlie Summerlin of Raleigh, N. C. two sisters, Mrs. Effie Coston and Mrs. Lula Nichols both of Goldsboro, N. C., and seven grandchildren.

Brother Summerlin first joined the Primitive Baptist Church at Cross Roads in the Black Creek association, and later moved his membership with the Durham Church in Durham, N. C. and still later he became a member of Mt. Lebanon Baptist Church in Durham County where he lived the remainder of his days.

Brother Summerlin was a firm believer in the doctrine of election and predestination, and rejoiced when he heard the truth preached. He would often express his doubt and fear that he was one of the chosen ones for whom Jesus died, but did still cling to the hope of eternal life. He was afflicted sorely for many years, but we who are left feel that death cured all his ills and that he will arise when the Lord comes again to take His loved ones home to ever be with Him, in the world where sorrow and pain will be known no more, and where those with the likeness of our Lord shall forever be satisfied.

We miss him very much as he faithfully attended his church services, and we

know that his wife, sister Summerlin, misses him the more. However, we hope that the God of all grace will remember her and all others that were near and dear to him, and that He will reconcile them to their loss.

His funeral service was conducted at Hall-Wynne Funeral Chapel in Durham by Elders L. P. Martin, N. D. Teasley and his unworthy pastor, the writer of this notice, after which his body was taken to Mt. Lebanon Church cemetery and there laid to rest to await the resurrection morning, the day for which all other days were made, and the Day in which, "there will be no setting sun", "in the Land where we will never grow old."

This notice is written as per the request of Mt. Lebanon Church to be published in Zion's Landmark.

Humbly Submitted,  
Frederick W. Rhodes, Sr.

#### RESOLUTION OF RESPECT OF SISTER ALICE M. BLAYLOCK

Sister Alice M. Blaylock was born in 1882 and passed away June 25, 1954, making her stay on earth a little over 72 years.

Sister Blaylock joined the church at Flat River the July meeting in 1902, and was a faithful member the remainder of her life.

We, the members of Flat River Church loved her, but God loved her more, and took her away from the toils cares of this unfriendly world.

Therefore, be it resolved:

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

2. That the Church at Flat River extend its heart-felt sympathy to the family.

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

Done by the order of Flat River Church in conference, Saturday, July 24, 1954.

Elder L. P. Martin, Moderator  
R. B. Hawkins, Church Clerk

#### CONTRIBUTION FOR INDIGENTS

I. J. Horton, Walstonburg, N. C. \$ 2.00  
Mrs. E. D. Hill, Durham, N. C. .50

R. A. Roebuck, Robersonville, N.C. .50  
Elder J. P. Tingle  
Grantsboro, N. C. 1.50  
Mrs. Annie H. Benson,  
Fayetteville, N. C. 1.00  
Mrs. C. T. Braswell, Moberly,  
Missouri 10.00  
Mrs. J. R. Prilliman, Callaway,  
Virginia 1.50  
Mrs. Fannie Padrick,  
Wilmington, N. C. 5.00  
Mrs. W. L. Wood,  
Greensboro, N. C. .50  
H. E. Lee, Greensboro, N. C. .50  
Claud Williams, Oakboro, N.C. .50  
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Elder A. B. Barham,  
Burlington, N. C. .50  
R. J. Yopp, Sr., Jacksonville, N.C. 1.00  
Mrs. Audry Jordan, Raleigh, N.C. .50  
Mrs. J. B. Hathaway  
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J. E. Parrish, Benson, N. C. .50  
Elder H. E. Mann, Zebulon, N. C. .50  
Elder George W. Ruston, Dutton,  
Ontario, Canada 5.00  
J. S. Phillips, Christiansburg,  
Virginia 2.50  
Mrs. E. M. Morton,  
Jacksonville, N. C. 2.50  
Mrs. Bessie B. Denny, Winston-  
Salem, N. C. 5.00

DEC 9 1954

# Zion's Landmark

PUBLISHED SEMI-MONTHLY

-- AT --

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

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VOL. LXXXVIII

DECEMBER 1, 1954

No. 2

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## PROVERBS

### Chapter VI

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Can one go upon hot coals, and his feet not be burned?

So he that goeth in to his neighbour's wife; whosoever toucheth her shall not be innocent.

Men do not despise a thief, if he steals to satisfy his soul when he is hungry;

But if he is found, he shall restore sevenfold; he shall give all the substance of his house.

But whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul.

A wound and dishonour shall he get; and his reproach shall not be wiped away.

For jealousy is the rage of a man; therefore he will not spare in the day of vengeance.

He will not regard any ransom; neither will he rest content, though thou givest many gifts.

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## EDITOR

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

## ASSOCIATE EDITOR

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

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# ZION'S LANDMARK

## *Devoted to the Cause of Jesus Christ*

### A GOOD LETTER

My Dear and precious Brother:

I have just been reading some old letters I had put away for safe keeping, oh! so long, long ago; but they are just as sweet and precious to me now as they were ten and fifteen years ago. Some of them are from you, some from Robert and Will, and my children; and oh! as I read them, my heart overflowed with such joy and love, yes, sadness too, not that I would wish the dear ones back in this world of sorrows and troubles; but because they are not here, and I can't tell them how my heart overflowed with love in remembrance of them. But you, My Dear Brother, are here in this land of sin and sorrow, together with me, and while I was reading some of the precious letters your dear afflicted hands had penned to me in order that you might comfort me, the tears flowed down my cheeks, and oh! how unworthy and small I did feel, but my heart is filled with such love right now. It seems this old natural body can not hold such great love. It seems my heart will burst for right now I feel to love all God's creatures and especially God's dear people. What wondrous love is this, oh! my soul. God works in mysterious ways; His wonders to perform. He plants His footsteps upon the seas, and rides upon the storms. Oh! what a wonderful God our God is. I wish this poor lispering, stam-

mering tongue could praise Him as I ought. When we are down in deep distress, and sorrows seem to crush us, then it is that He comes with healing in His wings and speaks peace to our troubled souls. Oh! I wish I could write as I feel it, but I have not the gift of writing; I can't tell the great wonders of our mighty God as I feel it in my very heart and soul, but I am so glad that He has given it unto some that can tell such wonderful things of God our Saviour.

Dear Brother, I am sorry I said that I wondered if there were a God or not. I was condemned right away. Oh! Dear God, help thou mine unbelief, as David has said, "O Lord our Lord, how excellent is thy name in all the earth who hast set thy glory above the heavens, out of the mouth of babes and sucklings, hast thou ordained strength because of thine enemies that thou mightest still the enemy and the avenger?" Fourth verse, "What is man that thou art mindful of him and the son of man that thou visitest him."

One morning a year or so ago. I awoke with these words, I didn't know it was scripture; but these words were spoken so sweetly to me. The Lord is from everlasting to everlasting. I immediately got my Bible and searched until I found it, the joy and sweetness of it, I can't begin to tell; and to think that I, so vile a sinner, was so

blessed of my dear Lord and Saviour, Jesus Christ to be remembered in such a wonderful way. I know I am of myself not worthy of any of God's blessings. If this poor sinful being has any worthiness, it is by the Blessed Saviour. I have no worthiness of my own to plead; it has now been near forty-five years since I hope the dear Lord and Saviour gave me a sweet hope in Him. Sometimes (and often) I think I have no hope. I think I have been deceived in the whole matter, and oh! how miserable I am. I am made to go mourning and begging God for His great mercies. One Sunday morning a good while back, I was so cast down, I felt I had no friends and worst of all, the Dear Lord had forsaken me. I felt to be the poorest of the poor and the chief of sinners. I opened the Bible and began to read where the words were spoken by David, and as I read I thought, here was a great king, a man after God's own heart; if he felt as he had written, how much more a wretch like me must feel. The words I read seemed to be for me, as it fitted my case. He said, bow down thine ear, O Lord, hear me, for I am poor and needy, be merciful to me, O Lord, for I cry unto thee daily. Oh! I felt I could reach across time and grasp king David's hand and say blessed be the God, our Father, for He is your God and My God — God of our Lord and Saviour, Jesus Christ. I feel the dear Lord has blessed me with some meditation on His blessed word. How sweet and precious it is when we can have fellowship with God, but to my great sorrow I sel-

dom find it so with me. I am so like the poet, I am a stranger here below, and what I am 'tis hard to know. I am so vile, so prone to sin, I fear that I am not born again.

My precious brother, I hope I have not deceived you or anyone. If I have, I am deceived myself. May God have mercy on my soul. If I am one of His bought by His own precious blood, may He give you a prayer for me that He will lead me in the right way, for if I know my heart, it is I love righteousness and hate evil.

My heart-felt love to you and yours.

Your sister,

Lillie

(Mrs. O. N. Link)

(704 N. Main St.)

(Danville, Virginia)

This letter was submitted by brother C. C. Shreve, R. F. D. 4, Reidsville, N. C. who felt to share its rich contents with the readers of Zion's Landmark. The author, Sister Link, is his sister in the flesh.—Editor.

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**THE SCRIPTURE  
A GREAT COMFORT**

Dear Brother Adams:

I will try, the Lord being my helper, to write some of what I hope the Lord has done for me. I go the most of my time with a bowed head, saying inwardly, "Oh Lord, have mercy on me, a poor sinner." I feel to be a stranger here below, and what I am 'tis hard to know.

I'm a stranger to myself the most of my time, full of doubts and fears. It doesn't look like John would have doubted so much. It seems he was favored more than

the other disciples. He baptized our Blessed Lord and Saviour, but he got in prison and sent His disciples to Christ and wanted to know was He the Christ or should we look for another.

He didn't tell them to go back and show John something new, but the same things that he had felt, tasted, and handled. "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." That scripture has been a real comfort to me. The latter part of that scripture strikes me with more force than any other. I have been made to cry and still do, "Oh Lord, have mercy on me, a poor sinner." Most of my time I wonder if I know anything about Spiritual matters. I'm so full of doubts and fears. I feel so unworthy; it got on my mind one day that I should be thankful for what He has done for me; but He has to give me a thankful heart; I cannot produce such a one. I hope I have experienced that, when I have sat down to the table to eat. I try to ask Him to give me a thankful heart for the blessing before me, but the thought comes to me, very often, is this just a form or am I truly sincere?

Brother Adams, I feel the most of my time that I'm not worthy of the least of His blessings, such a sinner as I am. I remember one Saturday night (that was before I got married the second time); I lay down, didn't have a pain in my

body and everything was well with me. But when I awoke next morning, this scripture came to me with more power than words. "We have all come short of the glory and mercy of God." I was then by myself. I could not keep the tears from my eyes. I felt like I would never see the sun rise again. I made my funeral arrangements. I wanted Elder Cobb to preach my funeral, and members of Durham Church to be my pall bearers. With the tears flowing from my eyes so profusely, I did not want to get out on the street where people would see me like that. But I did finally get on the street and went to my sister's. She asked me what was the matter. It was some time before I could tell her. I didn't know it was scripture at that time; but she told me it was, and got her Bible and read it to me. We talked about an hour. Then I went back to the house.

Brother Adams, while going back up the street, it seemed like everything was praising God, even the birds didn't sound like they did before. Everything seemed different. If ever a poor sinner did praise God, I did then. I felt like everything was all right with me, but I didn't stay that way long. I feel like it is too wonderful for such a sinful thing as I am to claim a part of it. I used to have sweet meditations on the scriptures; but I don't have them as often as I once did. I feel at times that He is clean gone from me for ever.

I crave to have "the joys of thy salvation" return to me again, but I know I don't deserve it-such a vile sinner as I feel to be. I re-

member another time, something was wrong with my throat. My wife and I went to Rougemont to church one Saturday night. I do not remember what song they were singing, but she opened to it, and I couldn't raise my voice. (Brother Adams, I do love to sing the good old hymns.) I went to a doctor for treatment of my throat, but he couldn't find anything too wrong with it. The third time I went to him, he said one of the glands was slightly swollen, but that should not have anything to do with my voice or hinder me from singing. On the following Monday morning on my job I had a desire to try to pray. As soon as I could, I went to the bathroom and sat down with my head in my hands and tried to ask God to have mercy upon me. If my voice was gone, and I couldn't sing anymore, to reconcile me to it. I know everything is in His hands, and He created everything. I went back to my job in a few minutes my throat began to feel better. It kept improving, and now, thanks to His Holy name, I can sing the good old hymns as well as I ever did. A prayer is a sincere desire of the heart, and when God puts that desire in one's heart, he is going to pray. If I make no mistake, the scriptures speak of "groanings that can't be uttered." My wife asks me once in a while, what I am groaning about. Brother Adams, the Lord has blessed me with reasonable health, I don't know much about bodily affliction, but I do know if not deceived, about an afflicted mind, affliction of the soul or spirit. Christ said He is a man of sorrow

and acquainted with grief. I believe I am too, and I hope, for Christ's sake. Pray for me that I may earnestly contend for the faith that was once delivered unto the saints. If I am one, I'm the least among you. May the grace of our Lord and Saviour, Jesus Christ, abide with all the household of faith.

Humbly submitted in love by the very least brother if one at all,

Ira V. Temple  
418 Toby Street  
Durham, N. C.

---

### SALVATION BY GRACE

Elder T. F. Adams

Dear Brother in hope:

I want to write again on the greatest theme of all time — salvation by grace through Jesus Christ our Lord by the unchangeable, unalterable will of God from eternity.

I know, first of all, unless God enables me to write by His Spirit through Christ, this letter will not reach a responsive cord with the lovers of the truth. But there have been a few times in the past when He has spoken or written through me, I hope and trust, to the comfort and edification of His people, at least in some measure; and to His Name's praise, honor, and glory, which is the only thing that justifies my existence on earth, for my life, to me, has been and is a miserable failure in everything I've ever tried to do. I only seem to cross the way while I stumble from one mistake to another.

Rev. 5:1-5 "And I saw in the right hand of Him that sat on the throne a book written within and on the backside, sealed with sev-

en seals.

2. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3. And no man in Heaven, nor in earth, neither under the earth, was able to open the book neither to look thereon.

4. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5. And one of the elders saith unto me, Weep not: behold the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book and to loose the seven seals thereof."

I realize, in a faint measure, the task before me, but if I didn't feel I have been given some light on this subject, I would not dare attempt to write.

The book under consideration, to me, is the book containing things pertaining; to the knowledge of Spiritual things, which can only be made known to the ones in whom God has imparted Spiritual understanding. Man in nature's darkness, dead in trespasses and sins, Cannot understand Spiritual things. Romans 8:7 says, "Because the carnal (natural) mind is enmity against God; for it is not subject to the law of God, neither indeed can be."

Again we read I Cor. 2:14, "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."

These two scriptures are enough to show the helplessness of the

dead sinner without further comment on the subject. The natural man is helpless to understand, receive, or believe Spiritual things until made alive in Christ, as we humbly hope we have been.

Now Genesis 1:31 says, "And God saw everything that He had made, and behold it was very good. And the evening and the morning were the sixth day." Genesis 2:1-2, "Thus the Heavens and the earth were finished, and all the host of them. And on the seventh day, God ended His work which He had made; and He rested on the seventh day from all His work which He had made."

2 Peter 3:8 "But, beloved be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."

Now the thing I want to get before you is this: That for each 1,000 year period of time, there is a seal — a seal for each day, so to speak — and remember, there were only seven seals, not eight nor ten, but seven, (seven is often used in the scriptures to denote completeness) and according to the way men reckon time, we are now living in the 6,000th year of time or sixth day. And in each 1,000 year period the Lion of the tribe of Juda (Jesus) has been the one who has loosed the seals and given us understanding of Spiritual things. We see and understand through His eyesight and mind.

Here some may differ with me. If so, it is a friendly difference so far as I am concerned. I feel we are fast approaching the end of time, comparing the things point-

ing to the final day with what we see both in the Church and the world. To me it seems plain.

At the end of each 2,000 years, a great change has taken place in the past. At the end of the first 2,000, the flood came; at the end of the second 2,000, Christ came; and at that end of this 2,000 and a little way into the 7,000th year. I believe He will come the last time. For on the seventh day God ended His work and rested from all His labors. Though this was literally done, it seems to me a figure of what I've tried to set forth in this writing. Remember that book had just seven seals. So to me, sometime in the 7,000th year, period of time it will all be over. On the seventh day God ended His work and rested from all His labors.

Some say: "Things have not changed." II Peter 3:3,4 says, "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." I do not blame anyone to say things have not changed, for I wouldn't believe it either, if I could help it. But to me it is too plain to question.

Remember us when at the throne of grace you kneel.

Your brother in hope,

Layton Wingfield

R.F.D. 1

Ridgeway, Va.

### MY EXPERIENCE

My dear Brethren, Sisters and Friends:

If I am worthy to address you thus, I hope I am through Christ, who is our worthiness; but if it were not for hope, I would have failed long ago.

I was born in 1924, November 15th. I stayed with my Mother and Father nearly all my life and tried to help them all I could. I got married when I was very young, and I have never enjoyed life like most young girls do. I have had a desire to die much of my time. When I would go anywhere, I didn't want to be seen. Many times I would say I wish I could die and get out of this world. After my husband and I moved off to ourselves the first year, I was able to get my troubles off my mind to some extent, because I kept busy. One night Elder Gead came from church with Father to spent the night, and I went over there that night and spent the night. The next morning, Father tried to get me to help Elder Gead sing Amazing Grace, but I would not and tears came into my eyes. Elder Gead looked at me and said, I see deep down in your eyes that you will be a Primitive Baptist someday. I could not feel that would come true, for I felt to be so weak and sinful and so far from being good enough to be an Old Baptist! I gave the matter serious thought, but after that day it didn't stay on my mind anymore.

In the year 1944 my husband was called to the army, and it seemed to me I couldn't see him go; but I did, and after he left, my troubles came back again. I would think all

the time about dying; and everywhere I would go, I would think people would say, why don't you stay home. I would get so down hearted sometimes it didn't seem to me I could live. I got sick twice with my heart while he was gone, and I would think how happy I would be if the Lord would take me; but I did not feel that He wanted me. My husband went overseas and was there 14 months. He came back June 26, 1946. In 1947 Rachel, my first child was born, and I would go to bed every night and cry myself to sleep, for I just did not want to live. My husband would ask, "What is wrong?" and I would say, "nothing." Then in 1948 Steve was born. I kept getting worse all the time and I would often say to myself, when anybody else would die, why couldn't it have been me? I'm the one God should have taken. After Steve was about a year old; my troubles became greater. I occasionally went to the cemetery and sat down for awhile and would think, "How happy I would be if I could just be buried."

During this time on one afternoon, I cleaned the house well and asked my husband if he would stay with the children, because I wanted to go hunting. So I got him to fill the gun full of shells, and I walked and walked in the woods looking for a good place to kill myself. I was not thinking about hunting for anything, all I had on my mind was dying. While coming along the path I saw a little bird sitting on a limb just singing, and I thought why couldn't I sing instead of wanting to die? By seeing the bird singing that day, my mind changed, and I

came back to the house. My husband and the children acted like they were glad to see me, and then I was so glad I saw the bird and had come back to them. After that day I did not want to die so badly, but I still had the feeling that everybody was on the right side, and I was always on the wrong side. I decided I could improve the state of mind I was in by going to see some shows and different things of amusement so I started going to shows: I went three or four times; and it seemed to me everybody was looking right at me, and I would be so glad to get home. After I would to bed, I would just turn over and cry my pillow wet; but I wondered why I should be like that. I didn't go anymore for awhile but again tried going to the cemetery with no favorable results. Then I tried the drive-in shows with my husband and children, but would always feel badly after doing so and would promise myself I would never go again. But to satisfy my husband and children I continued to go, and my remorse of conscience was so great when I came home, that I could not sleep and would lie in my bed and weep. Next to the last time I went to the show, before we arrived, I was stricken with a severe pain in my neck. I told my husband I knew God had put that on me, however, a week later, I went again, but reluctantly, and again on our way home I became very nauseated and cold drops of perspiration rolled off my forehead and I was shaking as with a chill. After we retired that night I said to my husband, "Milton, when you get ready to go to the show, please

don't ask me to go," so I did not go anymore.

I felt so little and cold, but still I felt something I had never felt before. I stayed home about 2 or 3 months and didn't go any place. Preaching got on my mind, but I thought I just could not go to Church because I am nothing; yet I so wanted to go, but was ashamed to. However, I went one Sunday morning, but there was no service that day, so I came home and said to myself "I just am not going anymore." I thought it would leave my mind after that, but it did not. Again one Saturday morning the impression to go to Church was so strong! and it seemed I could hear someone preaching in my mind, so I got ready and went to Autrey's Creek Church and again they didn't have any service. So just before the next first Saturday and Sunday, I decided not to go to Church again. but that Saturday morning I got up and going to Church was the first thing on my mind. Milton asked me if I were going to Church. I told him no, so he went on to work since I would be home with the children. After he left, I felt more and more and more anxious to go and something seemed to tell me to go to Church. I kept looking at the clock. Finally at 10:30 I went for my husband to take care of our children. When I returned, I only had 10 minutes to get ready in; but I got there on time, and I enjoyed it; and loved everyone of the members and the Church too. I came home feeling better and was so glad I had had a mind to go; yet, I felt I wasn't worthy to be with them. I went about three more

first Saturdays and Sundays; and then on the first Sunday in February I offered to the Church and was received. I felt I was not fit to be there and could not tell much of my troubles to the Church when received. I was afraid because I didn't know whether or not they would receive me; but I hope I am thankful they did. I was baptized that Sunday afternoon, and I hope I have been living in the faith of Christ since that time.

My Father was a member at Autrey's Creek Church, and with all my heart, I believed he enjoyed the preaching and loved the Church and his brethren and sisters. He would always hold my children and hum the hymns we sing. It would often be "Amazing Grace, How sweet the sound." I thought it was the most beautiful hymn that I had ever heard. I read the Landmarks for him sometimes when Mother was not able to read them, and I would just have to stop every now and then; I was so overcome with tears. He would always say, "Ella, I see something in you;" but he would never say what he saw. I loved him very much and I miss him, oh, so badly. I hope some sweet day we will meet again. Father's name was James Edwards Owens. He was a sweet Father to me, and I always remember how good he was to me.

Brethren, no matter how long I live I will never forget what I hope God has done for me. I have walked in the yard, and cried many times at night, and say, "Lord, have mercy on me." I cry and beg for His sweet mercy right on. I can not write as I would like to;

but Brethren and Sisters, I hope I love you all.

I want to write just a little more to say I hope I am thankful to you dear people for receiving me and letting me live with you. I came into the door begging, and I want to keep on begging for your love and fellowship. If you do not love me, I do not wonder, but this poor sinner loves you all with what I hope is an everlasting love. I want to be at your feet at all times, begging for the mercy of God, because the Church does not need me; but I need the Church. I am a very poor writer, but Brethren and Sisters, I hope I am thankful that I have a hope, and that I have been made to believe there is a living "God." The word "God" causes me to have a feeling that no other word does. It seems when I hear the word "God," something just strikes me from the top of my head to the bottom of my feet.

When I get up in the morning and hear the hens and birds singing, and everything is green and pretty and praising "God," it seems that I can't thank Him enough; but He knows our feelings and our minds. When we are in the fields with hoes, plows, and tractors, and see the soil giving subsistence to the little plants and then think of **God** who made it all and gives sustenance or life to all, it makes our cups run over. My hymn book is a great pleasure to me, because when a hymn gets on my mind, I feel that I must sing it or try to sing it. Oftentimes after I retire at night, I get up and get my hymn book and sing a hymn that comes so forceably into my mind. I desire

the prayers of all of you. I am such an unworthy sinner.

Yours in a blessed hope,  
Mrs. Eloise Wainright  
R.F.D. 1  
Fountain, N. C.

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#### CHANGE OF ADDRESS

Dear Brother Adams:

I have been asked by our dear Sister Lula Hyman to write you a few lines of her change of address. She has moved to the old Confederate home in Fayetteville, N. C. She has lived alone for the past few years, and God has blessed her so much. I am sure you and other readers of the Landmark remember her. She has been a member of Tarboro Church for many years, and in her younger days did a lot to save the dear old building with God's help. She gave me some real old Landmarks and old papers which she wanted me to take care of. I was reading in an old paper clipping back in the twenties when our Church was deeply in debt and how with the grace of God, she and many others worked to get the debt paid. It was a debt when they were paving and curbing the streets around our Church.

Brother Adams, we had some faithful members in those days, but now I feel that we study the worldly things too much. Of course I know that God knows our hearts, and without Him we can do nothing. I have read some of the old Landmarks that Sister Hyman gave me and oh, what wonderful experience of some of the dear brethren. I feel that we are still having those experiences today, as when God starts the work in a poor sinner's

heart, there's no end until it's finished.

Brother Adams, I would appreciate your publishing the address of Sister Hyman and also if there is anyone who would wish to write her it would be highly appreciated. She is very old, and letters mean a lot to her.

Her address is:

Mrs. Lula Overton Hyman  
Daughters of Confederate Soldier's Home

Fayetteville, North Carolina

Hope you all have a nice Christmas.

Your brother in Christ I hope,  
John H. Coker  
602 Sorey Avenue  
Tarboro, N. C.

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**S. A. WALKER**

Dear Elder Adams:

Enclosed you will find an obituary notice which Sister Beadie Meads handed to me to forward to the Landmark for publication.

W. E. Turner

Our carnal nature rebels the loss of our very meek and humble brother, S. A. Walker, who entered suddenly into the rest that remaineth to the children of God, on June 15, 1954, but we hope to rejoice in the Spirit that his name is written in the Lamb's book of life.

He became concerned regarding his state as a sinner before God in early life, then the things of eternity were his chief delight, and his greatest desire was to go home to those whom God had enlightened and given a better understanding of a hope in God as Paul quoted in his epistle to the Ephesian brethren, Eph. 1:18, "The eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints." So in meekness of heart he was received into fellowship at Peach Tree Primitive Baptist Church, Nash County, 1914, and became a dutiful member and clerk of the church for a period of years. He moved to Elizabeth City, N. C. in 1950 where he joined our little flock by letter here at Flatly Creek. He graciously served us until death. He was of a quiet retiring disposition and spoke but little of this period of his experience, but his sober inclination and faithful-

ness in every need to his Church proved his love for God and for the church, and the revealing of the Spirit of wisdom and knowledge of God to save poor sinners. He loved the assembling of God's children, and his countenance bespoke what words failed to utter. He was born of the late Jane and William G. Walker, February 6, 1883, and his body was laid to rest on June 17 in Spring Hope, Nash County, to await the resurrection of the just and the unjust, with Elder A. B. Ayers beautifully officiating; speaking comforting words to the bereaved and assisted by Elder John Williams. When we look upon those whom we feel are resting in the Paradise of God, we feel to say, "Blessed is the memory of the just." St. John, the Divine, the Revelator said, "And I heard a voice from Heaven saying unto me, Write, blessed are the dead which die in the Lord, from henceforth yea saith the Spirit that they may rest from their labours and their works do follow them.

May the grace of our Lord Jesus Christ be with the bereaved.

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**RESOLUTION OF RESPECT FOR  
ELDER L. A. JOHNSON**

We are called upon with sad hearts to record the death of our beloved pastor, Elder L. A. Johnson. Elder Johnson served as our pastor at Hickory Grove Church 42 years. He was ever striving for peace and unity among his Churches and the Lord's people everywhere, always expressing the desire to speak something of comfort to God's little children. Brethren from far and near would often go to him for advice. He did not do much traveling, and during all these years he did not try to bring anything new among us. He was a most patient and forbearing person. His life was an example of the fruit of the Spirit.

Therefore be it Resolved:

First, that we the members of Hickory Grove Church wish to extend to the family our heart-felt sympathy in their sad hour in the loss of a precious father. Everything was done that loving hands could do, but the time had come for the Lord to call him Home.

Second, that a copy be sent to Zion's Landmark, a copy to the family, and a copy spread on our Church record.

Done by order of the Church in conference Saturday before the second Sunday in September, 1954,

Committee:

E. G. Blackmond, Moderator

Committee.

Eldridge McLamb

Luttie McLamb

E. O. Lee, Clerk

## Zion's Landmark

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

Editor

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

Associate Editor

ELDER R. W. GURGANUS  
Jacksonville, N. C.

WILSON, N. C.                      DEC. 1, 1954

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### JESUS IS THE CHIEF PREACHER

Brother D. B. Thomas of Ringgold, Louisanna, has requested my views on John 3:2, John 3:5, 7, John 4:14, John 7:38, 39.

John 3:3 are the words of Jesus in answer to what Nicodemus had previously said to him. This chapter begins by saying "There was a man of the Pharisees named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto Him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." John 3:1, 2. "Jesus ly, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." John 3:3. The words of Jesus were confusing to Nicodemus, as they are to all the wise and prudent of this world. answered and said unto him, Verily 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. 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. "Nicodemus saith unto Him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit." John 3:5, 6. An external belief in Jesus Christ emanates from the carnal mind, for we find recorded, "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Rom. 10:10. When Jesus said, "Except a man be born of water and of the Spirit," natural water was not under consideration, which can never cleanse the soul from filthiness. The water of life is that which purifies. He spake by the mouth of the Prophet and said, "Then will I sprinkle clean water upon you and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. 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." Ezekiel 36:25, 26. Inasmuch as the man has been given a new heart and a new Spirit, and then sprinkled with clean water, can it not be properly said

that "Except a man be born of water and of the Spirit he cannot enter into the Kingdom of God?" The first birth emanates from a corruptible seed; the second birth from an incorruptible, by the word of God. Peter said, "Being born again, not of corruptible seed, but of incorruptible, by the word of God. Peter said, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." I Peter 1:23.

John 4:14 reads thus: "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." The above are the words of Jesus to a woman of Samaria, who came to Jacob's well to draw water.

Let it be remembered, that Jesus said, "The words that I speak unto you, they are Spirit, and they are life." John 6:63. It is further recorded, "The officers answered, Never man spake like this man." John 7:46. To me His teaching to this woman was leading her from law to gospel or from darkness to light. It is said in Holy writ. "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. Jesus is the chief preacher. He often referred to the Prophets of old, and it appears that His teaching was fulfilling the prophecy of Isaiah, as the Samaritan woman was in darkness. "That thou mayest say to the prisoners Go forth; to them that are in darkness, shew yourselves, they shall feed in the ways, and

their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them; for He that hath mercy on them shall lead them, even by the springs of water shall He guide them. And I will make all of my mountains a way, and my highways shall be exalted." Isaiah 49:9, 10, 11.

"Jesus saith unto her, Go, call thy husband come hither. The woman answered and said, I have no husband. Jesus said unto her Thou hast well said, I have no husband: For thou hast had five husbands; and he whom thou now hast is not thy husband; in that saidest thou truly." John 4:16, 17, 18. The woman's answer to Jesus is proof that she is waking up to see that He is more than an ordinary man. She said, "Sir, I perceive that thou art a Prophet. Our fathers worshipped in this mountain; and ye say, that in 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 Father. Ye worship ye know not what: we know what we worship: For salvation is of the Jews. But the hour cometh, and now is, when the true worshipper shall worship the Father in Spirit and in truth: For the Father seeketh such to worship Him. God is a Spirit: and they that worship Him must worship Him in Spirit and in truth." The woman saith unto Him, I know that Messiah cometh, which is called Christ: when He is come, He will tell us all things. Jesus saith unto her, I that speak unto thee am He. John

4:19-26. She has now found the Messiah which she had been looking for. Darkness has now turned to light. The true light now appears. "The people which sat in darkness saw great light: and to them which sat in the region and shadow of death, light is sprang up." Matt. 4:16. The woman then left her water pot and went her way into the city, and saith to the men, come, see a man, which told me all things that ever I did: is not this the Christ." John 4:28, 29. She has now come to the end of the law. "For Christ is the end of the law for righteousness to every one that believeth." Rom. 10:4. "Ye are become dead to the law by the body of Christ: that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruits unto God." Rom. 7:4. What further need has God's humble poor for a "water pot" when they have a well of water within, springing up into everlasting life? The poet said:

"We need not go abroad for  
joys,  
We have a feast at home."

John 7:38, 39, "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)" These are the words of Jesus, in which the believer is embraced, "He that believeth on me." This belief is not predicated on the work of the creature. Jesus said, "It is the work of God that ye be-

lieve on Him who He hath sent." With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." When life is implanted, which is manifested by the light that shines out of the hearts of God's people, it is evidence that belief is already planted in the heart. The well of water is springing up, but the flowing out from the belly in abundance was after His crucifixion, resurrection, and ascension. For He said, "Our of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given)." The Holy Ghost descended on the day of Pentecost, and a greater manifestation of God's love and power was seen and felt by those who were overshadowed by the Spirit of truth. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from Heaven as a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:1-4. The water now begins to flow, the deep and hidden mysteries which Jesus taught them under the law is now revealed by the Holy Ghost, which was promised by the Saviour before His crucifixion, "Howbeit when He, the Spirit of truth is come, He will guide you into all truth." John 16:13. The words of the Prophets, which were

concealed in the law, were now beginning to open up or to be revealed more and more to their understanding after His crucifixion, resurrection, and ascension. They were now drawing water out of the wells of salvation, which was prophesied by the Prophet Isaiah. "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." Isaiah 12:3-6. When the souls of those who have been redeemed from the earth, and the love of God is shed abroad in their hearts by the Holy Ghost, they will extoll the worthy name of Jesus and exalt his name above every name. David said, "Be thou exalted, Lord, in thine own strength: so will we sing and praise thy power." Psalms 21:13. Is not all of this singing, shouting, praising, and rejoicing in fulfillment of what Jesus said, "He that believeth on me, as the scriptures hath said, out of his belly shall flow rivers of living water?"

T. F. Adams

**RESOLUTION OF RESPECT FOR  
SISTER ESENEATH AMBROSE**

Whereas it has pleased our Heavenly Father in His infinite wisdom to remove from our midst by death our dearly beloved and highly esteemed Sister Eseneath Ambrose on July 24th, 1954.

Sister Ambrose united with the Primitive Baptist Church at Concord in Washington County, N. C., on Saturday before the fourth Sunday in September, 1909 and was baptized by Elder J. I. Am-

brose. She was a faithful member until death always filling her seat unless hindered by some providential cause.

Therefore, be it resolved first, that we desire to bow in humble submission to our Heavenly Father who doeth all things well.

Resolved second, that we extend to the bereaved family our Heart-felt sympathy in their sad hours feeling that our loss is her eternal gain.

Resolved third that a copy of these resolutions be spread on our Church record, a copy sent to the bereaved family, and a copy sent to Zion's Landmark for publication.

Done by order of the church in conference on Saturday before the fourth Sunday in August, 1954.

Elder J. L. Ross, Moderator  
J. A. Furlough, Church Clerk

Written by Noah L. Ambrose, Assistant Church Clerk.

**IN MEMORY OF  
MY DEAR MOTHER,  
MRS. PERMELIA MIZE**

Dearest Mother you have left us,  
In this world of sin and woe,  
But I hope by His sweet mercies,  
We may meet on Heaven's shore.

I'll never forget the kind words you've  
spoken,  
All through the many years,  
But now, my poor heart is broken,  
And I can not hide my many tears.

God saw fit to take you from us,  
From this world of toil and pain,  
Where you'll no more have to suffer,  
But with your God forever reign.

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

When we were sick or in trouble,  
You always lent a helping hand,  
But now you've gone to join that number,  
In that bright and happy land.

O' Dear Mother, you have left us,  
But in our hearts you still live on,  
We'll always have a sweet memory of  
you,  
Since your dear face from us is gone.

Dearest Mother, I know you loved us,  
For many times you've told us so,  
But God saw best to take you from us,  
From this world of pain and woe.

And now your body is sweetly resting.  
Down in the grave so very low,  
And no trouble, toil, or danger,  
Your poor soul will ever know.

You are with your Dear Redeemer,  
He'll watch o'er you where there is no  
night,  
And I know that you'll be cared for,  
For He does all things well and right.

Now may we walk in your precious  
footsteps,  
While in this world we stay,  
A better road we could not travel,  
For you walked the strait and narrow  
way.

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

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

Sleep on, sleep on my precious Mother,  
While your soul's in paradise,  
Then you'll be fashioned like the Dear  
Saviour,  
When God shall bid you to arise.

Written by her broken  
hearted daughter,  
Mrs. Lillia Turner  
R. F. D. No. 2, Box 138  
Stuart, Virginia

#### RESOLUTION OF RESPECT FOR SISTER THENIE ALLEN

Whereas it has pleased our Heavenly  
Father to remove from us our beloved  
Sister Thenie Allen, born January 18,  
1886, and died June 13, 1954 at nine o'-  
clock. She was married to Mr. Mill Al-  
len on March 9, 1902.

Sister Allen was a devoted and faith-  
ful member of Corinth Church for many  
years and remained true to the faith un-  
til death. She was a true Christian moth-  
er and wife. Surviving her are her faith-  
ful husband and children, who honored  
and loved her, and will continue to fol-  
low her examples.

Sister Allen has fought a good fight.  
She has finished her course, she has kept  
the faith and to her is given a crown of  
righteousness, which the Lord, the right-  
eous judge, shall give unto all that love

His appearing.

May we extend our sympathy to her  
family and ask God to bless and com-  
fort them. It is our loss, but it is her  
eternal gain. Wherefore, may we bow in  
humble submission to God the Father,  
and the Son, and say not our will, but  
Thy will be done.

It was a pleasure to serve as Sister  
Allen's pastor for many years, and we  
hope to meet her some day around the  
Throne of God.

Resolved that a copy of these resolu-  
tions be recorded on the Church book,  
and that one be sent to the family, and  
one for publication in "The Old Faith  
Contender", and "Zion's Landmark."

Ordered to be written by Corinth  
Church in conference on Saturday before  
the first Sunday in July, 1954. Read and  
approved in the August meeting, 1954.

#### Committee

Lester E. Lee  
K. Belle Lee  
Sister Francis Hines  
Lester E. Lee, Moderator  
Sister Ida Beasley, C. C.

#### NOTICE

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

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

#### ANGIER UNION

The next session of the Angier Union  
is appointed to be held with the Church  
at Angier in Harnett County in the town  
of Angier, N. C., fifth Sunday and Sat-  
urday before in January, 1955. Elder T.  
F. Adams was chosen to preach the in-  
troduutory sermon and Elder Shepard  
Langdon, 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.

C 286.4

McRae

# Zion's Landmark

PUBLISHED SEMI-MONTHLY

-- AT --

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXVIII

DECEMBER 15, 1954

No 3

## PROVERBS

### CHAPTER VII.

My son, keep my words, and lay up my commandments with thee:  
Keep my commandments, and live; and my law as the apple of  
thine eye.

Bind them upon thy fingers, write them upon the table of thine  
heart.

Say unto wisdom, Thou art my sister; and call understanding thy  
kinswoman:

That they may keep thee from the strange woman, from the strang-  
er which flattereth with her words.

For at the window of my house I looked through my casement,  
And beheld among the simple ones, I discerned among the youths,  
a young man void of understanding,

Passing through the street near her corner; and he went the way  
to her house,

In the twilight, in the evening, in the black and dark night:  
And, behold, there met him a woman with the attire of a harlot,  
and subtile of heart.

## EDITOR

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

## ASSOCIATE EDITOR

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

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Carolina, Under Act of March, 1867.

# ZION'S LANDMARK

## *Devoted to the Cause of Jesus Christ*

### **THE GREAT SPECKLED BIRD**

What a wonderful thought I am  
thinking,  
Concerning a Great Speckled Bird.  
You remember her name is record-  
ed,  
In the pages of God's Holy word.

All the other birds flock around her,  
And she is despised by the squad,  
For the Great Speckled Bird of the  
Bible,  
Represents you the great Church of  
God.

Desiring to lower her standard,  
They watch every move that she  
makes,  
How they long to find fault with  
her teaching,  
But really they find no mistakes.

She is spreading her wings for a  
journey,  
That she is going to take by and  
by  
When the great tribulation is over,  
She will meet her dear Lord in the  
sky.

I am glad I have learned of her  
teaching,  
Yes, I'm glad that my name's in  
her book,  
For I want to be one never fearing,  
On the face of my Saviour to look.  
When He comes descending from  
Heaven,  
On a cloud as He writes in His  
word,

We'll be joyfully carried to meet  
Him,  
On the wings of the Great Speckled  
Bird.

Submitted by:

Mrs. J. R. Luper  
R.F.D. 1, Box 37  
Sharpsburg, N. C.

### **"CHOOSE YOU THIS DAY WHOM YE WILL SERVE."**

Dearly Beloved in the Lord;

If it be in the counsel of a cove-  
nant keeping God, I desire to com-  
ment briefly on the above scrip-  
ture, hoping that it may be some  
relief to my poor burdened heart.

For several days my mind has  
been burdened with a desire to  
write, but being in so much dark-  
ness, I was fearful to make the  
attempt. Even now I realize that  
unless favored by the divine light  
of God's Holy Spirit, my effort will  
be vain. So with this in mind, there  
is a desire in my heart for divine  
guidance that I may know nothing  
among you save Jesus Christ and  
Him crucified.

Before going further let us get  
our Bibles and read the 24th chap.  
of Joshua, and may we be given  
grace to meditate on a portion of  
this, beginning with the 15th verse.

It is never safe to form an opini-  
on on any subject without having  
all the facts. In a court of law,  
the jury considers all the evidence  
in the case before reaching a ver-  
dict. Sometimes the small things

which seem trivial and insignificant, have the greatest meaning when brought to light. One word taken from, or added to a sentence can change the whole meaning. For instance, a man once made the statement that he could prove by the Bible that everybody would be saved. When asked for this proof, he quoted from Mark, 16:16 thus, "He that believeth and is baptized shall be saved, and he that believeth not shall be." This of course is a broken sentence for the correct quotation reads thus, "He that believeth and is baptized shall be saved, but he that believeth not shall be DAMNED" So we see that by leaving off the last word it would seem that the unbeliever as well as the believer would be saved. Also by leaving off just two words in Ephesians, 4:28. it would seem that it is perfectly all right for a man to steal, for it would read thus, "Let him that stole steal." But when we consider the whole quotation the picture changes, for it reads, "Let him that stole steal no more." Also we hear David saying in Psalms 14:1, and 53:1, "The fool hath said in his heart, there is no God." By quoting just the four last words it would read thus, "There is no God." So we see that it is dangerous to use broken sentences.

The scripture quoted at the beginning is also a broken sentence. So before commenting on it, let us have the whole quotation which reads thus, "And if it seems evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other

side of the flood, or the gods of the Amorites in whose land ye now dwell: but as for me and my house, we will serve the Lord."

Joshua was addressing the children of Israel, a people who had been brought out of Egypt with a Mighty Hand, and had been given a land for which they did not labor, and cities which they built not and vineyards and oliveyards which they planted not. In other words, he was addressing the chosen elect, the children of the most High God. He says to them, "And if it seems evil unto you to serve the Lord, choose you this day whom ye will serve." This choice was not only to them to whom it seemed evil to serve the Lord, this did not mean they could choose between the Lord and satan, but the gods which their fathers served on the other side of the flood, or, the gods of the Amorites in whose land they then dwelt. There was no difference in them for they were all idol gods. I feel that we can see in them a figure of those seven women spoken of in Isaiah, 4:1. "And in that day seven women shall take hold of one man saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name to take away our reproach." The Prophet was no doubt referring to the gospel day, the day of grace. And those seven women (to me) represent all the false religious organizations which claim to be the true Church. They care nothing about His food, (the doctrine of salvation by grace). They will eat their own bread, (the doctrine of salvation by works); they don't want His clothing, they will wear their own

apparel, (their own righteousness); yet they want to be called by His name, they call themselves Christians. We find in Holy writ that the disciples were called Christians; first at Antioch. This name was given them through ridicule by those to whom it seemed evil to serve the Lord. But since then, the name Christian has become so popular to them, that they call themselves Christians and the disciples Hard Shells. They eat such things as seem good to their taste. There is no difference in them; they all advocate the same thing, salvation based on the good works of the creature. They say that God wants to save every body, but is unable to do so unless they accept Him or let Him come into their hearts. They advocate a strong man and a weak God. We find in Holy writ that there were ten who were cleansed of leprosy, but only one turned and with a loud voice glorified God. They were all cleansed alike, don't forget that. The same power that cleansed the stranger who glorified God, cleansed the nine who returned not to give glory to God. No doubt it seemed evil unto them to serve the Lord, so they chose between the gods of the Amorites and the gods which their fathers served on the other side of the flood. They eat their own bread and wear their own apparel. This stranger who turned and with a loud voice glorified God, (to me) typifies the true visible Church here in her militant state. As there was only one of the ten that turned to praise God, even so, there is only one Lord, one faith, and one baptism. "And if it seems evil unto you to

serve the Lord, choose you this day whom ye will serve, whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites in whose land ye now dwell, but as for me and my house we will serve the Lord."

Dear Reader, does the doctrine of salvation by grace seem evil unto you? If so, take your choice from among the doctrines teaching works and taught by men. It matters not which you choose, for there is no difference in them. They all advocate the same thing. They are all teaching for doctrine the commandments of men. They all boast of their good works as did the pharisee, who stood and prayed thus with himself, "God, I thank thee that I am not as other men, extortioners, unjust, adulterers, or even as this publican, I fast twice a week, I give tithes of all I possess." However, we see a different picture when the publican whose experience is comparable to that of a child of grace and who didn't feel worthy to so much as lift his eyes to Heaven, but smote upon his breast saying, "God be merciful to me a sinner." It did not seem evil unto him to serve the Lord, for he was one of the poor and needy, and the following verse is proof that his need was supplied, for we hear Jesus saying, "I say unto you, that this man went down to his house justified rather than the other."

Since the second Sunday in August, it has been the privilege of this unworthy writer to lead five of God's little children into the water and baptize them into the fellow-

ship of the Church. It did not seem evil unto them to serve the Lord; therefore, the gods of the Amorites, or the gods which the fathers served on the other side of the flood held no charms to them. They all came forth bearing fruits meet for repentance (experience of grace). The expression on their faces echoing the words of Joshua, "But as for me and my house, we will serve the Lord."

Humbly submitted,  
 C. C. Whitley  
 R.F.D. 1  
 Oakboro, N. C.

---

**THE WAY OF MAN  
 IS NOT IN HIMSELF**

Dear Precious Sister,

If only I could write something to comfort you, then I sure would, but I am nothing and can do nothing of myself that is pleasing to our Heavenly Father - through Christ which strengtheneth us we can do all things. That is the only way I can write you anything to comfort your poor heart and soul.

Dear Sister, if only I could have been with you when you came to the Church the 1st. Sunday in May at Mountain Creek, Bear Creek Association. Surely it was a feast for the soul of God's humble poor to hear you tell, "How great things the Lord hath done for thee, and hath had compassion on thee." But it just wasn't God's will for me to be there that day, no, for all things have to be according to God's will and purpose. Psalms 37:23 says, "The steps of a good man are ordered of the Lord: and He delighteth in his way," and Jeremiah 10:23 says, "Oh Lord, I know that

the way of man is not in himself: it is not in man that walketh to direct his steps." I believe that, in a natural as well as a Spiritual way I would go to Church and visit the sick, also the brethren and sisters, more often if it were God's will. We endure much suffering because of these things, but that too, is all in the mind and purpose of God. This suffering humbles us before God. I believe "all things work together for good to them that love God, to them who are the called according to His purpose." I don't believe that God is the author of sin, for we by nature are sinners. David said, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Unless God restrains us, we can do nothing but sin, because of our nature-we were shapen in iniquity and conceived in sin. No child of God after seeing the vileness of his nature feels that God is the author of his vile, sinful conduct. Psalms 5:4, 5 says, "For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee. The foolish shall not stand in Thy sight: Thou hatest all workers of iniquity." Psalms 45:7 says, "Thou (God) lovest righteousness and hatest wickedness." We, in the spirit, do the same. The scripture plainly says that He created the crooked serpent, and Proverbs 16:4 says, "The Lord made all things for Himself; yea, even the wicked for the day of evil." This serpent does not have any more power than God gives him. God holds the reign of everything in His hand. 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, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure."

God's people would not have the love and fellowship that I hope and believe they have for me, if they could know me as I know myself, but oh Lord, how could I live without that love and fellowship in this world of sin and sorrow?

Sister Ada, you said, "Oh no, I don't feel worthy." but I felt that you were one of the worthy ones in Christ, and I wanted to be at your baptizing so badly, but didn't know of any way to go. While I wasn't there in body, surely I was there in Spirit, if not deceived. I so often feel to be with the brethren and sisters in Spirit when I can't be with them in person. I hope all of you dear sisters and brethren can bear with me and cast the mantle of charity over my imperfect ways.

Dear Sister, about twenty years ago, my brother, Fred, went home to the Church at Pleasant Grove. When he began to tell his experience of grace, I could not hold back the tears. I thought, "Oh Lord, if I could just be the person that he is and that my Mother and Daddy were, as well as the other good Old Baptists, then what a relief that would have been to my poor hungry soul. For two or three hours afterward, I would almost break down in tears each time that I looked into his dear face, but the time hadn't then come for me to go home to the Church of God. Yes, I be-

lieve that the Old Baptist is the Church of the living God, as I heard Brother Adams mention several years ago, I had to be hewn down and suffer more before I came home to the dearest people on earth to me - the Old Baptists, as my dear sister-in-law and sister in Christ (as we hope and I do not doubt her case) said. We were baptized a year ago this past third Sunday in February and we were 140 miles apart. I wanted to tell you a dream that I had before my brother, Fred, ever joined the Church. It seemed a neighbor boy and my brother were about to have a fight with long swords. I went up to them and begged this neighbor boy not to fight my brother, for I said, "If you should kill him, I don't know what I would do, for he is all I have to depend on." That broke it up, and I went out of our little back kitchen door and thanked God for making peace between them. It seemed that as I looked up beyond a little cloud, I knew that Christ was back of that cloud and that answered my prayer.

I beg to be remembered in the prayers of all of God's afflicted and poor people.

Your least sister in hope of eternal rest and peace.

Melba Vaughn

R.F.D. 3

Wadesboro, N. C.

---

### GOD IS LOVE

Dear Elder Adams,

God is a wonderful God, and if He gives me words and the wisdom to express my thoughts as I feel tonight, I will try to relieve my breast of a burning desire with-

in my heart to shout God's praises and to witness that He is love. His mercy to sinners such as I, surpasses all understanding. Without that blessed hope, which I received five years ago last spring, I feel I would not want to go on living. This hope was given me, not through reading, not what I heard from men, but through revelation alone.

I had belonged to many denominations, usually the one I lived nearest to. To me, then, all respectable citizens should be a member of some Church, in order to claim Christianity, so I did my best. Yes, because I tried to live a clean moral life and went to Church every Sunday, I even felt that I was saved and offered testimony to that effect in prayer meetings. Oh, how awful I feel about doing those things. A worm, such as I, claiming to have the power to do good, claiming that I was good enough to be saved. Can God ever forgive me?

After I began attending services at the Primitive Baptist Church, I began to see myself as an undone, unworthy wretch, undeserving of even a tiny bit of God's mercy. I was given an understanding of an unshakeable doctrine, a doctrine that preached one God, all powerful, one who knew the end from the beginning, one who had a **chosen** people, and one who foreknew all things.

If ever I'm to be born again, I have been given a hope that it was then; when these things were revealed to me and seemed so beautiful, that I could not refrain from asking for a home with the Old Baptists. Why I was accepted, I don't know, but I was, and at my

baptism my husband felt the call. For about a year afterward our little membership enjoyed the most peaceful, beautiful fellowship, any group of people ever knew. But then the devil stepped in and trouble began. Where the devil is there is envy, strife, idle gossip, and other things which are causing so much trouble everywhere these days.

Now we have no home we're just wondering around in the wilderness, searching for crumbs from His table, seeking a kind word, and love for Christ's sake. Even though I feel unworthy of being in the midst of Old Baptists, I still feel a strong need for them and hope they will endure my presence now and then.

God granted us the most blessed privilege of attending the Association the first week in July at Surls Church near Roxboro. We heard such wonderful preaching that I feasted on it for days and days. I even hated to close my eyes in sleep for fear some of the messages and the sweetness contained therein would leave me.

Days go by and the troubles we face — the sins we commit, bring us so low, that in our humble state of mind, we wonder if we have been mistaken all along. I ask myself if I am not deceiving everyone, and why, oh why would God be merciful to such as I? This is a sorrowful state, but God never allows us to get too low before He lifts us up again, so I'm looking forward with a hope which I pray He will strengthen.

Brother Adams, I did not mean to go on so, but I hope you will

forgive me, and when given a mind, please pray for me.

Come to see us when you can and give my love to all.

(Mrs.) P. O. Louise George

707 Oak Ridge Rd.

Carrier 168

Richmond, Va.

### HE THAT IS OUR GOD IS THE GOD OF SALVATION

Dear Brother Adams:

Mark 5:25-29 reads: "And a certain woman, which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, when she 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 straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague."

We are taught in Lev. 17:11, "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: For it is the blood that maketh an atonement for the soul." We also find in Psalms 68:20: "He that is our God is the God of salvation; and unto God the Lord belong the issues from death." This woman was losing her blood or life, and she had been so afflicted twelve years and had tried many things of many physicians and had spent all that she had, and was not bettered, but rather grew worse. They had the doctors and lawyers in those days, just as we have them today. They could not help her, and they cannot help them today. They

were against Christ and were the adversaries of Christ. Luke 7:30 says: "But the pharisees and lawyers rejected the counsel of God against themselves, being not baptized of Him." We have had these rejecters and seducers in all ages, and we have them today. Ezek. 13:10 tells how they seduce God's people as follows: "Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and, lo, others daubed it with untempered mortar." In the 19th verse it says: "And will ye pollute me among my people-for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive, that should not live, by your lying to my people that hear your lies." In verse 22:23 says: "Because with lies you have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked that he should not return from his wicked way, by promising him life. Therefore ye shall see no more vanity, nor divine divinations: for I will deliver my people out of your hand: and ye shall know that I am the Lord." These are the ones Paul speaks of in 2nd Tim. 3:13: "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." Peter tells us of these seducers in 2 Pet. 2:3. He says: "And through covetousness shall they with feigned words make merchandise of you: whose judgement now of a long time lingereth not and their damnation slumbereth not."

Rev. 18th chapter tells us more

on this subject. In describing the fall of Babylon in the 11th verse it says: "And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise anymore." In the 20th verse it says: "Rejoice over her thou Heaven, and ye Holy apostles and prophets; for God hath avenged you on her." In verses 23, 24 it says: "And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth."

This is the fight God's people have to fight. The people who fight against this are the ones that are sealed by the Holy Spirit. Ezek. 9:4 and 6, say: "And the Lord said unto him; Go through the midst of the city, through the midst of Jerusalem, and set a mark on the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof." Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house." This is what Peter meant when he said: (1 Pet. 4:17, 18) "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved,

where shall the ungodly and the sinners appear?" I think all this is to be applied to the Jewish Church and the Jewish age. This is called the end of the world. 1 Pet. 4:7 says: "But the end of all things is at hand: be ye therefore sober and watch unto prayer." In Heb. 9:26 it says: "For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of Himself."

In Rev. 7:2, 3 it says: "And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, hurt not the earth, neither the sea, nor the trees till we have sealed the servants of our God in their foreheads." And the next verse says there were 144,000 (one hundred forty-four thousand) sealed, chapter 9, verse 3 says about the same thing.

Chapter 14:1 tells us who they are, "And I looked, and, lo, a Lamb stood on the Mount Sion, and with Him an hundred forty and four thousand having His Father's name written in their foreheads." And the 4th verse says: "These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb." Verse 5: "And in their mouth was found no guile, for they are without fault before the throne of God." Matt. 23:6, 7 in speaking of the Pharisees says: "And love

the uppermost rooms at feasts, and the chief seats in the synagogues. And greetings in the markets, and to be called of men, Rabbi, Rabbi," which means Master. Today they like to be called Reverend, which appears in the Bible, only one time, and it applies to God. They are like Haaman; they boast of their wealth and their riches, but David says in Psalms 49:7: "None of them can by any means redeem his brother, nor give to God a ransom for him."

I do find a money to be offered for the ransom of our souls, but it does not have man's inscription on it. It says the rich shall not give more, and the poor shall not give less when they give an offering to the Lord, Ex. 30:12-16. What is this money? It is the blood of Christ, the price He paid for the ransom of our souls. He brought us with a price; He purchased us with His own blood. If we offer more we offer too much; if we offer less we are not offering enough. This is what the preacher meant in Ecs. 10, 19 when he said: "A feast is made for laughter, and wine maketh merrry, but money answereth all things. This is what Peter meant in I Pet. 1:18, 19: "Forasmuch as you know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot." Here

are the two kinds of money offered today. Which one do you offer?

Your little brother in hope if one at all,

W. W. Sikes

R.F.D. 2

Campbell, Texas

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**OBITUARY NOTICE OF  
SISTER VIRGIE JONES ALLEN**

Sister Virgie Allen was born December 3, 1868, the daughter of James T. Jones and Sallie Farley Jones, passed away Saturday October 17, 1953. She had one sister who preceded her to the grave fifty-one years. She was united in marriage to George P. Allen on the second Sunday in November, 1890, and they lived together forty years. To this union ten children were born, and nine survive. Sarah Jones Moore and John B. Moore, half brother and sister also survive.

On Saturday before the second Sunday in July 1903, she united with Wheeler's Primitive Baptist Church and was baptized the next day by Elder L. H. Hardy, remaining a member there over fifty years and ever desiring to the end of her days to give honor and glory to God, and not man as the Author and Finisher of her faith.

Her funeral was held at the home at 11 o'clock A. M. on Monday the 19th of October conducted by Elder W. C. King of Greensboro, N. C. Interment was in Burchwood Cemetery.

The members of Wheeler's Church are saddened by the passing of our dear sister, and desire to be submissive to the will of God whose ways are not our ways, and none can stay His Hand. We extend to the bereaved family our heartfelt sympathy, for we will all miss her, but hope to meet again where there will be no more separating with our loved ones.

Humbly submitted,

Sister Sallie Long

Sister Mary Bowes

Brother Reuben Bowes

Done by order of Wheeler's Church in conference Saturday before the second Sunday in December, 1953.

Elder T. F. Adams, Moderator

Brother F. L. Moore, Clerk

## Zion's Landmark

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

Editor

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

Associate Editor

ELDER R. W. GURGANUS  
Jacksonville, N. C.

WILSON, N. C.      DEC. 15, 1954

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### "GOD IS LOVE"

Brother D. B. Thomas requests  
my views on Rev. 22:1, 2, also  
Phil. 2:12.

"And He shewed me a pure river  
of water of life clear as crystal,  
proceeding from 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, which bare twelve manner of  
fruit and yielded her fruit every  
month: and the leaves of the tree  
were for the healing of the nations." Rev. 22:1, 2.

The river which John saw was  
unlike the rivers which have their  
origin in earth; they are filthy and  
poluted. This was a pure river of  
water of life clear as crystal pro-  
ceeding from the throne of God and  
the Lamb. What can be any purier  
than the love of God? "God is  
love." This love flows out from the  
throne of God and the Lamb. It  
reaches out to the ends of the earth.  
The Lord spake by the mouth of  
the Prophet and said, "Look unto  
me, and be ye saved, all the ends  
of the earth." Isaiah 45:7. It puri-

fies the hearts of both Jew and  
Gentile who come to Him by faith  
and embraces all the redeemed  
family of God.

If we could imagine that we could  
see a river with a tree in the midst  
of it, capable of supplying us with  
all the necessities of life, it would  
be very insignificant as compared  
to this tree of life which stood in  
the midst of this PURE river of  
water of life. Jesus Christ is the  
tree of life. John said, "In Him was  
life." Every subject of His kingdom  
is supplied from this tree, both na-  
tural and Spiritual necessities. Paul  
said, "But my God shall supply all  
your need according to His riches  
in glory by Christ Jesus." Phil. 4:-  
19. John said, This tree "Stood in  
the midst of the street of it and on  
either side of the river." It's root,  
branches, and bows extended back  
under the law as well as the gospel  
day and fed the hungry, gave wa-  
ter to the thirsty, and clothed the  
naked which we see in the person  
of the Prophet Elijah and the wid-  
ow woman of Scripta, when the  
Heavens were shut up, and it rain-  
ed not for three years and six  
months.

This tree bore twelve manners  
of fruits, the doctrines of the twelve  
Apostles who preached the gospel,  
bringing the good news and glad  
tidings to the poor, halt, maimed  
and blind. "The poor have the gos-  
pel preached unto them," all of  
which proceeds from this tree  
which John saw in the midst of the  
street of the river and on either side.  
The fruit of the spirit is all in Jesus  
Christ which is love, joy, peace long-  
suffering, gentleness, goodness,  
faith, meekness and temperence.  
See Gal. 5:22, 23. Natural trees un-

der favorable conditions, bear fruit in their season, but John saw a tree that yielded her fruit every month. Whether hot or cold, trials and persecutions have no effect upon this tree in yielding her fruit, as will be seen from the labor of Paul, "In labors more abundant, in strife above measure, in prison more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered ship wreck, a night and a day I have been in the deep; In journeying often in perils of water, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea in perils among false brethren; In weariness and painfulness, in watching often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the Churches." II Cor. 11:23-28. Through all of these trials the tree was still yielding her fruit, bringing food to the hungry, water to the thirsty, clothing for the naked, and shelter for the homeless.

The leaves of the tree were for the healing of the nations. In nature, the leaves are a covering for the natural trees, they furnish shade for those that are weary, faint and tired. Even so virtue is found in the clothing of Jesus which consists of the robe of righteousness and the garments of salvation. Even a touch of the hem of His garment will heal the most sin-sick soul. Paul said, We have not an high priest which can not be touch-

ed by the feelings of our infirmities. The woman who had an issue of blood for twelve years, found virtue in touching the hem of His garment. This tree (Jesus) cleanses the leper, opens the eyes of the blind, unstops the deaf ears, causes the lame to walk, cures the fever, heals the palsy. Furthermore, it will quicken the soul and raise the dead. The leaves which Adam and Eve sewed together to hide their nakedness and cover their shame were types and shadows which pointed to the virtue of Jesus who covers our sins and hides our nakedness. "Took our infirmities and bore our sicknesses." Matt. 8:17.

Phil. 2:12, "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."

The Apostle was writing to the Church at Phillippi, but it is applicable to all the faithful in Christ Jesus. We can see at a glance, that the work which Paul had reference to, was not an external work which is performed by the creature, but it is internal and is attended with fear and trembling. The letter which he wrote as bearing the good news which he heard in his absence from them was seasoned with love and thanksgiving to God for the work which was manifested in them. It was as though he was repeating the words by which he addressed them in the 1st chapter: "I thank my God upon every remembrance of you. Always in every prayer of mine for you all making request with joy, For your fellowship in the gospel from

the first day until now; 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. 1:3-5.

May it be observed that the Apostle was speaking to the faithful in Christ Jesus by way of encouragement and consolation. The uppermost thought in his mind was to first give praise and thanks to God for His remembrance of them, as we find recorded in Thessalonians, "But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto He called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle. Now our Lord Jesus Christ Himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work." II Thess. 2:13-17.

In view of the many things which the Apostle wrote, the first and chief thought in his mind was to give the source and name through which all their blessings and obedience flows. "From God our Father, and from our Lord Jesus Christ." Phil. 1:2 Therefore he said, "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

For it is God which worketh in you both to will and to do of His good pleasure." Phil. 2:12, 13. If there is a salvation that man can work out, other than that which God which worketh in you both to will and to do of His good pleasure." Phil. 2:12, 13. If there is a salvation that man can work out, other than that which God works in, it is far from that which David and Isaiah had. He said, "Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day." Psalms 25:5. In the 27th Psalm, "The Lord is my life; on whom shall I be afraid?" Psalms 27:1, "Behold, God is my salvation, I will trust, and not be afraid: for the Lord Je-ho-vah is my strength and my Je-ho-vah is my strength and my song; He also is become my salvation." Isaiah 12:2.

This scripture says work out your own salvation with fear and trembling. Does a child of grace do that? He evidently does, because it further reads: for it is God which worketh in you both to will and to do of His good pleasure. Then how is this done? Math. 5:16 says, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." When a child of God works out his own salvation with fear and trembling, he lets his light so shine before men that they may see his good works and glorify his Father which is in Heaven, and the child of grace is just as dependent to perform one as the other, "For it is God which worketh in you both to will and to do of His good pleasure."

This salvation worketh a fear of God in the hearts of His people. Jeremiah says, "But I will put my fear in their hearts, that they shall not depart from me." Again we read, "The fear of the Lord is to hate evil." Prov. 8:13. "And the fear of the Lord is the beginning of knowledge." Prov. 1:7. A child of grace manifests the fear of the Lord because he hates evil, he loaths sin in himself, but he did not know that sin was there until the fear of the Lord was put into his heart, until the Light was put into his heart. This fear of God humbles, it causes one to be poor in Spirit: "Blessed are the poor in Spirit: for their's is the kingdom of Heaven." When one hates evil, he mourns because of the evil he sees in himself. Sin is condemned in the flesh. "Blessed are they that mourn for they shall be comforted."

This mourning character because of sin, hungers and thirsts after righteousness and such, the scripture says, "shall be filled."

John says, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." He further says, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." In the spirit, we keep His commandments. "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." I John 3:14 tells us "We know that we have passed from death unto life because we love the brethren." Again I John says, "Beloved, let us love one another: for

love is of God; and every one that loveth is born of God, and knoweth God." Christ says in Luke, "But I say unto you which hear, Love your enemies, do good to them which hate you, Bless them that curse you, and pray for them which despitefully use you."

None can do these things in nature. None can love an enemy, none can bless them that curse them except the Spirit of the Lord abide in them. In the Spirit the children of God are made strong. The fruits which are the evidences of salvation are made manifest, ("Therefore, by their fruits ye shall know them"), and in the Spirit every child of God works out his own salvation with fear and trembling, "for it is God which worketh in you both to will and to do of His good pleasure." You are enabled to love one another, you are given wisdom. The Spirit of God in you causes you to hate sin, to hunger, and thirst for righteousness, to loathe your sinful nature, to pity those who would despitefully use you and even enables you to love your enemy.

But the one to whom the text is addressed is not aware of the fact that he is working out his salvation, he does not know he or she is bearing the fruit of righteousness because he is in a continual warfare, he sees himself such a vain, polluted hell-deserving sinner, he cannot believe he bears the mark of a child of God. Ezek. 9:4 reads, "And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry

for all the abominations that be done in the midst thereof." The child of grace cannot see the mark in his own forehead, but he recognizes it in his brother's forehead. He goes mourning and yearning daily for the reighthouse of God in his poor sin-sick soul. This continual yearning is the praying without ceasing as written in I Thes. 5:17, and James 5:13 says, "Is any among you afflicted? Let him pray." And the afflicted ones do pray.

When scriptures are applied to our souls that begin with LET, the ability to PERFORM accompanies it, but first the application must be made in us, it must be our very experience at the time for it to mean anything to us. We cannot perform any of the Godly acts, except as we work out what God works in. These experiences come only through suffering, through a dire need and through a Godly exercise of mind.

This salvation is always accompanied with fear and trembling, not a slavish fear, but a filial fear, like a son who reverences his father. This fear is also the beginning of 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 a living sinner has been delivered from so great a death and given a precious hope and belief in Jesus Christ, fear and trembling will surely follow. An objector might say the devils believed and trembled, which is true. James said, "Thou believest that there is one God; thou doest well; The devils also believed and tremble."

James 2:19. Felix also trembled, while Paul reasoned of righteousness, temperance, and judgment. See Acts 24:25. The belief and trembling of the devils or Felix was not the trembling which proceeds from the work which God works in His people both to will and to do of His good pleasure; But it was a slavish fear, with no reverence to God, no interest in the cause of Christ with no love for the truth, nor any interest in His people. Their greed for gain is their chief concern, as it was with Felix, "He hoped also that money should have been given him of Paul, that he might loose him, wherefore he sent for him the oftener, and communed with him." Acts 24:26. Paul's work in the ministry, as well as all of those who labor in the master's vineyard was and is attended with fear and trembling. "And I was with you in weakness, and in fear, and in much trembling." I Cor. 2:3. The keeper of the prison came trembling and fell down before Paul and Silas. See Acts 16:29. When the woman touched the clothes of Jesus and the fountain of her blood was dried up, she came fearing and trembling and fell down before Him. See Mark 5:33.

Salvation was wrought through sweat and blood by Jesus Christ. nearly two thousand years ago, but in the experience, it is seen and felt with fear and trembling in which God is pleased wo work in them both to will and to do of His good pleasure.

T. F. Adams

**NELSON S. BELL**

By the request of his wife, I will try to make a brief sketch of the life and death of her husband, Nelson S. Bell. However, he was so kind and peaceful, I do not feel that I can do him justice.

He was born on March 1st., 1885 and died on July 29th, 1954, making him 69 years, 4 months and 28 days old. Death was due to complications of a lingering illness of three years.

On April 26th, 1905, he was married to Miss Lona I. Garner. To this union, ten children were born—two boys and eight girls, all of whom survive. Besides his wife and children, he also leaves behind to mourn his death, two brothers and four sisters.

He was a hard worker, a good provider and a good neighbor and was always ready to lend a helping hand in time of need. His heart and doors were always open to the old and afflicted. Good service he did render, always trusting in a true and living God. He loved the doctrine of salvation by grace. In July 1943, he was received and baptized in the fellowship of the Primitive Baptist Church at Newport and was a faithful member as long as he was able to attend. During his lingering illness, he enjoyed having the brethren and sisters meet in his home and sing and talk for him. His faith in God was strong and though he walked through the valley of the shadow of death, he feared no evil. His faith never wavered and he said he wanted to die.

He had a loving and faithful wife and a dutiful family of children. They were ever thoughtful in helping to care for their parents though some of them lived hundreds of miles away. They were all in reach of him on the day of his departure and all was done for him that loving hands could do, but to no avail. Our arms are too short and we cannot reach up and say, "What Doest Thou," When God speaks, it is done, He commands, it stands fast.

Though our loss is his eternal gain, he will be greatly missed, but we weep not as those without hope for we believe he is now sleeping that peaceful sleep that none can ever wake to weep.

So children of this family  
Hold up your drooping head,  
Your Dad is just a sleeping,  
There's nothing for him to dread.

His foot-steps and exhortation  
Was guided by our Saviour  
His presence to all who met him,  
Was a pleasant benediction.

The funeral service was conducted by Elders R. W. Gurganus and E. F. Poliard. Then his body was tenderly laid to

rest in the Newport Cemetery beneath a beautiful mound of flowers, in the presence of a large assemblage to await the resurrection morn when his body will be raised and fashioned like the glorious body of Jesus.

In Heaven above,  
No tears to shed,  
No grief or sorrow,  
No pain to dread.

All peace and love,  
Forever to live,  
From God the Father,  
Who promised to give.

Written by  
Winnie L. Mann  
Newport, North Carolina

**RESOLUTION OF RESPECT  
SISTER ELLEN WOODARD**

We the church at Bethany, Johnston County, N. C. wish to bow in humble submission to our heavenly Father in removing by death our dear Sister Ellen Woodard. She united with the Church at Bethany May 24, 1947. Died Aug. 14, 1954.

Therefore be it resolved:

1st. That in the passing of our dear Sister we feel our loss, but in humble submission to one who doeth all things well, we hope to remain in peace and love.

2nd. That we extend to the family our heart felt sympathy.

Done by order of the Church in conference Nov. 27, 1954.

Bro. and Sister Andrew Brewer  
Committee

T. F. Adams, Moderator  
W. H. Woodard, Clerk

**RESOLUTION OF RESPECT  
SISTER HATTIE GURLEY**

We the church at Bethany, Johnston County, N. C., wish to bow in humble submission to our Heavenly Father in removing by death our dear Sister Hattie Gurley. She united with the church at Bethany July 28, 1951. Died Sept. 3, 1954.

Therefore be it resolved:

1st. That in the passing of this dear Sister, we feel our loss, but in humble submission to one who doeth all things well, we hope to remain in love and peace.

2nd. That we extend our heart felt sympathy to the family.

Done by order of the church in conference Nov. 27, 1954.

Bro. and Sister Andrew Brewer  
Committee

T. F. Adams, Moderator  
W. H. Woodard, Clerk

# Zion's Landmark

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## PROVERBS

### CHAPTER VII.

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(She is loud and stubborn; her feet abide not in her house:  
Now is she without, now in the streets, and lieth in wait at every corner.)

So she caught him, and kissed him, and with an impudent face said unto him,

I have peace offerings with me; this day have I paid my vows.

Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee.

I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt.

I have perfumed my bed with myrrh, aloes, and cinnamon.

Come, let us take our fill of love until the morning: let us solace ourselves with loves.

For the goodman is not at home, he is gone a long journey:

He hath taken a bag of money with him, and will come home at the day appointed.

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## EDITOR

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

## ASSOCIATE EDITOR

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

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# ZION'S LANDMARK

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## *Devoted to the Cause of Jesus Christ*

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### A GOOD LETTER

Dear Brother Adams:

I wonder sometimes why I want to write for I just can't tell the emotions of my soul.

Well, the Association is over and a thing of the past. I enjoyed it; I was just sick over it before it came. My health had been bad for a long time. They all told me it was just too hot for me to go; I had been looking forward to going. Brother Adams, I just consoled myself by thinking if it were the Lord's will for me to go, He would fix a way and give me strength to go. I went every day. I wanted to go Monday but thought I wouldn't have a way. My daughter came before I ate breakfast telling me to get ready. I felt like the Lord had blessed me to that end. I enjoyed old Brother Williams, I think his name was, he is 86 years old. I think he said he was 8 years old when he was first concerned about his soul's welfare. It brought to my mind my childhood days. He stressed so sweetly that it was all of the Lord's dear hand leading him. When I became concerned I was in my childhood days. This cannot be taught by men; the Spirit alone can teach and reveal the things of God. God alone unfolds the wonders of His redeeming love. These wonders are an ocean without bottom or shore.

Brother Adams, there is a hymn that is often sang called The Lone-

some Valley, which says: "You will have to walk it by yourself." I hope and trust when I am called to go through The Lonesome Valley-Death-that the Lord will be with me and leading me.

I, in my thoughts and experience, live much in the past in which I have to give God thanks for the way He has led me down to the present moment in regard to the things of the kingdom of God. In my reflections it is old, yet new; and it is one golden chain linked together by God's eternal love. These are old things; yet new, wonderful, and glorious to dwell upon, so all of God's chosen people are called into the fellowship of the saints. What a blessed and holy union it is! I feel very weak and helpless in myself, more and more conscious am I of my need of the strong arm of Jesus to uphold me and undertake for me. My cry is, that He will not take His Holy Spirit from me. Grace, grace, we need it every moment, need it in youth and old age.

Brother Adams, I have been somewhat lifted up. Sometimes I can almost say with Job, "I know my Redeemer liveth;" but again it seems such a short time till I am wondering if I am born again. We just can't live on flowery beds of ease. Our tribulations are appointed unto us, and so it is, that He keeps me humble knowing there is none other than God who can give

us these seasons of rejoicing. Dear Brother, I hope you will be blessed to continue to preach of the old and the new treasures of knowledge that dwell in Christ Jesus and seek to comfort the dear sheep of the fold. Please pray for this poor sinner who is the least of all.

Mrs. Henry Fox  
R.F.D. 4  
Roxboro, N. C.

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### EXPERIENCE

Dear Elder Adams:

The Lord being my helper, I shall try to leave on record a few of the things that I feel to be His dealings with me. While yet quite young, about nine or ten years of age, I had serious thoughts as to what would become of me, in the hereafter. Mother and Father were both members of the Primitive Baptist church, and our home was almost in the church yard. Frequently the different preachers would come on Saturday, spend the night in our home and be with us for the Sunday meeting. I was one of the younger of twelve children, and often my older brothers would condemn the doctrine that our parents held to. They would say, "It would be an unjust God not to give all people an equal chance." I held to the belief of my parents, but was afraid to say so. I felt then that He was a mighty God and could do anything that pleased Him.

Many times have I feigned sleep on the front porch floor in order that I might hear Mom and Pop speak of God and His goodness. About the age of eighteen, I was suffering the pangs of torment. No one can every know what it was

like. I just knew that He would not permit me to continue on earth. I felt that my soul had been consigned to hell, and that it was not for me to remain long on the earth. Many days while in the fields at work I would watch the sun setting, just knowing that I would not live to see it rise again. One day I was so sure, that I kissed the mule as I turned him into the lot, and asked that he try to pray for me. While in France, during World War I, this feeling of condemnation lessened to a certain extent, and I passed through a season of severe famine or drought. While reading fiction or the newspapers, if the name Lord, God, Christ, or Jesus appeared, my eyes would make an effort to leap the word without seeing it. Many times have I passed a table or book stand where lay the Bible, and cover it with a book or paper. This barren feeling stayed with me for several years, then I found that my eyes would linger on His blessed name when it appeared. I would then try to read the Bible some, but it only condemned me. About this time I knew that His decrees were just, and that there was no chance for me, although an elder brother and I would go to the meetings nearly every chance we had, and they were sweet to me.

One day, at an association, an elder clapped me on the back and said, "Boy, why don't you come on to the table and eat, instead of pulling shucks through the crack?" That was with me for several days. Finally the thought came to me that they might consider giving me a home with them, the dearest people on earth. While tossing, with-

out being able to sleep, in my hotel room in Savannah, Georgia, I arose and wrote my feelings to Elder Nash. In a few days he called me on the phone and asked that I come to church Saturday. Well, I was there. Could relate hardly anything, but O, praise His precious name, He must have put it on Brother Nash to plead for me. Anyway they received me, and I was baptized the next day, third Sunday in November 1937. What a blessed home it has been to me. I have a sincere love for every one there. Oft times I had attended other Churches but when they would tell me that if I would but make the move then Christ would do His part. There was no comfort in that for me, because if I could make the first move, then perhaps I could make the second.

Three nights after my baptism. I saw in a dream the most beautiful sight of my life. A little church about fourteen inches, made of wood, unpainted and without a seam or crack at all. It seemed to be the cleanest thing I had ever seen. It had a steeple, and the door was just half ajar. Over the top was the most beautiful halo it is possible to imagine. There was animation everywhere — the whole of it seemed to be alive. I stood and gazed at it for what seemed to be a long time, then it gradually receded in the distance until it was lost from view. I felt mighty good about this, as it caused me to feel that the church had received me. Well, I am the same vile, needy wretch that I have ever been, and live so much of the time with doubts and fears, but when it is His plea-

sure to speak peace to my soul, there's nothing else in this world to compare with it.

Last November a cancer operation took my voice, but this past April 28 shall ever be remembered — another operation. This time it was removal of the sternomastoid muscle. I was in surgery seven hours. Before going to the operating room I just knew that the precious Saviour was there with me. I did not have a care for anything. My heart was as calm and peaceful as it had ever been at any time through my life. I knew that He was going to be the surgeon, and He was. I was unconscious two days, and required three blood transfusions, but the Blessed Master never left me for a moment. I know that He cares. He is so good to me.

I believe that things here in this time world are going as our God would have them go. I do not say that He gets pleasure from wickedness and sin; the scriptures say He does not, and He is the God of all power. He speaks and it is done, commands and it stands fast. If things do not please Him, He has the power to change them. I believe that tribulations are necessary, and I believe that He lets the old evil spirit bite at our heels, but when he has gone far enough, the Blessed Master stops him. Have wondered if I have the belief that I do because of my parents' belief, but I don't think so. I feel that I believe with my heart as well as mind. I alone of the twelve children have asked a home in the old Primitive Baptist Church. At times I can know of a surety that

He fights my battles, and can say by experience that when I have no money of my own with which to buy, that is the only times that He lets us come and buy without money, and without price.

Only the precious Saviour knows what the future holds for this old sinner, but I am nearly always on the begging end, asking that He still hold my hand.

In Him, we hope,

Horace Cannon

2425 Glenwood Drive, N. E.

Atlanta 5, Ga.

## IN JOURNEYINGS OFTEN

### II Cor. II:26

Before we venture with the apostle in his journeyings after having been baptized we would like to have scriptural authority for a man, any man, to journey in this kingdom or church of Jesus Christ. Every thing must be done in decency and in order for it to be acceptable as bonifide journeyings. Any body **can** travel. Any body **can** boast of his accomplishments. Any body **can** cry 'lo here and low there.' Even some men **can** make acceptable speeches or lectures on Old Baptist doctrine, even to the feeding of some of the precious ones in Israel. But that is not enough for those who want a "thus saith the Lord" for their evidence.

"And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed. And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and daughters shall prophesy, your old men shall dream dreams, and

your young men shall see visions, and also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." (Joel 2:27, 32). Is this true? If it is true, to whom is it applicable? Is it applicable now? Is the force of this prophesy still reaching us? How many times must a thing be said in order for it to be true? How many times must God declare to Israel her marching orders in order for her to have a rule of procedure for all time to come? I am now and here declaring to you that this is as true now as then. It is as applicable to us as it has been to the church, or to the Lord's people at any time prior to this day. It is also as mixed up with the works system of salvation now as it was when uttered by Joel; it is as much predicated from beginning to end upon grace in this late day as it was at the time of prophesy and at the time of its being made manifest at Pentecost.

Did any creature of God (Col. 1:16) have the power to act in such a way that there was any likelihood of this prophesy not taking place? It seems that it was about eight hundred years from the time of this

prophesy until its fulfilment. If there was one thing, **one created thing**, that could have done **anything** to have helped or hindered this prophetic announcement from being brought to pass, then, to that extent, no more and no less, is the salvation of the child of God based on the work and failure of the creature. If there was not one creature between these eight hundred years and the day of Pentecost that could undo the prophesy, has there been one since then that could undo its work or abrogate the authority contained in it? If so, then, to that extent, no more and no less, is the salvation of the child of God dependent upon the work or failure of the creature.

Who brought those people together at Pentecost? Who sent word out to them to gather here? Who of all the Jews are we to give credit to for this meeting? Now let us look further into the glorious aspects of this meeting. All of the children of God were amazed; they were all in doubt about the mystery surrounding the phenomenon that has appeared. They did not know what to make of it. It is true that they had had the oracles of God given them; it is true that they were the chosen people of God, but they did not know what Joel had said hundreds of years before. How did Peter know? He was a Jew, but so were the hundreds that were amazed and in doubt. If there were writings that he had access to, so did the balance. Then let us say that he knew it because God revealed it to him.

What manner of conditions were those Jews to perform in order for this work to be effective? None,

absolutely none. Now remember that, dear child. Stake it well. For we will, God willing, refer to it again. These people received the word gladly because it was wrought in them. In no sense of the word did the work of the creature have anything to do with it. They continued from here steadfastly; they continued from here in doctrine; they continued from here in fellowship; they continued from here in breaking of bread; they continued from here in prayer. These things were the direct and immediate work of the Spirit in them. God was the author and the beginning of this work. They went forward from here continuing in the doctrine that they had learned, to wit, that God begins the good work in us.

It was into this continuing body of people that the apostle came to. They had continued this long in the sovereign grace of God; they had not left this doctrine when the apostle came to them. He was brought to be baptized just exactly like they were at Pentecost. Let me say once again that the apostle (as Saul) had made many trips within himself; he had thought that he made them as being free to come and go as he would. He made his last trip like that. When he started to Damascus he started on the last trip that he could have left off. Notice that, according to the doctrine of free will thought, he could have left it off. He could have left it off as easy as he could have built a world. But he did not know that until he was brought under the saving influence of the Spirit.

This work was effective in that he was baptized; it was effective

in that he immediately began to preach; it was effective in that everywhere he went it was the same. It was always grace that he wrote about. In every letter that he wrote to the churches he prayed for them that they would have grace and peace from the Lord. He ascribed what he was to grace; he ascribed his deliverance to God that raiseth the dead; he ascribed his life in the flesh to the grace of God.

The apostle believed in the sovereignty of God. It was taught to him, and today if we believe in this sovereignty, we must be taught it. It was in the midst of trouble at the hands of wicked men that God appeared; it was in the midst of shipwreck, tempests, wicked men, that angels came and told him of the future. In everything, at all times, in every place, he served God, and ascribed unto him the praise for his whole pilgrimage.

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

---

### HUMILITY

Reprint from *The Gospel Standard*

“Learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls.” Matt. xi. 29.

This is a lesson which the Christian begins to learn as soon as the Holy Spirit commences the work of regeneration in his soul — one that he is ever learning while in this world below, and in which he can only become perfect when he is caught up to the realms of bliss, where he shall see his Saviour as He is, his all in all. Human nature is offended at it, for it cannot bear

to become nothing in its own esteem, but is continually striving to merit something, and, like Simon Magus, only in a more covert way, wishes to purchase the gifts of Heaven.

But it is a lesson which Jesus teaches to every disciple and blessed is he that is taught of such a Master, for he is receiving wisdom from the hands of the Highest: he is being prepared for a seat in glory, for a throne in Heaven, yea, even while upon earth he has commenced his Heaven.

We learn humility in a twofold manner, from the vileness of self, and the real fulness of goodness that dwells in Christ. In self we see all manner of sin and uncleanness, yea, we are of sinners the very chief; for we not only despised God and His Christ while we walked wholly in the sinful lust of the flesh, but even after we had tasted of the good word of life, and were received into the liberty of the gospel, we abused our privileges, and again got entangled in legal bondage, not again as children of darkness, nor as slaves, to love darkness and hug our chains, — for being the children of God, we must ever continue so, and His Spirit within us will therefore cause us to mourn over the darkness into which our folly has brought us, and from which we are unable to extricate ourselves by our own strength; yea, the more we strive to get free, the faster we shall get. Our endeavours will but draw the toils of the enemy the closer around us. We can do nothing but call upon the name of the Lord, and He who is able to do all things for us, will hear our cry

deliver us, and again cause us to rejoice in the light of His countenance. But we have not reason to be humble only on account of these greater defections from our God, but also for the continual workings of sin within us, under which we groan, being burdened; our lukewarmness, coldness, and indifference, are so many constant reproaches unto us, and our shame all the day long; and the intolerable pride of the human heart is not the least cause we have to be humble. It is ever exalting the creature, and seizes with avidity every opportunity of commending self, sometimes making our very prayers stink with its fulsome self-approbation. It also creates a despising of our humbler brethren, and an exulting over those whom we imagine inferior to ourselves. These things we disallow, and yet we do; therefore, as we disallow those things which we do, it is no longer we that do them, but sin that dwelleth in us. Here again is cause to be humble. The sin that dwelleth in us is our old nature, and that which disalloweth is of God's free gift: that which is of self is shame, and that which is of God is to His glory. Whereof then have we to boast? nothing — save the cross of Christ; and bearing that will keep us humble.

And the love of Christ, in that He laid down His life for us, demands such a return of love as we can never expect to pay. Our highest praises, compared with His deserts, are but as a drop to ten thousand oceans, as a moment to all eternity. O, the length, the breadth, and the depth! they are past finding out. A just sense of this amazing love, cou-

pled with a just sense of our own depravity, will make us humble ourselves in His presence, and then we are in truth most exalted.

“Learn of me.” Surely the Saviour could not have afforded a stronger example of humility than He did in passing near forty years in our world, almost without anything being recorded of Him; He who had the whole host of Heaven at His command, and the earth for His footstool, passed so long a time unknown in the world, probably earning His daily bread by the sweat of His brow; I say, seeing that He humbled Himself, and became thus obscure for our sakes, vile and unworthy as we are, surely we, who have nothing whereof to boast, can bear to become humble for His sake who has done such great things for us; but, so hard are our hearts, that unless He worketh in us to will and to do of His own good pleasure, we can do nothing. O that He would put His Spirit into our hearts — making supplication for us with groanings that cannot be uttered. To tell of all Christ's humility would be to go through the Gospels without completing the theme, for if we keep in view the Godhead of His person, His condescension and humility will be found to surpass comprehension.

Humility is a strong characteristic of the Christian. He knows that the human heart is deceitful above all things, desperately wicked, and that none can know it. He is accordingly made to distrust it, and to put all his trust in the Lord, for direction and preservation. He knoweth that his repeated transgressions deserve eternal punishment, that God

is worthy of all trust, and that where He has once begun a good work, He will carry it on; but this deceitfulness of his own heart often makes him fear that it is not begun, that he is self-deceived, and an hypocrite. But his good Lord again and again dispels all these fears, and gives him a certain hope of glory.

The Lord feeds His children with mercies new every morning, to keep them humble, as He did the children of Israel with manna. He makes them dependant upon His will, and a happy dependance it is, for in it they shall find rest unto their souls. It is to humble, lowly, contrite souls, sorrowing under sin, and broken beneath the weight of their iniquities, that this rest is promised, and it is to them alone that it will be acceptable: "To him that is poor, and of a contrite spirit, and that trembleth at my word." To them will the Lord speak, even unto them who are full of doubts and fears, desiring to read their interest in a Saviour's blood, but tremble as they read the word, not daring to believe that they are vessels of mercy, yet force to cry out for mercy; and though unable to obtain any evidence of interest, yea, though all things appear against them, they cannot draw back, for they are the Lord's own, and presently it shall be said unto them, "Hear the word of the Lord, ye that tremble at His word; He shall appear to your joy." (Isaiah lxvi. 5.)

May the Lord grant that we may become nothing, and He be all in all; that we may become low, and He be exalted in our hearts; that

in all His dispensations, both in providence and in grace, we may lie before His throne with a humble and a contrite heart, giving up all things into His hand, and saying, "Thy will be done."

London, October—VERICULTOR

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**"O LORD BEHOLD MY  
AFFLICTIONS:"**

I feel deeply my unworthiness of the Lord's tender mercy and loving kindness toward me, one of the chiefest of sinners. I oftimes feel myself out of the way, and am made to mourn over my sinful ways. I see myself not one whit as I would wish to be; I feel very low when viewing this old body of clay. The thorn in my flesh causes me many anxious moments—so many imperfections—often feeling to be one alone with doubts and fears as to whether I love the Lord or no, and if I have been born again. I feel as did Jeremiah in Lamentations 1:9, "O Lord, behold my affliction: for the enemy hath magnified himself," and verse 11, "See O Lord, and consider: for I am become vile."

The Saviour trod the winepress alone; He had many cares His visage was scarred, and we hid our faces from Him as it were; just before the crucifixion all His friends forsook Him and stood afar off. When He hung upon the cross, He cried, "My God, My God, why hast Thou forsaken me?" So we in a small measure can realize to some extent how He felt, when we feel forsaken. If we labor and are heavy laden, so was He. When we feel that we have not a friend to turn

to, and that the Lord has forsaken us, so did He. If we are His children, surely we will have crosses and trials to bear, but we can ever trust in Him to be with us always even unto the end." I will lift up mine eyes unto the hills, from whence cometh my help." Ps. 121: 1. He has delivered and given me sweet respite at intervals, and enlarged my strength sufficient unto my need; and He will continue to deliver in time of trials. He is the great Physician, and has never lost one of His patients yet-nor will He ever. My greatest concern is; Has He loved me with that everlasting love, and therefore with loving kindness hath He drawn me? Have I been deceived by that one that is stronger than I? If so, I pray to the One that is above all to un-deceive me. I love His children too much to cause them one moment's trouble.

I get comfort in reading the scriptures, and consolation in hearing the name of Jesus proclaimed, and hope that my hope is not in vain; for this renders in my inmost being a sweet peace that passes all understanding, a joy unspeakable; I know He is altogether lovely and One to be desired. He is far above all others and well deserves to be called Friend. He is the Author of everything that is pure, good, lovely, and of good report; every good thought cometh from Him: He is rightfully called "Good Master." Poor sinful man can well realize that he is nothing and less than nothing. The Spirit wrestles with the flesh, the Spirit overcometh, for the will of God shall be done, and nought shall stay His hand.

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." (Rev. 3:18). Gold tried in the fire—Oh Lord, I feel to believe I have experienced this affliction; afterwards it yields sweet peace, but so grievous at the present. This spiritual gold is not of this world, it is a Heavenly treasure, a t r e a s u r e where neither moth nor rust doth corrupt, and which thieves do not break through nor steal. Without this gold tried in the fire, (or furnace of affliction) we would never be rich in Heavenly things; our raiment will not be white, but we will remain in the ditch, and all who happened along in the way would view our nakedness, or lack of meekness and humility. We could be likened unto the guest that went to the wedding feast who was thrown because he was not suitably dressed. When the Lord bids us to the feast of Heavenly joys, and we know that He is the only door through the darkness, being pricked by thorns, experiencing afflictions, receiving whatsoever the world that loves its own may say or do against us with humility; and if we are disobedient children, we have chastisements, even to the searing of our consciences as with a red hot iron. As witnessed by some of the prophets of old the Lord afflicts and He also heals. Blessed be the name of the Lord.

In buying of the Lord gold tried in the fire, he gives us respite now and then by giving us a peep as

through the lattice, a foretaste of what we shall behold in Heaven when death is swallowed up in victory; at these times all banal or worldly cares are obliterated for the moment. He will not contend with us forever, neither will he remain wroth; he is merciful, and only through him shall we find final rest throughout eternity.

Oh, what a blessed thought, to be robed and ready when the Lord shall come to gather his jewels home. He knoweth them that are his, and they know him for they recognize his voice, they will not follow strangers, they have his mark, for buying of him gold tried in the fire, worketh patience, meekness, and the fruits of the spirit. I am constrained to believe that whatsoever a man receives of the Spirit is manifested in his face when he hears the name of Jesus proclaimed and exalted, it lightens his countenance as well as uplifting the "inward man." Oh, the depth of the riches both of the wisdom and knowledge of God: how unsearchable are his judgments, and his ways are past finding out!

I remember several years ago when coming to Portsmouth from Rocky Mt. by train, a woman was on the train I had never seen before; I felt an assurance that she was a Primitive Baptist, although I did not speak to her for some time, (I being of a retiring nature) finally I did, and she told me that she was on her way to church! Some how I could discern the mark upon her, yet I never heard her speak a word before.

When the Lord imputes his righteousness in the heart of a poor sin-

ner that ones whole desire is to praise him in Spirit and in truth: 'Oft though he may be tempted on all sides; he will cry out to be delivered from this body of sin. The steps of a good man are ordered by the Lord, and he delighteth in his way, though he fall he shall not be utterly cast down, for He upholdeth him with his hand.

If the Spirit abides in us, we take wings and soar away to great heights; rejoicing in the felt presence of the once crucified Redeemer, who arose and triumphed over death and the grave; and who now sits at the right hand of the Father, pleading intercession for us with groanings that cannot be uttered.

When sweet Jesus comes in the resurrection morning, all the mists, or seeing in part will be cleared away, but until then, we will have to contend with this warfare in the flesh, the burden of which keeps us ever in mind that there are foes for us to fight until the very end. In this world we shall have tribulations, but in Him, Peace. If I did not have access to Him in prayer, then surely I could not bear my load alone. Yes I have talked with Him in prayer and told Him that I was only a beggar, and in need. I also realized that I did not know how to pray as I should, but He knows what I am in need of before I ask Him. I desire to be reconciled to His will. His ways are far above mine, and He will supply my needs. I will cast my burdens upon the Lord, I hope he cares for me. He has told me so.

Mrs. Veada (C.W.) Adams  
643 Mt. Vernon Avenue,  
Portsmouth, Va.

When Jesus Christ the Son of GOD,  
 All by Himself the winepress trod  
 He looked around and did not see;  
 A man that could any help be.

He accepted the cross-was crucified,  
 And shed His blood from a river  
 side,  
 For thus it was His Father's will;  
 That blood might flow — blood  
 would spill.

The Scripture then would be fulfill-  
 ed,  
 For things work out as God has  
 willed,  
 His blood was shed for remission  
 of sin;  
 Of His elect since the law couldn't  
 win.

The law was good but flesh was  
 weak,  
 "A new Covenant" did the Father  
 speak,  
 So He sent to earth His beloved  
 Son;  
 That all might be made in Him  
 as one.

Jesus was crucified and gave up the  
 ghost,  
 Now all who believe will be in that  
 host,  
 Belief only comes with hearing with  
 the ear;  
 Same as did Peter with trembling  
 and fear.

Whosoever will, may come and live,  
 How cometh the will except He  
 give,  
 He is the Author and Finisher too;  
 Of every good gift, O sinner, how  
 true!

"Suffer little children, come unto  
 Me,  
 For such as these will the King-  
 dom be,  
 It's not of the worldly wise who en-  
 ter in;  
 But the wisdom of God that re-  
 pudiate sin.  
 By Mrs. Veada (C.W.) Adams.

**"AND HATH RAISED US UP  
 TOGETHER, AND MADE US SIT  
 TOGETHER IN HEAVENLY  
 PLACES IN CHRIST JESUS:"**  
 (EPH. 2:6)

Dearest Brethren and Sisters in the  
 Lord:

If it be in keeping with the will  
 of Him in whom all power exists,  
 I desire to mention a few of the  
 Heavenly places in which I feel to  
 hope I have been favored to sit to-  
 gether with many of His dear saints  
 and feast on that rich Spiritual food,  
 that Heavenly "Manna" which  
 comes only from the inexhaustible  
 storehouse of God's everlasting  
 love.

This morning, while meditating  
 on the goodness and mercy of God,  
 my mind was carried back to the  
 2nd Sunday in August at dear old  
 Running Creek Church, which I  
 have been trying to serve for the  
 last eight years.

It was the annual communion  
 meeting, and a large crowd assem-  
 bled at the stand in the grove for  
 the morning service. We were bles-  
 sed to have with us, two of God's  
 humble servants, Elders W. C. Al-  
 len, and J. A. Eudy. In introduc-  
 ing the service, Elder Allen pray-  
 ed as sweet a prayer as I ever  
 heard fall from the lips of man.  
 Elder Eudy then arose and preach-

ed a soul stirring discourse which is fold to God's little lambs. He was followed by Elder Allen who I feel, was endued with power from on high to preach the unsearchable riches of Christ. I was hoping with all my heart, that the brethren would consume the time until the noon hour, but it was only 11:15 when Elder Allen sat down. They then insisted that I have something to say. I arose and asked the congregation to sing the first verse of no. 13 in the "God Old Songs" hymn book. At the conclusion of the singing, I opened to a scripture which had been lingering, more or less in my mind all the morning. Deut. 32:1, 2. After reading this and making a few remarks, I was seemingly, lifted to the mountain top and given a view of the "New Jerusalem" which John saw coming down from God out of Heaven prepared as a bride adorned for her husband. Yea! He hath raised us up together, and made us sit together in Heavenly places in Christ Jesus. This to me, was a Heavenly place. A Heaven below our Redeemer to know. No wonder John could say, "Great and marvelous are Thy works, Lord God Almighty, Just and true are Thy ways Thou King of saints."

After the lunch hour, the brethren, sisters and friends assembled in the house for the communion service, the brethren and sisters to partake, and the friends to behold this solemn service. The house was filled almost to overflowing. OH! how wonderful to see those precious saints condescending to wash each other's feet and washing them at the command of their Lord and Master Jesus Christ. Yea, "He hath

raised us up together, and made us sit together in Heavenly places in Christ Jesus."

"How sweet, how Heavenly is the sight

When those who love the Lord  
In one another's peace delight  
And thus fulfill His word."

It seemed that my cup was filled almost to overflowing to behold the love of God flowing from heart to heart, and joy from breast to breast. I enjoyed the service so much, but while we were singing the closing hymn and taking the parting hand, it seemed that the very windows of Heaven were opened, when an humble penitent girl with tears streaming from her eyes, came before the Church begging for a home. Yea, "He shall gather the lambs with His ARM." This dear little child was gathered with His Arm and brought to His banqueting house and His banner over us was love. Tears were flowing freely from the eyes of the brethren and sisters. She had been brought in by the door. She came bearing fruit meet for repentance. She had the Key (experience of grace) to the kingdom. Therefore they could welcome her with open arms. She was gladly received and the following Sunday, was baptized by this poor unworthy writer. When we gathered at the water's edge, a dear brother came forth telling how great things the Lord had done for him. He was received and baptized at his request by Elder Eudy and this poor sinner. I feel that we experienced a foretaste of Heaven that morning in the waters of old Bear Creek.

(Continued In Next Issue)

## Zion's Landmark

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

Editor

ELDER T. F. ADAMS,  
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### "FOR WHOM THE LORD LOVETH HE CHASTENETH"

Brother Lee Aslbrink of Pendleton, Kentucky, requests my views on Luke 19:10-26 which embraces a parable set forth by Jesus. Webster says a parable is "a comparison, a short fictitious narrative from which a moral or Spiritual truth is drawn; as the parable of Christ." This definition is acceptable, since this is a comparison between natural and Heavenly things. There is a lesson taught in this parable and the paramount purpose is to set forth the experience of those who are embraced in the kingdom of Heaven. The 10th verse begins as follows, "For the Son of man is come to seek and to save that which was lost." This compares favorably with Matt. 9:12, 13. "But when Jesus heard that, He said unto them, They that be whole need not a Physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy and not sacrifice: for I am not come to call the righteous,

but sinners to repentance." "And as they heard these things, He added and spake a parable, because He was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, a certain nobleman went into a far country to receive for himself a kingdom, and to return."

This certain nobleman is Jesus Christ who was born of the virgin Mary. "But when the fullness of the time was come, God sent forth His son, made of woman, made under the law. To redeem them that were under the law, that we might receive the adoption of sons." Gal. 4:4, 5. Inasmuch as these totally depraved sinners could not come to him, He came to them, and since they were in bondage and could not free themselves from the clutches of the law, would it not be proper to say that "He went into a far country?" the object of which was to receive for Himself a kingdom. This was accomplished when he finished the work which His Father gave Him to do. When the work of redemption was finished He said, "I have glorified thee on the earth: I have finished the work which thou gavest me to do." John 17:4.

It will be well to bear in mind that this parable was spoken by Jesus, while He was yet under the law. The 13th verse reads, "And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come." The word "ten" is representative of a certain people. We find in the parable recorded in the 25th chapter of Matthew, 1st verse, "Then shall the Kingdom of Heaven be likened

unto ten virgins" and etc. Another parable similar to the above is recorded in Matt. 25:14, 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. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey" and etc.

By the expression "He called his ten servants" (ministers) not to lord things over God's heritage, but to administer to His humble poor. The word "pounds" means gifts, which the certain nobleman (Jesus) gave to them. The use of which was to preach the gospel and heal the afflicted. "And as ye go, preach, saying, the Kingdom of Heaven is at hand, Heal the sick, cleanse the lepers, raise the dead cast out devils: freely ye have received freely give," Matt. 10:7, 8, which He infers by saying "Occupy until I come." "His citizens hated Him, and sent a message after Him saying, we will not have this man to reign over us." The Jews of which lineage He was born into the world are the "citizens" under consideration. It is said "He came unto His own, and His own received Him not." John 1:11. "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." He commended the first one who said "Thy pound hath gained ten pounds. And He said unto him, Well, thou good servant: because thou has been faithful in a very little, have thou authority over ten cities. Although the second, had not gained in proportion to the first, yet he gained five, and was commended by his Lord, who said, "Be thou also over five cities."

The day of reckoning for those servants apparently pointed to the gospel day, for it is not likely that his servants would have authority over either five or ten cities in the eternal Heaven. The word "authority over ten cities" does not mean that the servants of God are to usurp authority over God's heritage. Their authority is limited to certain regulations, a part of which are as follows, "Preach the word, be instant in season, out of season, reprove, rebuke, exhort with all longsuffering and doctrine." 2 Tim. 4:2. Further qualifications are to be observed. See I Tim. 3:1 to 7. A man of good behavior sober, given to hospitality apt to teach, not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous: and etc.

Paul said, "Moreover it is required in stewards, that a man be found faithful." I Cor. 4:2. What can be more becoming of a servant

of God than to be found faithful in that which is committed to his trust? like the first and second who received the approbation of their Lord for well doing. But how different was the attitude of the other, who accused his Lord of being an austere man, taking up that which He laid not down, and reaping that which He did not sow. As it is said in the parable, "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." This He offered as the reason for not having gained by trading. "He said, For I feared thee." It is evident that he did not have the "fear" that a son has who reverences his father. He was judged by his Lord as being a wicked servant, being slothful, not concerned about that which was committed to his trust. He was an unprofitable servant, therefore casted out, as it is recorded in Matthew, "And cast ye the unprofitable servant into outer darkness. Is he not a non fruit bearing branch? Jesus said, "I am the true vine, and my Father is the husbandman, Every branch in me that beareth not fruit He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit." John 15:1, 2.

The fruit bearing branches are

those who are purged, chastised, rebuked, and scourged. They are brought through trials, sufferings, and tribulations. 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. 12:5, 6. "Every branch in me that beareth not fruit He taketh away."

T. F. Adams

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**PROVERBS**

**CHAPTER VII.**

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With her much fair speech she caused him to yield, with the flattering of her lips she forced him.

He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks;

Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life.

Hearken unto me now therefore, O ye children, and attend to the words of my mouth.

Let not thine heart decline to her ways, go not astray in her paths.

For she hath cast down many wounded: yea, many strong men have been slain by her.

Her house is the way to hell, going down to the chambers of death.

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**EDITOR**

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

**ASSOCIATE EDITOR**

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

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# ZION'S LANDMARK

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## *Devoted to the Cause of Jesus Christ*

**"OUR SUFFICIENCY IS OF GOD"**  
(2nd. Cor. 3:5)

O Lord, our God, our heavenly  
Friend,

In whom our hope of heaven de-  
pends;

Cause us to bow our sinful frame  
And plead forgiveness in thy name.

May we with shame our guilt con-  
fess.

Which wretched sinners all possess  
And beg for mercy in Thy name:  
O Lamb of God, for sinners slain.

If sorrow, heartaches, pain and  
grief,

Should fill our hearts with unbelief  
Make us to know Thy Sovereign will  
And turn our eyes to Zion's hill.

Should trouble like a raging sea,  
Engulf our souls in misery,  
May Thy abounding love be felt  
To cause our frozen hearts to melt.

When to temptation we do yield;  
Constrain us at Thy cross to kneel,  
And give us grace, O Lord, our God,  
To bear the needful chastening rod.

Cause us to know, O gracious Lord,  
That all these things are for our  
good,  
To make us see and understand  
That all things move at Thy com-  
mand.

Christ is the Truth, the Life, the  
Way-

Methinks I heard the Saviour say-  
In heaven above, or earth below  
No other cure for sin we know.

O give us precious Lord, we pray,  
Sufficient grace along the way  
To bear the sorrows in the race  
That's set before each child of  
grace.

In nature's night, be Thou our day,  
And guide our footsteps lest we  
stray,

May Thy free Spirit ever lead  
Our mind, our thought, our word  
and deed.

When we must yield our latest  
breath.

O Lord, forsake us not in death,  
But let Thy breast, our pillow be  
For Thou art our sufficiency.

C. D. Whitley

### **GOD RULES SUPREME, IN HEAVEN, IN EARTH**

I know that God is love; He cares;  
He's Holy, good, and pure.  
He is the first, the last great end,  
All, all His works are sure.

I see Him in the flowers and trees:  
He causes each one to grow.  
I see Him in the gentle breeze,  
That tosses them to and fro.

I see Him in the tiny rain drops,  
He gives them all their birth,  
They water the grass, the tender  
herbs,

And give life to all the earth.

I see Him as they trickle on  
To pond, brook, and river.  
He is the God that rules supreme,  
And life to all He's Giver.

I see Him as they onward flow,  
To fill the mighty ocean.  
And there they go to rain again-  
He keeps all things in motion.

He made the sun, He made the  
moon,  
He also made the stars;  
Sometimes at night, I stand and  
gaze,  
And wonder what they are.

Some are big, and some are samll,  
Some are bright, others dim.  
While standing in this awe, amazed,  
I wonder if I'm born in Him.

The big and bright ones, I reckon to  
Liken to my Saviour's King.  
If they were mine, I'd give these  
worlds,  
To be found and clothed in Him.

How long, how long, this battle  
rage?

Till storms of life be o'er,  
And we awake in Jesus' form,  
On that bright celestial shore?

Composed by Warden Lewis,  
Lowland, N. C.

**"AND HATH RAISED US UP  
TOGETHER, AND MADE US SIT  
TOGETHER IN HEAVENLY  
PLACES IN CHRIST JESUS:"**  
(EPH. 2:6)

(Continued From Last Issue)

On the 1st Sunday in September  
at Howard's Chapel another Church  
which I try to serve, we were bles-

sed with anther such feast. Elders  
Eudy, Allen, and Treece were with  
us. All were blessed to speak ably.  
In the afternoon our communion  
service was attended with eviden-  
ces of His Spirit. At the close of  
the meeting two humble sisters  
were received into the Church, and  
on the following Sunday as we gath-  
ered at Rocky River to administer  
baptism, another young sister came  
forth begging for a home. She said,  
"I love this doctrine, I love this  
people, I want a home." No won-  
der Paul could say, "He hath made  
us sit together in Heavenly places  
in Christ Jesus." At their request,  
Elder Eudy and I administered  
baptism. OH! how unworthy I feel  
to baptize God's little children, but  
I felt to rejoice in the spirit in the  
waters of old Rocky River that  
morning.

Another Heavenly place to me  
was at the "Little River Associa-  
tion" the fourth Sunday in Septem-  
ber. There was an enormous con-  
gregation present, an estimated five  
thousand people. They were blessed  
with a large number of Elders, and  
heard seven of them declare the  
glorious truth, salvation by the sov-  
ereign grace of God. I was called  
to speak in the afternoon. Oh,  
how little and unworthy I felt to fol-  
low such able gifts as those who  
spoke in the forenoon. But if not  
deceived, God was pleased to loose  
this old stammering tongue, and  
bless me with light in thought and  
liberty of speech to preach that  
glorious doctrine that drops as the  
rain.

Our Association the 1st Sunday  
in October and Friday and Satur-  
day before, I felt was attended with

the same demonstration of the presence of His Spirit. I don't think I have ever attended a more lovely Association. The unity, the peace, the love and fellowship was wonderful to behold. The ministers who spoke all testified to the same glorious truth; all preaching not themselves, but Christ Jesus the Lord, the only name under Heaven given among men, whereby we must be saved. At the close of the Association Sunday afternoon, a dear brother came with tears streaming from his eyes seeking a home among us.

The past Sunday, three more sisters were baptized, one at Running Creek, and two at Clark's Grove. Elder Eudy and Elder Allen baptized the two from Clark's Grove, while the sister from Running Creek was baptized by Elder Eudy and the unworthy writer. Truly, the Lord is still feeding His flock like a Shepherd. He is still gathering the lambs with His Arm, and carrying them in His bosom, gently leading those that are with young. Yea, "He hath made us sit together in Heavenly places in Christ Jesus."

"The Word, the Spirit, and the  
Bride

Must not invite and be denied,  
Was not the Lord who came to save  
Buried in such a liquid grave?

All ye that love Emmauel's name  
And long to feel the increasing  
flame,

"Tis you, ye children of the light  
The Spirit and the Bride invite."

Humbly submitted,

C. D. Whitley

R.F.D. 1

Oakboro, N. C.

## EXPERIENCE

Dear Brother Adams:

I feel so unworthy to try to write you. I often feel so little, I can only hope for a hope. I am a poor beggar, begging for the least of the crumbs that fall from the master's table. However, if it be God's will and purpose, I will try to write some of what I hope has been the dealings of the Lord with me.

When I was 6 years old, my mother took 7 of us children to a Methodist church to be saved. While the Methodist preacher was doing what he called saving my brothers, a voice spoke behind me and said, "Who has power to save but God alone?" I walked back to my seat, for which my mother gave me the hardest whipping I ever got. She said I embarrassed her. The next week while out playing, the same soft still voice spoke to me again. It said, "You shall pray for your soul's salvation." I left the children I was playing with, went and fell upon my face and began praying. When I arose to my feet, balls of sweat as large as the end of my finger were rolling off of me. It was in the winter. I kept on praying like that for 8 years, feeling I didn't have a friend on earth. I felt so little and unworthy! I felt to be the worst and most sinful sinner that ever walked on the earth. One night in 1924 at my Daddy's, I could not sleep. I tried to pray and thought I could not live through the night, but "Oh Lord" was all I could say. I felt like hell would be my home; there would be no escape for me. It seemed I could not get low enough to call on the all

knowing, all wise, and everlasting God, to pray. I got out of my bed lay down flat on my face under the bed. I still felt too high to pray. I got up, went through my Daddy's room as the clock was striking 4:00 in the morning. I thought that would be the last time I would ever hear the clock strike. I went down into a deep hollow, lay down on my face and prayed. I went into a slumber or something, God only knows, but when I came to myself, I was half way to my home, and I was shouting and praising God aloud.

After this I was so happy, I asked the Lord to show me, if it would give me relief or if I were fit to offer myself to the Church. The night I prayed in the hollow or cave, the God of Heaven showed to me myself going into Riverview Church at Bassett. He also showed me myself being baptized. I dreamed of being baptized or immersed in ice. The heavens opened unto me and angels gathered around me. I hope my appointed time to go home to my friends according to the purpose and foreknowledge of God was 4th Saturday in December, 1924. At that time I offered myself to the Church; and I felt so humble! but I was received. Brother Dan Helms, as God had shown me, baptized me the next day. Everything was, (I hope) as the Lord showed me in a dream. I have been a poor humble beggar all these many years, desiring to live at the feet of my brethren and sisters. I had another dream. I started somewhere and came to a steam of water. I looked to my left and there sat a man. I said what are you doing? He an-

swered, I am fishing but can't catch anything. I looked and the water was muddy. On my right was a net. I took it and cast it into the water. It became white as snow. I raised my net up; it was full of turtles and fish. The turtles were large and black. The fish were small and humble. I began to throw out the turtles, and told the man I would give them to him. I didn't like them; but I did like the little fish. I meant to keep them when I got through. I looked to see what he was doing with the turtles; then I saw he was cutting their heads off and throwing them down the hill. I looked then to see what became of the little fish; and observed that they became the household of God, and He was in the midst. I told them I loved them and they were my people. I wanted to show forth my love and humbleness toward them. I wanted to kiss all their feet. Last year, I dreamed of being in a group of little folks. The Lord was with us. We all began to sing, "In All My Lord's Appointed Ways." I knew Brother and Sister Harry Wood. I told them if they would give me a home, I would live at their feet all the days of my life. My poor stammering tongue can never be loose enough to tell the beauty, sweetness, and love that was in me for these two dear ones.

On the 2nd Saturday in October, 1953, being a poor humble creature without a home due to the recent soul stiring troubles among us, I offered to Spoon Creek Church, which is a dear spot on earth to me. I was received on confession of faith.

Brother Adams, I hope it is the

will of God for you to pray for this poor worthless worm as I feel to be. I hope you can come to Spoon Creek to some of our meetings. I hope and pray the Lord will keep me humble and desiring to live at the feet of my dear brethren and sisters. I feel so little and unfit to say Brother and Sister to the ones I hope the God of grace has shown me are His dear saints. The God of Heaven and earth has extended to me so many wonderful blessings. I sometimes am afraid to mention what has been shown me, for fear my hearers will doubt what I say, but again it is a great relief to talk about the blessings and dealings of the Lord with me. In the year 1947, I lost the sight of one eye 3 months. It was good for me, but I could not realize it at first. I prayed and prayed. I could not eat or sleep for ten days. I prayed two days and nights and continued into the third night until about 10:00 o'clock when Jesus came to my rescue. It seemed the breath of Jesus carried me to Heaven. He went before me and led me on. I was shown I was in Heaven one moment. That was worth all the suffering I had ever had. I woke my husband and told him. I was so happy, I wanted to go and tell everybody how beautiful and happy Heaven was. I felt like I could see. I turned on the light and I could see as clearly as I ever had in my life. Oh, what a wonderful God of Heaven He is. He speaks and the wind obeys Him, He restores the sight of the blind.

Pray for me and my dear companion when you have a mind to.

A poor little humble sister in

hope,

Gladys Wray

Patrick Springs, Va.

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**"LOVE YE ONE ANOTHER  
AS I HAVE LOVED YOU"**

Dearly Beloved:

"For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."

If it be in the counsel of a covenant keeping God, I desire to address you once more through the dear old "Landmark."

This morning while about my daily work, this scripture arrested my mind with much force, and with it, the desire to write. I realize that I cannot write anything worthy of your attention unless I be guided by the unerring Spirit of Almighty God. I have no desire to burden you, God forbid that I should be a stumbling block in the way of some poor weary pilgrim for if not deceived, "I love the sons of grace, The heir of bliss devine Who walk in paths of righteousness, And fly from every sin."

The natural love which I have for my family and kindred according to the flesh, is, I feel, as great as that of any man. But there is a love which by far, exceeds this natural love. Yea, "Greater love hath no man than this, that a man lay down his life for his friends." St. John, 15:13. This is the love of Christ, This is the love which He had, And still has, for His bride, for it is an "Everlasting Love." This love is so great that He laid

aside the glory which He had with His Father. Yea, left the singing of Angels and came to this sinful world to suffer, bleed and die, that she might live. If we love Him, it is because He first loved us, and hath revealed this love in us. And if we love Him, we love one another, for He says, "This is my commandment, that ye love one another as I have loved you." If not deceived, I sometimes feel to hope that I have received this commandment.

The scripture quoted at the beginning is the words of Jude the servant of Jesus Christ, and brother of James, and is addressed to them that are sanctified by God the Father, and perserved in Jesus Christ, and called. The burden of exhortation had been laid upon him, for he says, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith once delivered unto the saints." And in the 4th verse he says, "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."

Before going further, let us observe a few other passages of scripture which are in complete harmony with the text. First, we find in St. John, 10:1, quote, "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." Also in Matt. 7:15, Jesus

warned his disciples saying, "Beware of false prophets which come to you in sheep's clothing, but inwardly they are raving wolves." Paul's charge to the Elders was, "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood. For I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears (Acts. 20:28 to 32) Also in Gal. 2: we hear him speaking of false brethren brought in unawares, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage.

Dearly Beloved, This is only a few of the many witnesses found in Holy writ, but we feel that they are sufficient proof that, as there were false prophets among the people in olden times, even so, there shall be false teachers among you, as the apostle Peter says, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction (2nd. Peter, 2:1)

"For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."

These men had not crept in unawares to God, for Jude says, They were before of old ordained to this condemnation. However, they had crept in unawares to the brethren, that is, the brethren were not aware that they had come in privily to spy out their liberty. They were not aware that these men who had arisen among them were teaching perverse things to draw away disciples after them. They did not know that these men were wolves in sheep's clothing. They were not aware that these men had not come in by the Door (Jesus) but had climbed up some other way. The apostle was mindful of all this because the Spirit of the Lord had placed upon him the burden to exhort the beloved to earnestly contend for the faith once delivered unto the saints.

Dearly beloved, I feel that I would be safe in saying that, the majority of the trouble and confusion that has come among "Old Baptist," started in the pulpit. I also believe that preacher jealousy has played a great part. Says one, "Well, why worry about that? You believe that what is to be, will be. You believe these certain men were before of old ordained to this condemnation. Therefore, according to your belief they (cannot) do otherwise." Yes, if not deceived I believe all this. I believe that Jude spoke the truth when he said, "For there are certain men crept in unawares, who were before of old ordained unto this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God and our Lord Jesus Christ." I also believe

that He, who ordained them to this condemnation, had a purpose in it worthy of Himself. Moreover, I believe that this is included in the "All Things" which the apostle Paul says "Work together for good to them that Love God, to them who are the called according to His Purpose." However, this does not eliminate the worry, nor lessen the fear. On the contrary, I am made to feel that it is because of this belief that I am made to fear and quake when I am given to meditate on the text. For in those meditations I find a great question marked "PERSONAL" Yes to me. Not to my preaching brethren, but addressed personally to ME. Of whom was the apostle speaking? Was he speaking of ME? Am I one of these men that have crept in unawares, who were before ordained to this condemnation? Is it I who have not entered in by the door into the sheepfold but have climbed up some other way? Is it I, that have arisen after Paul's departure teaching perverse things to draw away disciples after me? Am I one of those wolves in sheep's clothing? Am I one of the false brethren who have come in privily to spy out your liberty which you have in Christ Jesus? GOD FORBID! Yes, dear reader, it is a personal matter with me. Often I am made to doubt and fear that I am deceived, and my cry is, "OH! Lord, if I am deceived undeceive me. Yet, amidst all the doubts and fears, I have a sweet and precious hope that He came to me when I couldn't go to Him. That He bound up my wounds paid all my bills, poured in the oil and wine, put me on His

own beast and brought me to "The Inn." Yes, sometimes I feel that I can say with Solomon, "He brought me to His Banqueting house, and His banner over me was love." Sometimes I find comfort in the words of the poet, quote

"Could I joy his saints to meet,  
Choose the way I once abhorred  
Find at times the promise sweet  
If I did not know the Lord?"

A few times I have been made to feel assured that I heard His voice saying, "Comfort ye, comfort ye my people saith your God, speak ye comfortably unto Jerusalem and cry unto her, that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins." This past Sunday at dear Old Running Creek Church, I felt that the very windows of heaven were opened while I was trying to speak. and I could say with the poet,

"I know that my Redeemer lives,  
What comfort this sweet sentence gives.  
He lives, He lives, who once was dead  
He lives - my ever-living Head."

Yet, if I should be deceived, if I be one of these ungodly men who were before ordained to this condemnation, God still remains just, for if my soul is sent to hell. God's righteous law approves it well.

C. D. Whitley  
Rt. 1  
Oakboro, N. C.

**GOD KNOWS OUR NEEDS**

Dear Elder Adams,

My heart seems to run over, and my every thought seems to remind me of God's great mercy; of the mysterious way He works, His wonders to perform, so if you will bear with me, I feel that somehow I must express my feelings to you or to someone.

This is one of the joyous times when everything around me seems to be praising His Holy name. Even the dry blades of grass, which after a little shower, begin to grow and turn green, remind me of the state in which God's humble poor finds themselves so much of the time. We feel so dry, and so near dead, but God says He will never put more on His children than they can bear, so when we feel to be at the breaking point, God knows our needs, and sends showers of blessings, to renew our faith and to revive our spirit. Let me say from experience that even those low moments are marvelous to me - because it is then that I realize my utter helplessness-and it is then that I see myself lost and undone. It is then that I'm glad there is a God to whom I can cry for mercy; a God who is more powerful than all men - a God who hears our cries, and then in all His glory, in His own good time, according to His will-not ours- He lifts us up, and I hope I have experienced, in these sweet, though few moments of time, the joys of His salvation. By this experience I am taught the truth of Paul's writing: "We glory in tribulations also, knowing that tribulation worketh patience; and patience experience; and experi-

ence 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.

I believe I can witness with those who say that God answers prayer; because about three Sundays ago, I received a message about one of my children, which cut me down with grief. With a heart, which was heavy and broken, I wept and prayed, that it not be so. I suppose I prayed as so many parents have prayed before, "O God, do anything to me, but don't let this be true to my child." My prayers, I feel so much of the time, are self centered but no one knows the anguish I felt at that time. I know I stayed in my room an hour in this state, begging God for relief, when suddenly the telephone rang, and a message came through, that the first message was a mistake-it was then that a bright light seemed to shine around me and God seemed to be right there. I cannot describe my feelings, but never did I feel more unworthy and more humble, in all my life. How can I ever thank such a God, as I'd like to.

I pray that God will give me more faith; that He will especially give me compassion and tolerance for those who despitefully use me. I hope I will always look to him for guidance-although I was told one time by a deacon in a Primitive Baptist Church, that anyone who claimed God talked to them, and guided them, was not an Old Baptist. However, that hope is still in my heart, and no matter what I am, I hope it stays there, for who else could I look to for guidance.

It is through trials and tribulations that we realize our own failure, our own weakness, and are given a better understanding of the weakness of others. Tolerance is a precious and essential quality, and one that can only come from God.

Through these experiences, tragic though they have seemed, I've found a greater hope, a greater faith, and a greater love for the scriptures, and all they stand for. It is in this way that we "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2nd Peter 3:18. My main desire is to be with God's people, to be able to gather a few crumbs from His table now and then, and to always be at the feet of my brethren, being able to look for good, and overlook the bad in others. When I am enabled to view myself inwardly I find so many faults, that I have no time to look for them in others.

It is wonderful and a miracle to me that God ever gave such as I the privilege of meeting with Old Baptists-why He brought me to the knowledge, (if I have any) of a doctrine, which I love and which I now believe, is the only doctrine that will stand until Christ comes again.

I hope I love this doctrine and will be given a mind to stand firm in this belief, and may it be His will that I may be endowed with greater spiritual knowledge and understanding.

In fear and trembling, I am.

Sincerely yours,

Mrs. P. O. George

707 Oak Ridge Road

Carrier 168

Richmond, Va.

**HE IS WITH US WHEN WE NEED  
HIM MOST**

Dear Brother Adams,  
 Somehow this morning it seems to me that I am overflowing with love for my God and the Church. Brother Pate and I had the sweet privilege of baptizing two of His precious little children Sunday morning at Old Upper Black Creek. We have had some of the sweetest meetings in the Black Creek Association during the past few months that I have ever attended. There has been a manifestation of the most love and fellowship that I have seen among Old Baptists in a long time. Oh, what manner of love God hath bestowed upon His little ones. I feel that God has wonderfully blessed us in our Churches and in our Union, for I feel that He has taken care of us through all our trials and tribulations from the beginning. He has promised in His word that He would never leave nor forsake His people, but would be a present help in time of need. Yes, He is with us when we need Him most. I am glad that I have been made to believe that He is working all things according to His purpose, not according to the purpose of man. I cannot find where God has ever called upon man for anything, but I do find where the writers of both the Old and New Testaments were brought to the place that they called upon the name of the Lord, and the Apostle Paul said all that call upon the name of the Lord shall be saved, not that you can be if you will do some great work or if you will let Him, but all that call upon Him. No man will ever call upon Him

until he becomes poor and needy. When he can see that all his efforts have failed, that he is lost and without hope, then he will call upon the Lord. The need of Him being realized only through suffering.

Brother Adams, I did not intend to write this much. I was just going to tell you of our wonderful meetings. It was my privilege to baptize three of His precious ones at Lower Black Creek on Saturday before the second Sunday in July, and then these two at Upper Black Creek that Brother and I baptized this past Sunday morning. You can see how it has lifted us up, it causes us to feel that God has smiled once more upon His Church and is adding to her daily such as He would own and save in that coming day where heartaches will be felt no more, and where we can sing praises to His matchless Name forever, in that world that will never end. How I hope that I can be included in that number!

Please pray for me and mine when at a throne of grace.

Paul Lamm

R.F.D. 1

Lucama, N. C.

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**"THE EFFECTUAL FERVENT  
PRAYER OF A RIGHTEOUS  
MAN AVAILETH MUCH."**

Dear Brother Adams';

I regret that again, I have to write you on such an occasion, but I trust that it's all of God's will.

Enclosed you will find the Resolution of Respect of our dear Sister Luna Harrell. This causes our Church at Tarboro to be very sad, but we trust that God's will, will be done. We have lost three mem-

bers during this year and have not had an addition thus far. I feel that our Church needs the prayers of all the brethren as well as all of our Churches, for "The effectual fervent prayer of a righteous man availeth much." James 5:16. I feel that we have a lot for which to be thankful; our congregation has about doubled what it was a few years ago, which does indicate more interest. Oh, how I trust that God will continue His blessings. He has all power, Brother Adams, and when He sees fit for more to come to our Church, it will be soon enough. I can't help rejoicing over the wonderful meeting we were blessed to have here yesterday (Sunday, August 1st). We were blessed to have four ministers, and they were all blessed to preach, what I feel, Primitive Baptists believe. We had dinner on the ground, and oh, how wonderful it is when we can see the love manifested among God's little ones. It's all in all to a poor sinner, as I feel to be most of the time.

If it were not for God's grace that I believe He has given me, I rather die and leave it all, but somehow God has seen fit to spare me thus far, and I trust that His grace will lead me as long as I am spared to live. I believe that God's love and mercy will never die among Primitive Baptists. We have our ups and downs, trials, and tribulations among ourselves, but deep down in our hearts there is a spark of love for the truth we recognize in each other, that will never fade away. Oh Brother Adams, how I often think of your experience, when you said you called your wife into the

room by your beside and told her that you were in a place where there was nothing but love. I can imagine how you felt and trust that it will never fade away from you. "God moves in a mysterious way; His wonders to perform." What a blessing it is when we are enabled to feel these things and handle them with our own hands.

Brother Adams, I didn't mean to write so much, but it's just as it is, and I trust that I haven't written a thing to harm you.

I would appreciate your publishing this Resolution of Respect in the Landmark and also you will find a check for \$2.50 to renew my subscription to the Landmark.

I must close hoping that God will continue His blessings upon us.

Your little brother in Christ, I hope,

John H. Coker  
602 Sorey Ave.  
Tarboro, N. C.

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#### ENTERTAINED ON 80TH BIRTHDAY

Dear Brother Adams,

Brother Adams, our dear brother and my uncle, Sheppard (N. S.) Jones, gave me money to send to you for renewal of "Zion's Landmark," which is a great source of pleasure to him always, but especially so now that he is older. His family graciously entertained him recently on his 80th birthday, which he enjoyed to the utmost. He is unusually spry for those years, and attends meetings regularly at his home Church and visits other Churches when health permits. His

address: N. S. Jones, R.F.D. 1,  
Polkton, N. C.

In love,  
William A. Harward  
R.F.D. 2 - Box 30  
Polkton, N. C.

I have known Brother Jones for many years. He is a precious Brother. How good it is for his family and friends to so graciously entertain him on his 80th birthday. I am sure it was a feast to them as well as Brother Jones. "The Lord loveth the cheerful giver." "It is more blessed to give than to receive." Editor.

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**EXPERIENCE**

Dear Brother Adams:

A precious sister gave me her experience to send to you to be published in the Landmark if you see fit. It was my privilege to baptize her with another sister and a brother Saturday before second Sunday. Oh! how glorious it is to see God's little ones come home to their friends. It is joy unspeakable and full of glory.

When at a throne of grace remember me and mine.

Paul Lamm  
Lucama, N. C.

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Dear Children of God:

When I was 23 years old, I was taken ill. I had the doctor several times, but he didn't help me and every night at 12:00 the pain would leave me, and I would feel well. One night I saw a river; the Lord was on one side, and I was on the other side. That stayed with me as long as I was sick, and I was in bed over 2 years. After I got better, it turned out to be a

small ditch, the Lord was still on one side, and I on the other with His arms stretched out, but He didn't reach me.

When I was 26 years old I married and came to Black Creek, N. C. One Sunday at Church during the communion service, when the bread and wine were passed around, something happened to me, and I went home. For 2 weeks I can't tell anyone what I went through. Then one Sunday night at Church Elder Davis announced that the doors of the Church were opened, and I went up and offered to the Church. On Saturday of the next week was baptized by Brother Lamm. I can't tell anyone how happy I was. I asked them to sing "Oh happy day are they who their Saviour obey," and to me it was a "happy day." Dear children, He can make you sing and shout. love the Lord and I believe I always will. Please pray for me, for I need your prayers.

Upon the mountain,  
Down in the hill,  
God in Heaven  
Loves us still.

Yours in hope of eternal life,  
Mrs. R. B. Boswell  
Black Creek, N. C.

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**CORRECTION**

In the October 1st. issue of Zion's Landmark, there is a misprint in Elder Jarrell's article. This error is a misquotation of the 30th verse of the 3rd chapter of Mark, and it is found on page 351, in the left column near the top of the page. This 30th verse should read: "Because they said, He hath an unclean spirit." — Ed.

## Zion's Landmark

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

Editor

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

Associate Editor

ELDER R. W. GURGANUS  
Jacksonville, N. C.

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VOL. LXXXVIII

No. 5

### "THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE"

Thou hast given a banner to them that fear thee, that it may be displayed because of the truth." Psalms 60:4.

If we take the above quotation in a literal sense, we fail to grasp the meaning of what the Psalmist had under consideration. Webster says a banner is 1 "A piece of cloth attached by its edge to a pole or staff and used as a standard by a king, a fudal Lord, a knight, or the like; hence, the flag of a state or nation, 2, a quadrangular piece of cloth bearing the heroldic arms of a person, 3, an ensign or flag, especially one suspended from a crosspiece, displaying the distinctive, symbolic, or other device."

All of the above definitions are descriptive of the meek and lowly Lamb of God, who is Lord of lords and King of kings. Soldiers march under the banner of their leader, even so the children of God are led under the banner of love. Solomon said, "He brought me to the ban-

queting house and His banner over me was love." S. S. 2:4. When soldiers are marching, the banner is lifted up. When Jesus is lifted up His people are drawn to Him. He said, "And I, if I be lifted up from the earth, will draw all men unto me." John 12:32. Jesus is the standard. We read in the prophecy of Isaiah, "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones) lift up a standard for the people." Isaiah 62:10. He is the standard or ensign, "And He will lift up an ensign to the nations from afar, and will hiss unto them from the end of the earth; and, behold, they shall come with speed swiftly." Isaiah 5:26.

David describes the people who are in possession of this banner. "Thou hast given a banner to them that fear thee." This fear is not a slavish fear, but it comes through love and reverence. Those who reverence the Lord are continually inquiring at His temple, like Anna who departed not from the temple but served God with fastings and prayers night and day." Luke 2:37. Their chief desire is to exalt and hold up the worthy name of Jesus above every name. the one who delivered them from so great a death and subdued all their enemies. David said this banner is given "That it may be displayed." How can those who have felt the goodness, love and mercy do other than display this banner?

David's soul was enraptured when he wrote the 118 Psalm, that we see this banner displayed in all her glory in honor to this great

King. This banner was displayed by the children of Israel when the Lord delivered them from Pharaoh and his army. "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 the 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: my father's God, and I will exalt Him." Ex. 15:1, 2.

This banner was displayed by the Patriarchs and Prophets of old, as well as the Apostles and all the saints of God in the gospel day. Even before the Son, Christ Jesus, was born of the virgin Mary, she said, "My soul doth magnify the Lord; and my Spirit hath rejoiced in God, my Saviour." Luke 1:46, 47. When He was yet a child, Simeon embraced Him in his arms, and said, "Lord, now lettest thou thy servant depart in peace according to thy word, For mine eyes have seen thy salvation." When Jesus rode the ass colt into Jerusalem, the multitude cried Ho-sanna to the son of David. "And a very great multitude that spread their garments in the way, others cut down branches from the trees, and strewed them in the way, and the multitude that went before, and that followed, cried, saying Ho-sanna to the son of David; Blessed is he that cometh in the name of the Lord; Ho-sanna in the highest." Matt. 21:8, 9.

All of those who "have tasted that the Lord is gracious," may

not be able to find as many words to express the goodness and mercy of God as did David and many others, but they have felt it in their souls, and may confine their expressions to the language of Peter. "Unspeakable and full of glory" which means the same, in describing the goodness and mercy of God to them.

David said, "Thou hast given a banner to them that fear thee, that it may be displayed because of the truth." Jesus Christ is this truth, which David had under consideration. Jesus said to Thomas, "I am the way, the truth, and the life." John 14:6. He is the way, the truth, and the life. Those that are in Christ Jesus are lovers of this truth. They walk in the truth; they display the life of their Redeemer because they are in the truth, and the truth is in them. John said, "The elder unto the well beloved Gaius, whom I love in the truth. Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth. For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth." 3rd John 1-4.

The chosen vessels of God's mercy have and will continue to talk, sing, and preach this truth; although it is with a stammering tongue and feeble voice; yet it will be understood and felt by those who are in the truth.

T. F. Adams

### THAT IS WHAT CHRISTMAS MEANS TO ME

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 me,  
That is what Christmas means to  
me.

The Holy Child who to me came,  
That I might live in His dear name,  
He is the ever living Tree,  
That is what Christmas means to  
me.

—Meta Belle Rohrbaugh.

#### BLACK CREEK UNION

The next session of the Black Creek Union is appointed to be held with the Church at Creeches, the fifth Sunday and Saturday before in January 1955. Elder J. T. Williams is appointed to preach the introductory sermon and Elder W. G. Pate his alternate. The Church is located in Johnston County just off #42 highway between Stancils Chapel and #70 highway.

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

J. T. Boyette  
Union Clerk

#### UNION NOTICE

The next session of White Union is appointed to be held with the Church at Sand Hills Saturday and 5th Sunday in

January, 1955, located on highway 41 northeast from Beaulaville, N. C.

We extend an invitation to brethren and friends.

Yours in hope,  
R. W. Gurganus

#### UNION NOTICE

The next session of the Angier Union will be held with the Church of Angier located in the town of Angier the 5th Saturday and Sunday in January.

All lovers of the truth are invited to meet with us.

J. R. Thompson, Union Clerk  
P. O. Box 174  
Princeton, N. C.

#### UNION NOTICE

The Lower Country Line Union will be held with Stories Creek Church near Roxboro, N. C., on the 5th Sunday and Saturday before in January, 1955.

Elder L. P. Martin was chosen to preach the introductory sermon, and Elder F. W. Rhodes, alternate.

Clyde Satterfield, Union Clerk  
Timberlake, N. C.

#### UNION NOTICE

The Skewarky Primitive Baptist Union is to meet with Hopland Church in the town of Whitakers, N. C. 5th Sunday in January, 1955 Friday and Saturday before D. V.

Elder A. B. Ayers was chosen to preach the introductory sermon and Elder R. B. Denson, alternate.

A cordial invitation to our ministering brethren, brethren, and friends.

E. C. Harrison, Union Clerk

#### UNION NOTICE

The next session of the Eastern Union is appointed to be held if the Lord wills, with the Church at Bethlehem in Tyrel County, N. C. on Saturday and fifth Sunday in January, 1955.

All lovers of truth are cordially invited to attend. A special invitation is extended to our ministering brethren.

Noah L. Ambrose, Union Clerk  
Creswell, N. C.

#### NOTICE

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

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

# Zion's Landmark

PUBLISHED SEMI-MONTHLY

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PRIMITIVE OR OLD SCHOOL BAPTIST

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VOL. LXXXVIII

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No. 6

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## PROVERBS

### CHAPTER VIII.

Doth not wisdom cry? and understanding put forth her voice?  
She standeth in the top of high places, by the way in the places  
of the paths.

She crieth at the gates, at the entry of the city, at the coming in  
at the doors:

Unto you, O men, I call; and my voice is to the sons of man.

O ye simple, understand wisdom: and, ye fools, be ye of an under-  
standing heart.

Hear: for I will speak of excellent things: and the opening of my  
lips shall be right things.

For my mouth shall speak truth; and wickedness is an abomina-  
tion to my lips.

All the words of my mouth are in righteousness; there is nothing  
froward or perverse in them.

They are all plain to him that understandeth, and right to them  
that find knowledge.

Receive my instruction, and not silver; and knowledge rather than  
choice gold.

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## EDITOR

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

## ASSOCIATE EDITOR

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

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# ZION'S LANDMARK

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## *Devoted to the Cause of Jesus Christ*

### FORMAL AND EXTEMPORE PRAYERS

#### Reprint from *The Gospel Standard*

I am persuaded that all believers in Christ under Heaven, who are of the household of faith and citizens of Zion, are happy partakers of the Spirit of grace and supplications; for this is promised to them all, and they are all fellow-heirs of this promise. The Spirit by which they are regenerated, renewed, or born again, is a Spirit of supplication, and is to help their infirmities, to make intercession for them, that they may pray with the Spirit and with the understanding also; and worship God in Spirit and in truth, for God seeketh such to worship Him (Zech. xii. 10; Rom. viii. 26; I Cor. xiv. 15; John iv. 24). But then the preparation of man's heart is one thing, and the answer of the tongue is another. With the heart man believes, with the tongue confession is made unto salvation (Rom. x. 10). God circumcises the heart, and He creates the fruit of the lip. The Spirit of prayer may be where the gift of utterance is not; and a gift of prayer may be where the Spirit of prayer never was. The fruits of the Spirit and the fruits of the lip are two things. There are supplications in the Spirit as well as drawing near to God with the mouth. There is mental, as well as vocal prayer. The former discovers itself by a hunger and thirst after righteousness; by pant-

ing after the living God; by a Holy longing; by earnest desires; by deep sighs for deliverance; by bitter weeping; by sorrowing after a godly sort; by looking on Him whom we have pierced and mourning for Him. Thus the Spirit makes intercession for us, with groanings which cannot be uttered: and these prayers shall prevail with God sooner than all the pompous eloquence, empty oratory, and human compositions in the world. The heart shall prevail without the mouth, but the mouth shall never prevail without the heart. If the Spirit of grace and of supplications comes upon a man and gives him utterance at the same time, it is a great blessing, because it is a great easement to a burdened mind. Such a one speaks that he may be eased, for he cannot pour out his soul before God but by weeping or expressions: and where such a gift of utterance is bestowed, it should be used in order to brighten it. Timothy must stir up the gift that is in him; for if this gift be not stirred up and constantly used, it will in time dwindle. David's tongue was his glory, and he bids his glory awake to praise his God (Ivii. 8). God calls for the fruit of the lip, as well as the bent of the heart. With the tongue we are to bless God. Ephraim promised, when his backslidings were healed, to render the calves of his lips (Hosea xiv. 2). Our mouth is to show forth

His praise. Hannah spake in her heart; David spake with his mouth; and both, as well as the apostles, spake as the Spirit gave them utterance. The gift of utterance is often buried by a fondness of or an habitual custom to a human form; and sometimes it is damped by not relying on the Holy Ghost for assistance in prayer. Fervour, earnestness, a sense of want, a knowledge of what is freely given us of God, an understanding of the mind and will of God, as well as faith and the exercise of it, are wholly the Spirit's gifts, and He distributes them as He will. If this wind blow not on the garden, the spices flow not out. Therefore the Spirit's aid should be sought, and relied on: "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;" namely the fruit of the lip, as well as the fruits of the Spirit, for both are His own. That it is the will of God that we should speak to Him as the Spirit gives us utterance, is clear from the Scriptures: "Let me hear thy voice, let me see thy countenance: for sweet is thy voice, and thy countenance is comely." It is not only clear from Scripture, but likewise from experience: because the new-born soul can find no human composition that will exactly suit its sensations. His form and his feeling never keep pace together. His tongue goes one way, and his heart another; while the tongue runs away with the form, the mind is unemployed, the understanding is unfruitful, and the thoughts of the heart refuse to en-

gage in the work. Nor is the Spirit's assistance called in, nor expected, nor relied upon; and yet it requires thoughts into captivity unto the obedience of Christ.

Most forms of prayer are compiled by prayerless men. Those in the Scripture that made many long prayers never prayed at all (Mat. xxiii. 14). Paul knew not how to pray as he ought, without the Spirit's help and intercession; therefore he neither composed himself, nor enjoined any set forms for others; that is left to the Spirit. He tells us indeed, that in the last days when man should depart from the faith, they would have a form of godliness, but deny the power thereof; and from such he bids us withdraw. Peter and the other apostles desired the Saviour to teach them how to pray; and the Lord laid down a wonderful platform, containing the substance of all real prayer. But when He intended to teach Simon to pray extempore, he let him sink in the sea; and then he prayed like a supplicant that would take Heaven by storm: "Lord, save, or I perish!" When the business requires haste, and when life is in danger, or the soul at stake, people are apt to forget their forms and ceremonies. Fire and water are terrible things; and when poor sinners get into them, they are sure to let God know where they are, whether they happen to have their prayer-books with them or not. God often puts them into the fire, that they may either forget their forms, or be purged from their formality: "I will bring the third part through the fire; and will refine them as silver is refined,

and will try them as gold is tried. They shall call on my Name, and I will hear them. I will say, it is my people; and they shall say, The Lord is my God" (Zech. xiii. 9). This will teach a man to pray better than Dr. Watt's Art of Prayer, or any other art whatever; for it is out of the abundance of the heart that the mouth speaketh. A heart overwhelmed with trouble will set the lips to work: "The heart of the wise teacheth his mouth, and addeth learning to his lips." The thief upon the cross, and the publican in the temple, were driven to complain by the bitterness of their souls; and both sped better than the Pharisee, though they did not use so many words. Hagar and Ishmael in the wilderness made noise enough to reach the ears of the Lord God of Sabaoth: God heard the voice of the lad where he was, and showed them a well, which was what they wanted. The rigour of the Egyptian taskmasters made Israel cry to God, till He came down to deliver them (Exod. iii. 7, 8). A sense of an absent God, bodily afflictions, and Isaiah's denunciation of death, made Hezekiah mourn like a dove, chatter like a crane, and pray like an evangelist: "I am oppressed; undertake for me!" It was the sorrows of death, and the pains of hell, that drove the psalmist to it: "Then called I on the Name of the Lord: O Lord, I beseech Thee, deliver my soul!" And from the time he began, he continued: "Because He hath inclined His ear unto me, therefore will I call upon as long as I live." The self-sufficient are satisfied with what themselves say; but the poor

in Spirit cannot be satisfied but in what the Lord does. The former is pleased with his own words; the latter with the Lord's works. Nothing makes an undissembled beggar at mercy's door an excellent petitioner, an eloquent pleader, and an importunate suitor, but a hungry mind, or a starving soul, which will not be satisfied either with the pleas or compliments, nor with anything short of the bread of life.

Prayer, my brother, is a pouring out one's soul before the Lord, and showing Him one's trouble. It is unburdening the mind of its grief, and casting our cares upon the Lord, who careth for us. It is a drawing near in the faith of an all-sufficient Mediator, and that with boldness; lifting up Holy hands, without either wrath or doubting (1 Tim. ii. 8). It is letting one's requests be made known unto God with Holy familiarity and freedom; being encouraged thereto by a throne of grace, a Mediator, a living way of access, the Spirit's assistance, and the unconditional promise of audience and relief; and that by a reconciled God, who is the Father of mercies, and the God of all comfort.

Prayer should be accompanied with humble confessions of what is wrong, thankful acknowledgements of past favours received, and earnest petitions for what is wanted, as far as God's promise in Christ,—which is the warrant of faith,—will tolerate us to go. Prayer should be accompanied with confessing our base original and our utter unworthiness, and pleading the invaluable merits of Christ, the covenant, promise, mercy, and faithfulness of

God. It should be attended with craving those things that will tend to God's honour and our soul's good; with acknowledgement of His justice should He be strict to mark what is done amiss; with an acknowledgement of His grace, mercy, and truth; and of His divine sovereignty, who makes us at all to differ from the worst of men.

Prayer should be performed with fervour, earnestness and importunity. It is called wrestling, striving, supplicating, entreating, and crying day and night; and should be concluded with reference, resignation, and submission, to the will of God in Christ Jesus, as the most competent Judge of what is best for us.

Prayer should be followed by watchfulness, confidence through Christ, hope and expectation of being heard and answered, and that for Christ's sake, who alone is worthy, and in whose Name all prayers should be put up, and for whose sake alone answers should be expected. And in our approaches and addresses, the new-covenant characters of God in Christ should be considered; that of a God in covenant, a Friend, a present help, a portion, and a Father, who is rich in mercy, plenteous in redemption abundant in goodness and truth; who pardoneth iniquity, transgression, and sin; who will not keep anger for ever, because He delighteth in mercy.

Daily observations of the judgments of God abroad in the earth; of His constant care of His children; of the kind providence displayed; of various crosses and trials, and of hourly deliverances from

them; and of the various frames and changes that pass on the heaven-born soul, serve to furnish the heart with matter for confession, prayer, and praise. So that if we observe these things, we shall not only understand the lovingkindness of the Lord, but we shall find observations enough to furnish our heart with thoughts, and fill our mouth with arguments.

—W. Huntington.

#### FIG LEAF APRON

Genesis 3:7, "And the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons." This was the first garment to be used to hide the naked body. How long would a green fig leaf last in the hot sun before the leaves began to crumble - not very long.

Genesis 3:10, "And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself." When my fig leaf apron began to crumble and fall apart, all of the means I had were used up-self works. Self works will not stand in the presence of God. If it is of works, it is not of grace. I still wandered about and was afraid both day and night, not knowing where to go or which way to turn, and during the time I was trying to beg for mercy.

The Lord caused me to see that I was naked and empty-handed. All I had was gone, and I was left a poor, helpless wretch.

I was trying to hide and at the same time seeking mercy; however, it is impossible to hide from an all-seeing God, who is ever present

and never absent.

I thought if I could find a rock cave that would be a good place to hide. Then a voice said unto me, "I can see you wherever you are—even in a rock cave with a rock against the door of the cave."

The more wretched I became and felt—the more I felt to be hell bound. I knew not how to pray and still do not know. If a poor wretch ever begged, I did. I was still trying to beg for God's mercy—not justice. If I had received just reward, long ago I would have been removed from this stage of action.

It is mercy, not justice, that we stand in need of. It seemed that I had gone as far as I could go.

One night some time later around midnight, the bed I lay on seemed to burn me, so on the floor I went, begging the Lord to have mercy on a poor sinner. About the break of day I got up off the floor. It seemed I was in a new world. I wasn't trying to hide while going to work that morning. I went by some pine trees, and while looking at the bark of the trees I was given the "eye of faith" to see the glory of God.

I have never seen a flower so beautiful as those pine trees. I was permitted to stay in that frame of mind only a few days. The great tempter was filling me with many fears and doubts. The Lord asked the devil where he was going as he went to and fro up and down in the earth, meaning these earthly tabernacles, devouring whom he might.

I was sent home from three different hospitals to die. The doctors wished to amputate both arms, and

then they could only promise a few days. My answer was, "May my body stay together if that is all you can promise. Their promises were no better than mine concerning life. For it is the mercies of the Lord that brought this sinful wretch this far.

Six years ago, while coming down some steps I fell to the bottom, bruised my left arm. During the next five years what I went through would be impossible to write. If a poor sinful wretch ever begged for mercy, I did. I even begged for the grave that I might be moved from the troubled state that I was in.

My troubles did not lessen but increased, for my eyesight became impaired. I could not tell a pool of water from a sand pile. About two years ago during the night a man came to my bed and laid his hand on my head and called my name three times. He said you have stayed away from home long enough. The next day I was in more trouble than ever before, and I stayed in this state for two months. One month I begged the Lord that it might be His will, that I might go to Williamsburg Church on the fourth Sunday in April. By Friday morning all thought of going to the Church on Saturday night had left me. I was going fishing Friday. I got ready to go, but the boys I planned to go with ran off and left me. There was no room in the car. Saturday night I was at the Church where I begged to go and before I knew what I was doing or saying, I was begging for a home.

Coming up out of the water the next morning, I saw the sun shine

as I had never seen it since. Everything seemed to be praising God.

About two weeks later, I was in more trouble than I had ever been. About noon a great light shone from Heaven upon me and was so bright it blinded me. I saw only the light. A voice called my name three times out of this light. My answer was, "O Lord!" Out of the light a voice spoke to me saying, "Fear not, I am with thee. I will send thee where I will have thee go and say what I will have thee to say." A few days later, feeling so cast down, I went from the house and tried to hide. I was out of sight of any human being. The all-seeing eye of God saw where I went and for what purpose I went.

I had gone as far as I could go. I fell down on the ground—not one word could I say. I only groaned, and the groans were changed to praises of the most high God.

After rising to my feet, a voice said, "The ground thou standeth on is Holy ground."

Then I began to make excuses. I cannot see to read. I cannot sing or pray. This stammering tongue cannot speak in thy Holy name and before thy believing children.

If one at all one of the least,

Frank Lester

810 Glenwood Avenue

Greensboro, N. C.

---

#### A GOOD LETTER

My dear Sister Lillie:

I received your good letter a few days ago and was glad to hear from you. Yes, my dear Sister, I do feel to have a heart of forgiveness, and I feel if we love each other as we ought, then we can

forgive. We realize that you have your troubles as well as we. I know that I don't do as I ought and am made to mourn because of it. I fully realize that God is able to do all things if it be His will, but all of our wants are not supplied by the all wise God, because it is not for our good that they be, but He has promised to supply our need. Paul in his epistle to the Philippians said, "But my God shall supply all your needs according to His riches in glory by Christ Jesus." I believe the same is true as of today. When His children are in need of His grace, in need of His mercy, in need of His forbearance, in need of His wrath and His rebukes, which work repentance, these are supplied and applied. It is a blessing to us to see ourselves as unworthy sinners. It is a blessing to feel the rebukes of God, for without these realizations there would be no repentance because we would not feel the need of it — we would feel no guilt. He brings us to repentance by revealing to us that we are wretchedly guilty and hopelessly sinful in His sight. Then and not until then, can we beg for mercy. One of the writers said, "Though He slay me, yet will I trust Him." He slays us with the revelation of our guilt before Him. When we see His greatness and our nothingness and feel His great mercy, we are enabled to trust Him; we are enabled to flee to Him for refuge; we know Him as our only source of strength.

I have questioned many times why I have been so afflicted naturally, but God has a purpose in it. The Lord said that He would not put

more on us than we can bear. That is a great promise. He says in one place if we deny Him that He will also deny us. That is, He will withdraw His presence from us. Much of my time I am blessed to be meditating on the things of God. We are told in the scriptures that to be Spiritual minded is life, and to be worldly minded is death. That is, it is death to the Spirit, because there is no Spiritual food in worldly meditations, no joy and nothing edifying to the Spirit, but all is vanity and vexation of the Spirit. My dear Sister, I find myself in that sad state so very often which makes me often doubt and fear. I only hope these are the workings of the Lord. Sometimes I am afraid what I hope is a Spiritual experience is just imagination.

As I was lying on the bed last night meditating on the goodness and mercy of God, the similarity between a new born babe in nature and a new born babe in Christ occurred to me. About the first thing the new born babe in nature does is cry, and how helpless he is! He has to be held up to his mother's breast in order that he may get the sustenance of life; he is completely helpless in acquiring any necessity of life. He can only cry. So it is with the Spiritually born child; he cries out, Lord, have mercy on me. He sees his lost and ruined condition. He is helpless in providing the sustenance of life for the Spiritual man. Without the love and mercy of God he feels to be lost. But with the natural food the babe grows, and with the Spiritual food the Spiritual child grows. Each of

these children require a balanced food for a strong and healthy body. The Spiritual child, like the child in nature, requires a variety of foods. Not only does it thrive on love and joy, but adversity, tribulations, and longsuffering bring growth in grace; because "night unto night showeth knowledge." We love our children, and how much more the Dear Lord loves His. We break the bread for our dear ones and pass it around that they may eat. We went to Church yesterday, and to my great joy, I feel that the bread was broken and passed around, and I did eat. I have been feasting on it ever since; yet I find myself still wanting more. Sometimes these feedings do not last until I get home, and again it will last for days. Sometimes I have no meat to eat as was the experience of Peter, John, and James, when the Lord appeared to them and asked if they had any meat, they said, "No." He told them to cast their net on the right side, so they did. Now you remember how full their nets were. Lillie, how the Lord feeds His little ones is a blessed thought to me. He first tells us what to do, and when we do as He tells us, we can eat. Yet we don't claim any honor on our part, for it is the God of Heaven that makes us to do. We are yet as the little infants; we don't know where our mother's breast is, just have to be shown every time. But it is a blessed thought, for we know when we eat the things of God, it will not hurt us. We know every time we eat the things of the devil, it makes us sick, and we think I will not partake of those things again. But we

see that we are not our own keeper; it's not in man to direct his steps. Oh what a blessed thought, Jesus is directing our steps; He came down to save our poor souls. Yes and He came all the way, has left nothing for us to do; yet we are working all the time, and what are we working for? Is it for a reward? No, no, we are in a warfare. The flesh lusts against the Spirit and the Spirit against the flesh. There is a continual striving within. Paul said, Rom. 7:22-24, "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? Paul again said in II Cor. 10:3-6, "For though we walk in the flesh, we do not war after the flesh: For the weapons of our warfare are not carnal, 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 a readiness to revenge all disobedience, when your obedience is fulfilled."

Lillie, it's too much for me to claim a part in this when I can see myself as I am. Yet we must confess our Lord whether we see Him in a great measure or just a little. Sometimes I am ashamed to own my Lord and blush to speak His name. Then again I just feel like

praising His name on and on for the hope that He has pardoned my sins. One day as I was lying on my bed meditating on the goodness and mercies of God, I felt that my time was just about up. It seemed that I could view that promised land, and I was made willing to go and wanted to go; yet I had a sad feeling to leave the dear ones behind, so it was a mixture of joy and sorrow. The Lord will comfort us as He sees fit.

We were comforted very much last Saturday night. Robert, Mag, Judson, and Mary, Ray, myself, and Myrtle met over at Uncle Bud's to sing some as we very often do. We had sung several songs. I noticed Uncle Bud at the very first; he looked so different; his face looked so humble and Christlike, so we sang him No. 152. As we were about through the last verse, Uncle Bud broke down and cried like a baby and said that he had been through all of that 40 years ago. You may know how we all rejoiced to hear this unmistakable evidence of the dealings of the Lord with him.

Well, we have been going there all these years singing with Aunt Julina for her comfort, and ours too, not knowing that Uncle Bud had been enjoying it. We were made to praise the Lord.

Lillie, I have wished so much that you could come and be with us more often, for we feel that you are one of God's little ones, and if I know my heart, it's my desire to be with the Lord's people. We enjoyed your good letter so much and hope that

you may have a mind to write us again. I must close.

As ever your brother,  
C. C. Shreve  
R.F.D. 1  
Reidsville, N. C.

---

### ENJOYS THE LANDMARK

Dear Elder Adams:

We are strangers in the flesh, but I do believe, if not deceived, we are brothers in the Spirit and in God's love. At all times I cannot tell, but sometimes when hope is revived; I have a hope that I have been born again, not of the corruptible seed, but by the incorruptible; by and of that word that was made flesh and dwelt here on earth among His people, and He (Christ did not take a sham fight with satan, the devil, but in His triumph in victory, He achieved the greatest battle that has ever been fought without the aid of poor mortal man. He did not come to try to save His people (some say He is trying to save them, but they say He can't save them unless they let Him.)

Dear Brother, I have never preached that God wants or tries to do anything. I have been preaching 54 years, and I have never yet learned how to preach. We know from a natural standpoint that that doctrine sounds reasonable to the natural man. I believe, dear Brother, that about the last words our Dear Lord said when He was hanging on the cross in pain, agony, and shame were "It is finished." He came to complete and finish the work that the Father gave Him to perform, and the Dear Saviour did not consult His own will but the will of His Father, who sent

Him, and this was the will of the Father, that of all the Father had given Him, He should lose nothing but should raise it up again at the last day. Again we read John 17:12, "While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled." About 4000 years of time had passed before the birth of the Saviour. Jesus came under the law to redeem them that were under the law. We notice redeemed means to get them back or to rescue or deliver from bondage.

The fall of Adam brought in to bondage or under the curse of the law, his posterity. But from this posterity Paul said, "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." Eph. 1:4-9.

Paul said, "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of

Angels; preached unto the gentiles, believed on in the world, received up into glory." I Tim. 3:16. And in the Epistle of Paul to the Romans 11:33, he says, O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways pass finding out." Yes, this elect family that the Father had given to His Son before time began when as yet there was none of them except in the decree and the purpose of God, so God chose this elect family, the Church, the Lamb's wife, which is His Bride, then He came for the purpose of saving His Bride. Brother Adams, here in the Rio Grand Valley of Texas where I live I hear they are preaching a system that the folks are going to hell for the want of the preached gospel in the heathen land. Now, this America is just about as much heathen as I know of, and of course, their preacher says he can't go and carry that gospel unless they pay the preacher sufficiently. I have maintained that the gospel carries the man, but Peter says you are not bought with such corruptible things as silver and gold but by the precious blood of Christ.

The children of Israel were in the Egyptian, bondage and Jehovah said, "I have also heard the groanings of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. (The Lord established His covenant with Abraham, Isaac, and Jacob, "to give them the land of Canaan") Wherefore say unto the children of Israel, I am the

Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments. And I will take you to me for a people, and I will be to you a God (and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians." Ex. 6:5, 6. In a Spiritual way the children of God still know the pangs of the Egyptian bondage. They know too, the joy of His delivering hand, and these are times they are given foretastes of His covenant when they are allowed to visit the promised land. Then they can witness with Job who said, "I know my Redeemer liveth."

Well, dear Brother, I sure do want to thank you once again for your kindness to this poor unworthy worm of the dust in sending me the God honouring paper which wife and I enjoy reading so much.

Do with this as seems good to you.

In bonds of trials, tribulations, and sorrows, and I truly hope in fellowship and Christian love for Christ's sake,

James B. Reid and wife  
San Juan, Texas.

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**NOTICE**

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

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

## Zion's Landmark

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

Editor

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

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ELDER R. W. GURGANUS  
Jacksonville, N. C.

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### HAVE YOU BEEN MADE TO TRUST HIM?

"They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even for ever."

The word "They" embraces all of those who have exhausted the works of their righteousness, those to whom God spoke when He said, "Look unto me, and be ye saved, all the ends of the earth: For I am God, and there is none else," Isaiah 45:22 and to those who have found pardon and peace in the Lord Jesus Christ. They are drawn to Him by His lovingkindness. As he said, "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee." Jer. 31:3. This drawing by His unerring Spirit leads them out of Babylon (which is confusion) and brings them to Mount Zion, the Church of the first

born. The beauty and magnitude of this place is so wonderful that they are made to wonder if this is real, or is it only a dream, like the children of Israel when the Lord turned the captivity of Zion. "When the Lord turned again the captivity of Zion, we were like them that dream." Psalms 126:1. That is, their souls were filled with such joy, having been delivered from their enemies and found peace, comfort, and rest, it seemed to them that it was too good to be true.

The Church of Jesus Christ is so firmly fixed upon this rock that the gates of hell can never prevail against it. Jesus said, "And 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. This is the work of the Wise Master Builder, "God," who knows and where to build His House. The rain may descend, the floods may come, the winds may blow and beat upon it, but the house or (Church) will never be removed because it is established by God. David said, "They that trust in the Lord shall be as Mount Zion, which cannot be removed but abideth for ever."

This trusting in the Lord is not as simple and easy as some would have us believe. It is the work of God that they are made to trust in Him. But says one, "How does the Lord make His people trust in Him?" Dead sinners are quickened by the Spirit of God. Paul said, "And you hath He quickened who were dead in trespasses and in sins." Eph. 2:1. When this quickening takes place they flee to the law

for refuge seeking justification by their own works and righteousness. only to learn the truth of what Paul said, "Therefore by the deeds of the law shall no flesh be justified in His sight: for by the law is the knowledge of sin." Rom. 3:20. They see themselves great sinners, not only great sinners but nothing but sin, vile and polluted. They call upon God; He answers them, but it is by terrible things in righteousness. See Psalms 65:5. God's wrath is poured out upon them, which is a great mercy, but to them it appears without mercy. The wrath of God is His fire, which is kindled upon the altar of their hearts to consume their righteousness, their view was obstructed from seeing God in His perfection and holiness. Even after they see God in His perfection and holiness, they still cannot see how God can ever forgive them for violating the commandments of His just and Holy law. They sigh, they groan, and under this burden, they humbly acknowledge the justice of God in condemning them for their sins. They are now in the shadow of death. This is the place where light appears. "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. This light is the life of Jesus. John said, "In Him was life and the life was the light of men." John 1:4. Having been brought to the end of their strength, the heart is now prepared to receive the words of the Prophet, "Look unto me and be ye saved all the ends of the earth, for I am God, and there is none else." Is-

iah 45:22. This "Look" is by faith, without which it is impossible to please God. "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. A free pardon is now granted to those seeking souls. The peace which follows is felt with joy, which is "unspeakable and full of glory. Receiving the end of your faith, even the salvations of your souls." I Peter 1:8,9

These creatures have been redeemed from under the law and are now made manifest as being the adopted sons of God. 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. And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." Gal. 4:4, 5, 6 7. The law of sin and death is removed and they are now under the law of the Spirit of life, which is in Christ Jesus, which frees them from the law of sin and death. God now deals with them, not as servants, but as sons. A faithful father will manifest his love toward his son, not always by kind words, but sometimes the rod of correction is necessary, which is another way of manifesting his love. This is also God's way of making His chosen vessels to trust in Him. They may sometimes think it strange when they receive such re-

buke and chastisements, but Paul reminded them of the true Proverb, "And ye have forgotten the exhortation which speaketh unto you as unto children, my son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him: For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chaseth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." Heb. 12:5, 6, 7, 8. Also see Prov. 3:11.

Our carnal nature is hard to control, in fact we cannot control it, but when God lays on the rod of correction; by rebuke, scourging and chastisements, this is His way of constantly reminding us of our guilt and shame. This is not joyful while the chastisements are being applied, but it yeilds the peaceable fruits of righteousness afterwards. Paul said, "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. 12:11. Through this experience they learn obedience by the things which they suffer. This is God's way of keeping His few chosen vessels from going astray. When men turn to the arm of flesh they get the curse. Jeremiah said, "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 curse is recorded in the 6th verse. "For he shall be like the hearth in the desert

and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in the salt land and not inhabited." Jer. 17:6. How different the 7th verse reads, "Blessed is the man that trusteth in the Lord, and whose hope the Lord is." Jer. 17:7. Why do they trust in the Lord? Because they have found a Saviour in the person of Jesus Christ, who possesses all things, and He came to their rescue and administered to their necessities in every time of need. Food and clothing for the natural bodies as well as Spiritual clothing and food to cover their nakedness and satisfy their hungry souls. Not only this, but they have found Him to be a friend that sticketh closer than a brother, the only one that can and does deliver in every time of trouble, the one in whom they take refuge and find peace and comfort, when all their strength and earthly friends fail. Have you been made to trust in Him? If so, you are numbered with the "They" David referred to when he said, "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever."

Their surety and safety is in Him (Jesus), "As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even for ever and ever." He is not to be compared to those thieves and robbers who set watchers over His body while He was in the grave and then gave them money to tell a lie, saying His disciples came and stole Him away while they slept, neither is he to be compared to His disciples.

(The best of men) who slept while He prayed to the Father in His agony and distress. David said, "Behold, He that keepeth Israel shall neither slumber nor sleep." Pslams 121:4. Those whom the Lord hovers over, have the assurance of many promises, all of which He fulfills. They live on these promises. These promises are the words spoken by the mouth of God. "And when the tempter came to Him, he said, If thou be the Son of God, command that these stones be made bread. But He answered and said, It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4:3, 4. How true today, as you turn the pages of Holy writ and find your experience written in the experience of the Apostles and Prophets. When they are applied to your heart by the Holy Ghost, what a feast it is to your soul.

As I am writing, I am thinking of an aged brother who cannot read or write. While working in his field many years ago, these words were spoke, to him, "Little children, love one another." The sweetness and power was felt with such force that on every attempt be made to tell the brethren of this experience he could not do so, without shedding tears of joy. This joy comes from the wells of salvation, and is an evidence that they have been sealed with the Holy Spirit of promise. Paul said, "In whom, ye also trusted, after that ye heard the word of truth, the gospel of your salvation in whom also after that ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the re-

demption of the purchased possession, unto the praise of His glory." Eph. 1:13, 14. The word "earnest" means that they (the chosen of God) have a promise, that out of His fulness, their needs will be supplied from the bounty of His store house. It is also a pledge that they will receive the fulness of the inheritance in the world to come. While they are here in this body of clay, their hope will be renewed by the promises of God, from the word of God, not only this but they are kept by the power of God. Peter said. "Blessed be God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." I Peter 1:3, 4, 5.

The safety and surety of these people that trust in the Lord are secure in Jesus Christ. Jesus said, "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." John 10:28, 29.

"As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even for ever."

T. F. Adams

**IN MEMORY of  
FLORENCE BENNETT EDWARDS**

By request I will endeavor to write a few lines concerning the life and death of our dear Sister, Annie Florence Bennett Edwards, who was born near Williamston in Martin County, N. C., July 31st, 1877. When she was thirty years old, she married Brother Lee Edwards who died several years ago. There were four children born to them, one girl and three boys. Aci Torn and Joseph Sounders of Williamston, N. C., Billy Sunday of Korea, and Mrs. Melvin Wynn of Williamston, N. C., where she made her home since her husband died. To know Sister Florence was to love her. She was so kind and sweet to everyone. She joined the Church at Spring Green in 1908, was baptized by Elder George D. Roberson.

She was the oldest member of this Church and had been with us 47 years always filling her seat when she could get there. She had been deaf for a long time. She could not understand the numbers of hymns selected at Church. I have often assisted her in locating the hymns and felt to thank our God for her sweet smile in return. It was a joy to be with her, and we will miss her, oh so much! but not as one who had no hope. She was strong in the precious faith knowing that it is by the grace and mercy of our God that we are saved and not our own works, even though our hope is so little we feel it is almost gone at times. She felt His grace was sufficient.

Her funeral was conducted in Spring Green Church by Elders A. B. Ayers and E. C. Stevenson. Her body was laid to rest in the Church cemetery. May her life be an example for her children that they may walk in her footsteps ever looking unto Jesus who is the Author and Finisher of our faith.

Done by order in conference in Spring Green Church,  
Elder W. E. Grimes, Moderator  
W. A. Ross, Clerk  
Nora D. Grimes, Committee

**RESOLUTIONS OF RESPECT  
IN MEMORY OF  
SISTER IDELLA RYALS**

Final rites for Sister Idella Ryals were conducted at Hannah's Creek Primitive Baptist Church October 31, 1954.

Burial was in the Church Cemetery.

Sister Ryals was 88 years, 2 months, and 3 days old, and passed away October 30, 1954. She was one of our oldest members.

Sister Ryals loved her Church and was always in attendance for the services when she was able. She was confined to to her bed several years before her death.

**THEREFORE, BE IT RESOLVED:**

**FIRST:** That in the death of Sister Ryals, we feel the Church at Hannah's Creek has sustained a great loss.

**SECOND:** That we extend to the bereaved family our heartfelt sympathy in the loss of their Mother, yet we feel that they have much to be thankful for because the Lord has blessed them to have her to a ripe old age. The Lord blessed her with grace and endurance, and we can say as One of the old "She has fought a good fight; She has kept the faith, and we believe there is henceforth laid up for her a crown of righteousness." We feel confident that she is now resting in the Paradise of God's love, where trials, tribulations, sickness, sorrow, pain and death never come.

**THIRD:** That a copy of these Resolutions be spread on our Church Book, a copy sent to the family, and a copy sent to ZION'S LANDMARK for publication.

Done by order of the Church, in Conference, at the Church, This November 20, 1954.

Elder T. F. Adams, Moderator  
C. A. Johnson, Church Clerk

**RESOLUTION OF RESPECT**

On a motion in conference Saturday before 3rd Sunday in December, the Norfolk Primitive Baptist Church adopted a resolution of respect for Sister Esther Ward Jackson.

She was born June 2, 1882 at Fremont, N. C. and passed away April 10, 1954, making her stay on Earth 72 years, 1 month and 22 days.

On December 5, 1902 she was married to William E. Jackson who survives. To this union was born 8 children, of whom 6 survive, 1 son and 5 daughters, 16 grandchildren and 13 great-grandchildren, 2 brothers, and 1 sister.

In 1926 she united with the Primitive Baptist Church, Pine Level, N. C., transferring her membership to Norfolk Primitive Baptist Church September 9, 1933. "Blessed are the dead which die in the Lord, from henceforth; Yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

We believe we can say this truthfully of our beloved Sister. She exemplified the Christian in every respect.

Her every act and word evidenced that she walked according to the Spirit, not after the flesh. She was a devoted member of her church and will be greatly missed.

Her home was always open to brethren of her faith, and her friends and neighbors, were ever welcome.

Her funeral was conducted by her pastor, R. B. Denson and Brother, I. S. Conner, Licentiate. Her body was laid to rest in Olive Branch Cemetery, beneath a beautiful mound of flowers, to await the glorification of the just.

Lucy W. Craig

# Zion's Landmark

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## PROVERBS

### CHAPTER VIII.

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For wisdom is better than rubies; and all the things that may be desired are not to be compared to it.

I wisdom dwell with prudence, and find out knowledge of witty inventions.

The fear of the Lord is to hate evil: pride, and arrogance, and the evil way, and the froward mouth, do I hate.

Counsel is mine, and sound wisdom: I am understanding; I have strength.

By me kings reign, and princes decree justice.

By me princes rule, and nobles, even all the judges of the earth.

I love them that love me; and those that seek me early shall find me.

Riches and honour are with me; yea, durable riches and righteousness.

My fruit is better than gold, yea, than fine gold; and my revenue than choice silver.

I lead in the way of righteousness, in the midst of the paths of judgment:

That I may cause those that love me to inherit substance; and I will fill their treasures.

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## EDITOR

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

## ASSOCIATE EDITOR

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

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# ZION'S LANDMARK

## *Devoted to the Cause of Jesus Christ*

### EXPERIENCE

Dear Brother Adams:

I have had a desire for a long time to write concerning my experience if indeed I have one, from 51 years ago until now.

I do not know the time or place when I first felt the love of our Lord and Saviour, Jesus Christ. The best answer I can give is, as long ago as I can remember, I have felt this love.

Before I joined the Church 51 years ago the first Saturday of last April, in a dream I saw the river of the water of life. I feel that it was the river written of in Rev. 22:1-5, "And He showed 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, which bore twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve Him: And they shall see His face; and His name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

O how I do hunger and thirst after righteousness that exceeds the

righteousness of the scribes and Phar-i-sees, that I may have right to the tree of life and can enter in through the gate into the city of the living God, the Heavenly Je-rusa-lem and to that innumerable company of Angels, "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." Matthew 10:28. I firmly believe that God gave me faith to believe, that He (God) will take care of me through every day, all the way, no matter what the test may be. I say this because I have been in several very dangerous places and in at least four of them my life was apparently in danger, and I do believe if it had not been for the overshadowing of the omnipotent God, I would not be here today.

When trouble, like a gloomy cloud,  
Has gathered thick and thundered  
loud,

He near my soul has always stood;  
His loving-kindness, O how good!

Often I feel my sinful heart  
Prone from my Jesus to depart;  
But though I have Him oft forgot,  
His loving-kindness changes not.

Brother Adams, I have heard you say that we go up the ladder just as many times as we come down, but we stay down longer. How well do I know this is true, this is so

experimentally expressed by the poet:

Few minutes in praise I enjoy,  
 And they are succeeded by pain;  
 If a moment in praising of God I employ,  
 I have hours again to complain.

It seems that my life has been filled with trouble and heartaches, and sometimes they come double. One day when not expecting it, a thought came to me to get my hymn book and maybe the song I opened to would be of some comfort to me. As long as I had been a member of the Church I had never seen the song I opened to before. Here it is:

1. Come Christian, be wise,  
 Learn your liberty to prize;  
 Each moment in virtue excel;  
 Since God has made you free,  
 Stand for your liberty,  
 And in Jesus you ever shall dwell.

2. Like strangers you rove,  
 While you seek a world above;  
 O let love to each other abound!  
 While surrounded with foes,  
 Who your liberty oppose,  
 Your succor in Jesus is found.

3. If faith you have possessed,  
 You have entered into rest;  
 But perfection you have not obtained;  
 Salvation's before,  
 And the Lord has made it sure,  
 So your labor shall not be in vain.

4. For God is your friend,  
 And His love shall never end,  
 To protect you although you are few;

So you need not despair,  
 All your breaches He'll repair,  
 And fresh vigor and strength He'll renew.

5. He's blessed you with peace,  
 And His love shall never cease;  
 He's blessed you with His smiling charms

So look home and rejoice,  
 Wait for that inviting voice,  
 And ere long you shall be in His arms.

6. 'Twill be a happy day  
 When He call us all away,  
 And advances us into His throne,  
 Where in pleasures we'll reign,  
 And our freedom shall remain,  
 When our Jesus and we are both one.

7. Our souls will be pleased  
 With those rivers and seas,  
 While we bathe in this fountain of love:  
 No affliction comes there,  
 No, nor grief shall interfere,  
 And none can our freedom remove.

Brother Adams, when I read this hymn, I was so lifted up that I was able to say, "For I know my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." Job 19:25-26.

I did not stay at the top of the ladder long before I was down at the foot of it again. I said to myself that was just a song written by man, and it just happened that I opened to it, then I was made to cry:

Father, I stretch my hands to thee,  
No other help I know;  
If thou withdraw thyself from me,  
Ah! whither shall I go?

Thy promise is my only plea,  
With this I venture nigh;  
Thou callest burdened souls to thee,  
And such O Lord, am I.

How comforting are the words of John 16:33 which says, "These things I have spoken unto you, that in me ye might have peace, In the world ye shall have tribulation: but be of good cheer: I have overcome the world."

How blessed we are when we are enabled to be thankful for our affliction and tribulation! We can look around and see so many who are less fortunate physically and financially than we are and who manifest no interest in the welfare of their souls. Then I can say with David, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me."

One very cold day about ten years ago, I was out in the yard hanging clothes on the line, and a still small voice spoke to me and said, "Stand still and see the salvation of the Lord, His power is great; He is the way, the truth, and the light. He owns the sheep and brings them into the fold at His appointed time. Blessed are they that mourn: for they shall be comforted. Wisdom has built her house; she has hewn out her seven pillars."

Brother Adams, I have not been able to interpret or translate the

above mentioned words that were spoken to me. I would like to have your views on them and their meaning.

For awhile, I lived with one of my daughters, and son-in-law, Mr. and Mrs. Thelbert Brown, next door to my home, at that time, to take care of their little son when my daughter was teaching. When he grew up sufficiently to attend school and was large enough to take care of himself I decided to take one of my apartments and live in my own home. I had never lived alone before, and I felt very lonely. One day I sat down to eat my dinner, but I could not eat for crying, when something said to me, "You are not by yourself, Jesus is here with you." It was so real I looked around to see if anyone was there. I was satisfied from then on. Jesus is good company when we are in need of His presence. About two years ago one afternoon I lay down to take my rest. I fell asleep and in a dream I saw a cross in the south. It was about six feet long, the color of it was gray, it had some letters printed on it. I said look yonder! It disappeared so quickly, I am not sure of what the letters spelled.

I lost my dear husband in 1915 at the age of 45. He died of brights disease. He was a son of the late Elder S. H. Brady.

I lost my father in 1896 at the age of 40. I also lost my oldest brother in 1896, he was 18 years of age. Both died of typhoid fever. There were twenty-seven days between their deaths. I lost my youngest brother in 1930 at the age of 45. He died of a heart attack, and

I lost a son in 1946, who also died of a heart attack at the age of 43. It is hard for me to understand why they were taken away at such young ages, though I have a precious hope for all of them. "The Lord giveth and the Lord taketh away, blessed be the name of the Lord."

I lost my dear old mother in 1927, her age was 77. She was a member of the Primitive Baptist Church. I am very thankful that I can say I never spoke an unkind word to my mother. I will never forget hearing the dear old Elder J. A. T. Jones say that Jesus was the sweetest name he ever heard. I can add a name to that. I know that Jesus and Mother are the two sweetest names I ever heard. According to the scriptures Jesus must come first.

If I should search the whole world  
o'er

And lift the latch of every door,  
No gloomier spot could e'er be  
found

For little tots to hand around,  
Than home without a Mother.

'Tis in her life our life begins  
Upon her life our life depends  
For us her precious blood she gives  
And in this way he only lives  
Whose life is from his Mother.

Beyond the sunset' radiant glow  
Where streams of gladness ever  
flow,

There stands an everlasting throne  
Near one our Saviour calls His own-  
That throne is for our Mother.

But upon that great Strength, the  
Giver of every good and perfect

gift does our all depend. David said, "For thou art my hope, O Lord God: thou art my trust from my youth. Let my mouth be filled with thy praise and with thy honour all the day. Cast me not off in the time of old age; forsake me not when my strength faileth." Psalm 71:5, 8, 9. By faith, we look unto Jesus, the Author and Finisher of our faith. Paul says, "Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things are seen were not made of things which do appear." Heb. 11:1-3. And in Ephesian 2:8-10 he say, "For by grace are ye saved through faith; and that not of yourselve; 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."

About five years ago I was spending the weekend with a precious Sister who is a member of the Primitive Baptist Church and a very dear cousin in the flesh. About sunrise Sunday morning in a dream I saw a vast amount of very dark muddy looking water. No one was there with me except a man. He spoke to me saying, "We have got to cross this water." I said, "I am afraid it will be too deep for us." The man made no reply, but took me by my hand, and we went into the water. We made only a few steps, and we were in the water to our necks. Then the man took me, and we were flying straight up. My

cousin came to my room and said, "What is the matter?" When she spoke I awoke and felt myself coming down alone. When I landed I was on the bed. "I am sorry you called me," I said to her, "I wanted to keep on flying to see where I was going." I thought of this practically all the time for several days. After a few weeks it did not bother me any more.

About three months later, I went to the Union Meeting at Old Union Church. While the introductory sermon was being delivered, something spoke to me and said, "That was Jesus that was carrying you up out of that muddy water." I did not hear the sermon for a few minutes. About the time my mind was carried back to the preaching, something said to me, "That water you saw represented the trouble and tribulation that has come into your life."

Sometimes I feel so little and unworthy, I feel that no one cares anything for me at all; though I would not give the little hope I have for the world, and everything it contains.

Brother Adams, I have told you before, I do not have as great and wonderful experience as many of the dear brethren and sisters, but can offer only what I have; and be it ever so small, it is precious to me.

I have never met Sister Benny Williams of Goldsboro personally, but after reading her experience I feel that I know her. It was sweet, and most wonderful to me.

Please remember me in prayer, I desire the prayers of all God's humble poor.

If I am one of God's little ones, I feel to be the least in my Father's house.

Evelyn W. Sanderson  
531 E. Johnston Street  
Smithfield, N. C.

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### THE LORD IS THE GREAT PHYSICIAN

Dear Brother Floyd and Sister Pauline:

If the Lord will guide my trembling hand, I will endeavor to write a few lines of what has been on my mind for the last few days. I have kept putting off writing because I feel so unworthy and good for nothing; yet I feel so impressed to write this morning, I feel I must try.

When Papa was stricken recently, I was called by telephone to go over there, being further advised that he had had a stroke. All I can remember saying was, "Lord have mercy." I ran out and called my dear companion, and we rushed over just as quickly as we could. When we reached there, Mamma was by his bedside, and Dr. Glenn Judd, our family doctor, had just come in. All my sisters, Olean Alice, Margie, and I, together with out husbands were in the room, so the doctor asked us to sit in another room. After the doctor had finished examining him, he told us Papa had a stroke and was hemorrhaging in the head, but he could not tell how much damage it had done, nor could he tell within 24 hours. He said he wanted him to sleep 20 hours out of the 24 with only one in the room at a time and no visitors. He directed that his surroundings be kept completely quiet for

4 or 5 days. Of course Mamma wanted to stay by him all she could, but one of us would relieve her when she called on us. Our husbands, children, uncles, aunts, cousins, brethren, sisters and friends were nice and very considerate. The doctor said additional faces would cause Papa to be emotional which might cause worse hemoragging and bring on another stroke.

Oh how our hearts did ache; yet I believe the Lord is the great Physician, the Doctor of all doctors, and that all things are predestinated and are coming to pass just as God foreknew and purposed. It unfolds and is made known to us as time goes on. We are helpless, can do nothing except as He blesses us with the will and the do, II Cor. 3:5, "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; "Who also hath made us able ministers of the New Testament; not of the letter but of the Spirit; for the letter killeth, but the Spirit giveth life." I felt if it were God's will, He would raise my father up, and I was continually begging for that and for mercy, strength, and reconciliation. Papa always loved company and always liked for us to be together. One morning I picked up the Bible and read II Cor., 1st chapter, 11th and 12th verses where Paul wrote, "Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf. For our rejoicing in this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but

by the grace of God, we have had our conversation in the world, and more abundantly to you-ward." This was a comfort to me. A few mornings later I was sitting up and about 3:00 o'clock I got the Bible again. I opened it and my eyes fell on the 46th chapter of Psalms and there I again found comfort from some of the verses, especially where David said, "God is our refuge and strength, a very present help in trouble. Be still and know that I am God. The Lord of hosts is with us. The God of Jacob is our refuge." And in Psalms 59th chapter, 16-17 verses, "But I will sing of they power, yea, I will sing aloud of they mercy in the morning, for thou hast been my defense and refuge in the day of my trouble. Unto thee, O my strength, will I sing for God is my defense, and the God of my mercy" and it seemed a song in me was as the poet expressed:

"How firm a Foundation, ye saints  
of the Lord,

Is laid for your faith in His excellent word.

What more can He say than to you He hath said,

You who unto Jesus for refuge have fled.

In every condition, in sickness, in health,

Or poverty's vale, or abounding in wealth,

At home and abroad, on the land, on the sea

As thy days may demand, shall thy strength ever be.

Fear not, I am with thee, O be not  
afraid

I, I am thy God, and will still give  
thee aid.

I'll strengthen thee, help thee, and  
cause thee to stand,

Upheld by my righteous omnipotent  
hand.

Our yearly or annual meeting at Willow Springs came during Papa's illness, and before the services were over, Papa sent for me to go to his bedside. Before the meeting he said, "Now I want you to go to Church." I said, "I will," and I did. If I know anything about preaching, I believe I heard the truth preached that day. Brother Floyd, you said some sweet things to me, and Elder Roy Smith's sermon on the Prodigal Son was wonderful. We also sang the hymn, "How firm a Foundation," and I was glad I was there, for it meant so much to poor unworthy me. I find my experience well expressed in these words too:

Mixtures of joys and sorrows I dai-  
ly do pass through,

Sometimes I'm in the valley and  
sinking down with woe.

Sometimes I am exalted, on eagle  
wings I fly,

I rise above my troubles and hope  
to reach the sky.

I stay so low in my feelings most of the time, I can't even think a good thought, nor see a thing good I have ever done or said. I feel so forsaken by God and everyone; surely I am mistaken in it all; but if saved, it is only by the grace of God. Jer. 17th chapter, 5th verse,

"Thus saith the Lord, cursed be the man that trusteth in man and maketh flesh his arm and whose heart departeth from the Lord." It is so sweet when we can think on Him and rejoice in Him, but it takes Him to put us in that frame of mind. I feel helpless. Oh that I might rejoice in Him more. I Cor. 10:12 says, "Wherefore let him that thinketh he standeth take heed lest he fall," so I believe it is the Lord who does all the lifting up and the casting down.

Papa is getting on fine now and is able to get around some. His doctor says it is good for us to take him out for a short ride each day. He does not speak so plainly, but we can understand most all he says. I feel the Lord who has all power, does all things according to His will. He has been wonderful to all of us, and we hope we have a thankful heart. We rejoice in the words of David, Psalms 19:1, 2, "The heavens declare the glory of God, and the firmament sheweth His handiwork. Day unto day uttereth speech and night unto night sheweth knowledge." I hope I love you all and all the children of God for Christ's sake, whether I be one or not, I can only hope so. I feel to be the very least among you dear brethren and sisters, not worthy to live with you at Willow Springs Church, but you all mean so much to me.

In love and sweet fellowship,

Eva Pearce

R. F. D. 1

Willow Springs, N. C.

**"BUT DAVID ENCOURAGED HIMSELF IN THE LORD HIS GOD." I SAMUEL 30:6**

Seeing that God's children are chosen in the furnace of affliction and that it is through much tribulation we enter the kingdom, it would seem that we would learn not to go forward to anything without first taking it to the Lord for guidance, asking what we ought to do, and confessing before Him at all times that our wisdom is folly. The Lord's people are slow to learn, and they are often seen to be inclined to lean to their own understanding, often ready to follow man rather than seek a "Thus saith the Lord." David is declared to be a man after God's own heart, I Samuel 13:14 yet we find him at fault, in not asking counsel of the Lord. In our subject under consideration, David had, it is true, been driven from his own land, and had found a dwelling with the Philistines, and leaning to his own understanding, he would join them and fight against his brethren. But here we see the hand of the Lord in directing those Philistines, who had no love for David or Israel, stopping David's sword from killing his brethren. We have no evidence that David called upon the Lord before setting out on such a questionable journey, and he had likely forgotten how wonderfully the Lord had sustained him in the RIGHT WAY when in I Samuel 24:6. David said unto his men "The Lord forbid that I should do this thing unto my master, the Lord's anointed, to stretch forth mine hand against him, seeing he is the anointed of the Lord." The Lord was David's God, and He

it was stopped him, though it was Achish that persuaded him to go back to Ziklag. They came Ziklag the third day to find that the Amalekites, the sworn enemies of Israel and every true Israelite, had smitten it and burnt it with fire and had taken their wives and little ones and all that was dear to them into captivity.

They all lifted up their voices and wept, it was a time of weeping and they wept until they had no more power to weep.

The brethren spake of stoning David because the SOUL of all the people was grieved, every man for his kin.

Here let us pause. Their trouble brought them together as one, one soul, the soul of all the people was grieved. Their wisdom would have destroyed David, whom they had loved and felt it an honour to serve. There was a precious bond between these brethren and how awful it would have been for such a tie to be broken. In I Samuel 22:2 it says "And every one that was in distress and every one that was in debt, and every one that was discontented, gathered themselves unto him and he became their captain. How low David must have felt. Surely he must have felt like stoning himself with the stones of the Word of God. What confessions of sin must have been David's. What a cry goes up from such a soul! Listen to this man in Psalm 39:8. "Deliver me from all my transgressions: MAKE ME NOT THE REPROACH OF THE FOOLISH, I was dumb, I opened not my mouth BECAUSE THOU DIDST IT, etc." Even here David was not left to despair. He

had a God who had brought him thus far and would not put him to shame. He encouraged himself in the Lord his God. This is the same Lord, the Word of God, who came to Abram and said "Fear not Abram, I am thy shield and thy exceeding great reward." Genesis 15:1. It is very profitable to take time and read the many mercies and helps, checks and tokens that this man David had received from the Lord his God. Such a perusal might be blest of God to us, bringing to our minds, fools as we often feel to be, that David's God is our God. Only those whom God has encouraged by His love and mercy, who have seen His goodness pass before them in the way, who sink in the mire where there is no standing and who cry like Jacob when Benjamin was to be taken, "All these things be against me," are able to encourage themselves in their God. Others, left to themselves, will be looking for a heap of stones to throw back.

"But David encouraged himself in his God." In another place David could say "The Lord is my shepherd, I shall not want," nor did he want, for he had a God to go to, a God who led him and filled him so he could lie down in green pastures; but it was when he walked in "the valley of the shadow of death," for his brethren spake of stoning him, that he could fully realize "Thou art with me," and could find comfort, not only in the staff, but in the rod also.

George Ruston  
Dalton Ontario, Canada

#### FRANK P. DEAN

Brother Frank P. Dean was born June 11, 1896 and died December 16, 1954, making his stay on earth 58 years, 6 months and 5 days.

He married Sister Minnie Williford June 23, 1917, and to this union were born five children —four sons and one daughter, namely Hursel, Jessie Lee, Heulon, Alfred, and Margaret. Sister Minnie and all the children survive.

Brother Dean united with Tar River Church in the Lower Country Line Association September 15, 1923, and he was ordained a deacon of that church the fourth Sunday in May 1933.

Brother Dean's home church was absorbed by Camp Butner the early part of World War II, the members taking letters and placing them with the several churches as they saw fit. At that time Brother Dean was welcomed into the membership of Willow Springs Church, where he remained a useful member until his passing.

Brother Dean suffered from coronary thrombosis and paralysis several years before his death, yet he lived a surprisingly useful life during his afflictions.

He was a meek, humble and peace loving brother, devoted to his family and his church. In the sermon on the mount, Christ said "Blessed are the meek: for they shall inherit the earth," and Solomon said "A man's pride shall bring him low: but honor shall uphold the humble in spirit." Brother Dean was a meek and humble brother. He was temperate in his speech, always respecting others in their opinions.

It is always hard to give up such a devoted husband and father by the family so affected and the loss of a good deacon and Brother in Christ inflicts a wound hard to heal in the church of his membership, but be this as it may, the matter is in the hand of Him who reigneth in the army of heaven and among the inhabitants of the earth and none can stay His hand.

To the family we extend our heart felt sympathy, desiring that the Lord direct and bless you to emulate your Father's footsteps and give you a love and understanding in the truth he loved.

To the family we are sending a copy of this obituary, recording a copy in our church records and sending a copy to Zion's Landmark for publication.

Done by the order of the church in conference this the fourth Saturday in December, 1954.

T. F. Adams  
Pauline Adams  
E. B. Pearce  
Committee:

## Zion's Landmark

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

Editor

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

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### VIEWS REQUESTED ON I COR. 11:26-30 VERSES

Sister Sadie V. Barnes of Columbia, N. C. has requested my views on I Cor. 11:26-30 verses.

Before approaching the subject under consideration it might be well for us to observe some other expressions which the Apostle Paul wrote to other churches, including Elders: the object of which was to teach them how to conduct and behave themselves in the house of God. In setting forth the qualifications and deportment of bishops, deacons and their wives, he said to Timothy. "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. I Timothy 3:14-15. To the Ephesian brethren he said, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, With all lowliness and meek-

ness, with longsuffering, forbearing one another in love; Endeavouring to keep the unity of the Spirit in the bond of peace." Eph. 4:1-3. Faithful parents will teach and train their children, to observe good manners in their daily walk, both at home and abroad. Paul was qualified to teach the children of God, having received this instruction from divine inspiration. Those who adhere to his teachings and to the instructions of the Apostles and Prophets, will profit from their instructions, while others go heedlessly on, having but little regard for the word of God, disputing and contending like James and Jambres who said to Moses "Who made thee a ruler and a Judge over us?"

The writings of the Apostles and Prophets were attended with meekness and lowliness and those who follow must be accompanied by the same spirit (which is evidence that their feet are shod with the preparation of the gospel of peace) if their instructions are to be profitable to the saints of God.

The portion of scripture referred to has reference to what is called the Lord's Supper. A supper which was instituted by Jesus Christ the night before he was crucified and is to be observed by the Church of God throughout all generations to come. When this supper is to be observed, is not stated clearly in the scriptures, but in as much as the Apostle said, "Often as we do this," we would think that it should be observed at least once or twice each year and more often if the churches so desire. He said, "For as often as ye eat this bread and drink this cup, ye do shew the

Lord's death till he come." This coming of the Lord Jesus Christ is not to be confused by the coming of the Holy Spirit which was promised by the Father and did come after His ascension to the Father. His coming again will be in like manner, as he went away, which is the testimony of the two men who were in white apparel which stood by those who saw him go away. Which also said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:11. Will he not return in like manner? Paul said, "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:28. The object and purpose of His coming is recorded by Paul. "For our conversation is in Heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phillipians 3:20-21.

The eating of this bread and drinking of this cup points back to the suffering and death of Jesus Christ whose body was offered as a sacrifice for the remission of sins, as well as looking forward to the time when He shall appear the second time. Between these times, this supper is to be observed by all baptised believers in a church capacity. "For as often as ye eat this bread, and drink this cup, ye do

shew the Lord's death till He come. Wherefore whosoever shall eat this bread and drink this cup of the Lord, unworthy, shall be guilty of the body and blood of the Lord." This scripture brings us to consider: it brings us to examine ourselves with diligently enquiring minds as to whether or not we drink this cup unworthily. Do we realize our utter dependence on Him and that He alone is our worthiness? Can we discern the Lord's body? Are we in peace? Do we have aught against any? Do we fear the Lord, and do we hate evil? Do we hunger for righteousness do we feel ourselves superior to the least of God's children?

I wonder if a child of God ever feels worthy to partake of these sacred emblems, although they **ARE** worthy for He is their worthiness. They are made so by the imputed righteousness of Jesus Christ. Paul said, "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." I Cor. 1:30.

It appears, by reading the preceding verses, that the church was not observing the order which was given by Jesus Christ to His disciples the night that He was betrayed. Eating the Passover Supper, which was in memory of the Lord's having delivered them from the Egyptian bondage, is no longer to be observed. The old custom under the law has come to an end. A new order of things is set up under the new covenant which began after the Passover Supper. This we find recorded in Luke, Matthew, Mark and John. "And He took

bread, and gave thanks, and brake it and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you." Luke 22:19-20. The true spirit in the eating of this bread and drinking of this cup is to be observed with reverence, solemnity, with the knowledge that it is being done in memory of His broken body and His shed blood for the remission of sins, and as before stated, to be observed by baptized believers throughout all future generations to come.

The church to which Paul wrote this letter, was not observing the order of God's house. For this reason, they were receiving His sharp rebukes. He said he heard there was division among them, also heresies one was hungry, another, drunken. It appears from what the Apostle said that they were satisfying their natural appetites, rather than taking the bread and wine with Godly fear. Paul said, "For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I

say to you? shall I praise you in this? I praise you not." I Cor. 11:18-22. Even though the Apostle chastised them for their evil manners and ungodly conduct, yet his rebuke was in tenderness and love with a knowledge that it was through the goodness and mercy of God that he had received that which he had delivered to them. Solomon said, "A word fitly spoken is like apples of gold in pictures of silver." Proverbs 25:11.

A church may not observe the true principles and ordinances which are laid down in holy writ; for the lack of knowledge as to what is required. The responsibility to teach and exhort with all long-suffering and doctrine was felt by Paul, and he did it in faithfulness for the love he had for them. He pointed out to them the folly and disgraceful manner in which they had been carrying on, and at the same time delivered unto them that which was delivered unto him. May it be observed that his labor among them was not for the purpose of taking vengeance, nor for greed or gain. Love was the moving cause for all he did and said. He called them into account. "But let every man examine himself, and so let him eat of that bread and drink of that cup." How solemn and searching are these words to those who have been converted by the power of God. "But let every man examine himself." Do we have the true meaning of this bread and cup in our hearts and souls when we sit down at the Lord's table? Are we in peace with our brother? Are we too proud to eat or drink with

those who are the least esteemed in the church? Or, do we prefer to occupy an humble place like Ruth who lay at the feet of Boaz, or Mary who sat at the feet of Jesus and heard His words? Are we at the feet of our brethren or church in spirit? There are high seats in the kingdom of heaven, but not in the place where the scribes and Pharisees occupied. The highest seat in the Kingdom of heaven is found at the feet of Jesus. This is the place where they inquire at the temple of God where they receive His instructions and learn of Him. There is no higher place in the church than at the feet of the church. Such as I have described will never feel worthy to eat the bread and drink the cup, although they are worthy. They are made so by the righteousness of the Lord Jesus Christ. When these meek and lowly ones come to the Lord's table with the knowledge of what He has done for them, they will remember what he said and know the meaning of it. "This is my body which is broken for you," and often they will shed tears when they realize that Jesus suffered, shed his blood and died for such worthless and vile sinners as they feel themselves to be. The gospel which Paul, as well as all the servants of God, preached, will fish out gospel subjects and bring the high and low to one level. They will sit together here, eat the bread and drink the wine and talk about the goodness and mercy of God, of which they feel to be so undeserving. To all of those who judge themselves to be unworthy, the Lord will judge worthy to eat the bread and drink

the cup in memory of his broken body and the shedding of His blood for the remission of sins.

Repeating again the 28th verse, "But let every man examine himself, and so let him eat of that bread and drink of that cup." These words like every word of God, come with conviction and power. As Paul said, "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the hearts." Heb. 4:12. According to the way the church was conducting itself and from all reports, it led the apostle to believe that there were heresies among them which means that there were false teachers among them. Perhaps no one knew who they were, but the test will come wherever this word is applied. It makes manifest the difference between those who possess a hard and stony heart and those who possess a heart of flesh. This word which is quick and powerful, pierces the heart of flesh, humbles and softens it. Furthermore, if you are a chosen vessel of His mercy and commit ungodly acts, you are judged by the Lord and chastised, which is evidence that He loves you. Paul said, "For whom the Lord loveth He chasteneth and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?" But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." Heb. 12:6-8.

This gives comfort to those who mourn because of their vileness and was written by the apostle to strengthen their faith, even though they had committed a wrong by their ungodly manners in not observing the broken bread as an emblem of His bruised body, it is evident if they felt the chastening hand of God that they are not condemned with the world. Paul tells us, "But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." I Cor. 11:32. He further approaches them thus, "Therefore my brethren, when ye come together to eat, tarry one for another." That is wait, give consideration to each other—all eat together and all drink together, not for satisfying the natural appetite, but in memory of His broken body and His shed blood for the remission of their sins.

T. F. Adams

#### HE WENT HOME FOR CHRISTMAS

From a land of snow and ice I write, (2 Cor. 12th chapter, 9th verse) "My grace is sufficient for thee: for my strength is made perfect in weakness."

In world war II in France, a soldier fell, cut down by shrapnel in battle, and while the combat still raged, his trials, fears, and troubles were over. He was at rest, gone home for Christmas.

Where he fell, purchased by his blood, land was made safe, for some other soldier to pass over, who might later fall in battle or return safely home.

Thus it is, in the battles of life, whether we reap the victory; or fall in strife. Christ's blood has paid the price; the battle is fought, the victory is won by Him who doeth all things well.

Here is to the memory of a father and his three sons, all soldiers of the cross; Elders Gabriel, C. F., O. J., and S. B. Denny, defenders of one faith we hope and members of one family. For them the battle is over; for them the victory is won. For these I say St. Luke, 23rd chapter, 28th verse. "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children." Our loss was their gain.

To the members of that family which remain and their children; and to the little flocks for which they cared as their pastors, I say, May God grant that your path may be less rugged, if it be in accordance with His will, and may your victory be as complete.

Hermon R. Edwards

#### MAE DOLIN

Dear Elder Adams:

By request of the Sarah Primitive Baptist Church located in Boone County, West Virginia, I would like for the following Obituary to be published in the Zion's Landmark.

It has pleased Almighty God to remove from our midst our dearly beloved sister, Mae Dolin, born April 3, 1892, died May 19, 1954, making her stay here on earth 62 years. She was a faithful member for some thirty years. Truly a Mother in Israel has fallen. She leaves to mourn, her dearly beloved husband, Deacon F. J. Dolin, three step sons, Preston and Simeon of Julian, West Virginia, Fleetwood of Detroit, Michigan; two step daughters, Grace Meadows of Danville, West Virginia, Liza Frazier of Detroit, Michigan; one sister, Annie Col-lison of Julian, West Virginia; and a host of friends. She shall be greatly missed by the Sarah Church, but we feel our loss is her eternal gain.

She was always ready to give an answer for the hope she had of eternal life. Therefore, be it resolved that a copy of this Obituary be given to her family; one placed upon our Church book; and one sent for publication in "The Zion's Landmark."

Ordered to be written by the Sarah Church in conference, Saturday before the third Sunday in June, 1954. Read and approved by the Church in July.

Elder J. C. Hammonds, Moderator  
Elder Aubrey Dolin, Church Clerk

#### OBITUARY NOTICE OF BROTHER ROLAND DEAN

Brother Roland Dean was born May 29, 1865 and was called to his eternal home November 3, 1954, at the age of 89 years. He was a member of Surl Church fifty one years.

We, the church at Surl, wish to bow in humble submission to the will of Him that works all things after the counsel of his own will and does all things well. He has decreed that all things be as they are, this is the doctrine that Brother Dean believed and loved to hear preached. The writer of this has enjoyed hearing him tell of the goodness and mercy of his God many times, and he would often mention how poor and weak he felt to be, and say he felt to be unfit and unworthy to be with the children of God. Yet he loved them above everything on earth. I have said to some that when it pleased

the Lord to overshadow Brother Dean with his great power as we have seen him at some of our meetings that he was the most beautiful man I had ever seen. The tears of joy that he shed were evidence of the great love of God that was shed abroad in his heart.

He leaves one brother, J. E. Dean, of Roxboro, N. C., several nieces and nephews and a host of relatives and friends to mourn his departure. But we mourn not as for one who had no hope. May we meet him where sorrowing and suffering will be no more.

Written By L. P. Martin

Done by order of the church at Surl while in conference, December 11, 1954.

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

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### SYRETTIE SADLER

Sister Sadler united with the Primitive Church on Saturday before 4th Sunday in August, 1927, was baptized by Elder W. W. Styron. She was faithful to her calling, and always to her meeting when physically able. Many times she attended when not able. She was the daughter of David and Betty Sadler, was married to Calvin Sadler (date not known). To this union were born 11 children. Most of her children and husband, preceded her to the grave. She died November 17, 1954.

The Church feels that she has lost a trusty worthy member, and one that will be missed; but we desire to be submissive to the will of God.

May the Lord console those that mourn their lost.

Done by order of the Church in conference on Saturday before 4th Sunday in November, 1954.

Elder W. B. Barnes, Moderator  
Warden Lewis, Church Clerk

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### NOTICE

Several weeks ago, while enroute to one of the churches of which he has the pastorate—the church in Tabor City, North Carolina—Elder L. G. Mishoe, his wife and two daughters or his entire family, in his car were involved in an accident with a train. His car was demolished, his sixteen year old daughter was killed, his younger daughter was injured and is now out of the hospital on crutches: His wife sustained one broken leg, two broken arms with a portion of the bone of one crushed, and Elder Mishoe sustained one broken arm, two broken

legs, with one broken in two places and some crushed bone. There were other injuries but all improving.

Brother and Sister Mishoe are still in the hospital and will likely be for some time yet. Brother Mishoe only had liability insurance on his car with no hospital insurance or disability of any kind. He is a man of rather meager circumstances, financially speaking and his expenses as a result of this misfortune have necessarily been enormous — doctor's bill, nurses, hospital, burial expenses of the daughter and the loss of his car, to say nothing of the suffering, grief and anxiety sustained by the family.

If any feel disposed to render a helping hand in a time of need, and I hope many will, I am sure it will be gratefully and humbly received. Brother Mishoe's address is:

Elder L. G. Mishoe,  
R.F.D. #1,  
Myrtle Beach, S. C.

Brother Mishoe visits our associations frequently. He is a worthy brother.

T. F. Adams

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### NOTICE

For the convenience of our pastor, Elder M. F. Westbrook, the Church of Bethany in Pine Level, N. C., met in conference and changed her regular meeting time from the fourth Sunday and Saturday before to the third Sunday and Saturday before in each month, at 11:00 o'clock A.M. (each day). This will avoid a conflict and enable him to serve both Bethany and Primitive Zion, his home Church whose meeting time is also the fourth Sunday and Saturday before in each month.

We have changed our second Sunday night meeting to the first Sunday night.

A cordial invitation to our ministering brethren, brethren, sisters, and friends, to come and be with us.

Your brother I hope,  
J. R. Thompson  
Princeton, N. C.

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### NOTICE

We have a heavy indebtedness on our Pierces Chapel Church house. Any contribution will be graciously received. If any feel to contribute, please send it to the clerk of our Church, Mrs. Alma Jarrell, R.F.D. #2, Lexington, N. C.

Your least brother,  
W. E. Jarrell

# Zion's Landmark

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-:- AT -:-

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## PROVERBS

### CHAPTER VIII.

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The Lord possessed me in the beginning of his way, before his works of old.

I was set up from everlasting, from the beginning, or ever the earth was.

When there were no depths, I was brought forth; when there were no fountains abounding with water.

Before the mountains were settled, before the hills was I brought forth:

While as yet he had not made the earth, nor the fields nor the highest part of the dust of the world.

When he prepared the heavens, I was there: when he set a compass upon the face of the deep:

When he established the clouds above; when he strengthened the fountains of the deep:

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## EDITOR

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

## ASSOCIATE EDITOR

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

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# ZION'S LANDMARK

## *Devoted to the Cause of Jesus Christ*

### **BY THEIR FRUITS YE SHALL KNOW THEM GALATIANS 5:22**

Paul in Galatians, has pointed out very clearly to the saints of God the difference between the works of the flesh and the fruits of the Spirit, showing the great gulf between them. First he tells us of the works of the flesh. He shows how the flesh is lusting against the Spirit and the Spirit against the flesh, and they are contrary the one to the other. What a difference there is between them. They are as far apart as the east is from the west, and differ as much as light differs from darkness.

Yet they are so close to each other, they produce a continual warfare within us. But we are told, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."

Now Paul described the works of the flesh showing the saints of God that such works are condemned by His Holy law and that they who do these things do not manifest the fruits of the Spirit. The law points out the penalty, but cannot heal the breach.

It is the light of God in the work of the Holy Spirit that must shine in our hearts and cause us to see ourselves as we are and humble us into the dust.

Paul says the fruits of the Spirit are "love, joy, peace, long-suffering, gentleness, goodness, faith

meekness, temperance, against such there is no law; and they that are Christ's have crucified the flesh with the affections and lusts." The love of God in us produces the fruits of the Spirit. This love is not to be compared with the love of the world. But only those who have experienced the love of God discern the difference between the two.

He gives His people a view of what they have to meet, tells them that they wrestle not with flesh and blood but against principalities, against powers, against the rules of the darkness of this world and against spiritual wickedness in high places.

When His servants go forth in battle, armed and fully equipped, they are clothed with the sword of the Spirit and the meekness of the Spirit and the love of God that passes understanding.

"I am the true vine and my Father is the husbandman. Every branch in me that beareth not fruit He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit." John 15:1-2.

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye except ye abide in me." Jno. 15:4.

Jesus says, No man can come unto me except the Father which hath sent me draw him and I will raise

him up at the last day.”

We pity those who today in this so-called enlightened age say anyone can come. I believed that myself at one time and but for the love of God, who revealed Himself to me by His grace, I would believe it still.

May the Spirit be evident in all our deliberations and God be praised.

If one at all one of the least.

Frank Lester

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**THE LORD MAKES US TO LOVE ONE ANOTHER**

My Dear Sister:

Your good letter received. I don't feel worthy of the sweet things you spoke concerning me, and yet I think we will get all that is due us; let it be good or bad as we call it. Precious Sister, your letter brought tears to my eyes of sweet fellowship because I am made to weep with you and desire that I may carry a portion of your sorrows in Spiritual as well as natural things. It is not pleasant to the flesh to be humbled down; yet there is a sweetness in it. Oh how sweet it is when we can witness with David to say the Lord is my Shepherd, I shall not want. He leadeth me by the still waters. He causes me to lie down in green pastures. He restoreth my soul, etc. I feel that you have been experiencing some of the down sittings as well as the uprisings as David did. We find it written, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" Rom. 10:15. So you see it is the great love that bears us up, which is Christ in us, the

hope of glory.

I love the word **make** as related to God and man "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you." I Thess. 3:12. The Lord makes us to love one another, as you say my dear Sister, at times He, our Lord, brings us to where we love even our enemies. I can witness with you too, once in my life, if not more, I felt if it were permissible I could embrace all of God's people in my arms and I felt at peace with all mankind.

This has been the case with me so often, just a little season of rejoicing and in the self same moment, I am made to see my vile condition, which causes me to cry out unto my God for mercy. We have no other place to go; we fall at His feet, which is a sweet place to be. If we have no Jesus, we have no place of comfort, where we forget this old serpent for a time. The Lord comes down to deliver us. The serpent pursued after the woman, and the serpent cast out of his mouth, water as a flood. My way of speaking is he meant to destroy the woman who represented the church, but God has it fixed just right. The earth opened up her mouth and swallowed the water. Now as I see it, the water represents the false doctrines that are coming from the false prophet. The earth protected the woman, the true Church of God, for it was purposed that these false prophets must have a place to worship their gods, so they do today, as you see, pour out the water and the earth represents the people that do fol-

low after the beast. They open up their mouths and swallow this false doctrine. This protected the woman, the true Church. The earthly people are satisfied with the water that the serpent pours out. The dragon was wrath with the woman.

As I see it, the doctrines of men are some protection to the Church of Christ, because the Church is not overrun with false teachers, they are better fed among their own people. Paul said, "And we know that all things work together for good to them that love God, to them who are the called according to His purpose." Rom. 8:28. But it is undoubtedly true that many of God's people are deceived by their doctrine. The scripture says there is a way that seemeth right unto a man, but the end thereof is the ways of death.

Unless one is established in the doctrine of salvation by grace, the doctrine of works and acceptance seems right to them. It is therefore, reasonable that some of the weaker or less established ones would become entangled and confused by their doctrine. So, my dear Sister, I am not worried about the dragon's people, it's our people for whom I am so concerned. The earthy people are put here for our good, (if I be one of God's elect) and I don't feel to bother any of them. I feel so thankful that it's like it is, that we are permitted to worship God under our own vine and fig tree. Sometimes I feel to shout aloud in praise to our God, let the rocks of the mountains cry out unto our God.

I must close for my body is weak, but now I feel I want to write on.

May God continue His blessings with you.

A brother in hope,  
C. C. Shreve  
R. F. D 4  
Reidsville, N. C.

Loving kind sister, maybe I can, finish my letter to you, will say at the first of this letter it seemed I was cut off, then some natural duties came up, so I had to stop writing. Child, I would that you read Revelation 12th chapter, through to last verse. Too much for me to write about, but I feel that I can see a beauty in it, expecially 13th verse on through. He persecuted the woman which brought forth the man child. I believe this woman represented Mary, Joseph's wife, of whom Jesus was born. The old serpent which was called the devil and satan, was cast out in the earth. No doubt but he thought He could devour the woman, but God had prepared a place in the wilderness for her, so I feel that the woman here represents the Church. Here the dragon passed after the woman, but she took the wings of a great eagle. This eagle represents the power of God, a place of safety. We see she has a place here in the world, and the world knows not where she dwells. She is nourished for a time, and times, and a half a time from the face of the serpent. Off times we are given to feed from the manna that comes down from above.

These words of Solomon's are sweet to me. "My Beloved spake, and said unto me, rise up my Love, My Fair One, and come away." We read somewhere something like

this, it is better to dwell in the corner of the house top, than with a brawling woman and in a wide house. As I feel now, if my Church should depart from the doctrine that I feel God has taught me, I shall flee to another country. Dear child, I will, if its alright with you, send your good letter to Zion's Landmark for publication.

A brother,  
C. C. Shreve

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### READING THE LANDMARK SINCE A CHILD

Dear Brother Adams,

Thanks for sending the paper. I have been reading the Landmark since I was a child, except a few years, that was because I felt like I couldn't afford it.

I don't feel like the Primitive Baptists are respected among the worldly people as they used to be; yet I feel like they have as good preaching as they used to and love each other as well. But Jesus said: "Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of Heaven." Math. 5:10.

I grew up in a Primitive Baptist home, and my father was a deacon in the Church; he was a good man; and we had family prayer in our home. I never knew anyone to speak any harm of him. I would like to live like that. I know we are not saved by our good works, but I would like to live right. I feel like the Lord has blessed me beyond human understanding.

The first I remember in my childhood was an occasion when my father and I were sick. I am the youngest of eleven children, and my

father petted me as a child. He took me on his lap, he asked me if I loved him better than anybody, and once when I told him that I loved God the best, he put me down and walked off. I was seven when he died. After that I dreamed I was in an old well, and I died in there and my soul went to Heaven. In my dream, I was an angel flying and pushing my body along on the ground.

When I grew up and had lots of young friends, they teased me about being a "Hard Shell." I married when I was eighteen, and I was the mother of six children. My husband got killed before the last child was born which died also. My husband was a stout young man 35 years old. I didn't think of him dying until one night I had a dream. I dreamed I walked up into the Church yard and saw his grave. I also had a dream about my first baby that died. I dreamed that I saw a light in the cemetery, and it was shining on a little grave.

The Good Lord has blessed me to rear the other four children, all by myself, to be grown and married, except one. I have been in the hospital five times, and I recently had an operation but I never have felt like I would die when I was in ill health. I don't understand why the Good Lord keeps me here; if I have an experience of grace it has been given in dreams largely. I'm not working now and have plenty of time on my hands. I can read the Bible, but I do not get much understanding from it. When I get too much on my mind, I call our pastor, Elder Roy Smith, and get his comments on the matter. I'll

write more when I feel like it. I'm an unworthy member, but I do believe I love the brethren and sisters I feel that they are my people.

A sister I hope,  
Mrs. Florence Pryer  
R. F. D. 1  
Reidsville, N. C.

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### A GOOD LETTER

Dear Brother Adams:

Yesterday (Sunday) I spent all day at home. When I awoke in the morning I had the feeling I was in the Lord's presence. As I look inwardly at my sinful self I cannot comprehend this, yet I felt that it was so. Out of this feeling has come some meditations on the scripture in Revelation, I heard Bro. Davis preach on last fall.

I have heard from him further, regarding the companion piece that was to go along with his own letter I gave you. I imagine it got misplaced, but inasmuch as it was originally his idea that I send it to the Landmark I think it met with his approval.

And so, since it has been a subject I could not seem to put from my mind, and while I felt to be blessed with the ability to put a little of it down again on paper I am sending it along for you to do with as you think best, and since as well as Bro. Davis, I value your opinion and views very highly, and I know you would not let anything get into the Landmark that would not be scriptural.

I do hope my reasoning is sound, for at the time I put it in print it seemed very beautiful to me; so much so that I wept over it, realizing my inability to do it jus-

tic, my inability to create colors lovely enough to adorn the picture.

Last year was a difficult one for me in many ways, but the new year unfolding seems to hold promise of better things, in the natural sense. I realize I have many blessings and my desire is that I may always be found with a thankful heart. My very best wishes to you and Sister Adams for the year ahead, and may you be blessed with His grace and help for every need. I desire at all times an interest in your prayers.

In hope,  
Elizabeth Miller  
Goldsboro, N. C.

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### THE TREE OF LIFE

One of the most widely discussed subjects of today is that of man's ability or non-ability to do something for himself by way of attaining eternal life.

One side believes that man's destiny was fore-ordained by the powers that be, and that at best he is but a creature of vanity; subject to afflictions in the flesh as a test of his integrity, in a spiritual sense, "After he has come to a knowledge of the truth," and which truth can only be imparted by the Holy Spirit at an appointed time in the mind of God.

Also that man is eternally fallen in Adam and can only hope to be raised and redeemed from this fallen state by the love and compassion of Christ; realizing that in himself there is no good thing, no merit whatsoever, whereby he may make atonement for his lost condition, and that He has no way of access to Christ, who is his sole mediator, except through the blood

of the Covenant.

The other side believes that Christ stands willing to help man, being accessible to him at all times, if man will but take the first step. "Accept Him," is the way they express it; and that, since Christ is available to all mankind, all they have to do is reach out and lay hold on Him. This sounds wonderfully easy, but do the scriptures bear this out? Let us see just what they do teach about this vital matter:

We read that when God placed Adam in the garden, He also dressed it and placed everything in it that was good and pleasant, and to further please Adam He made him a helpmeet. He did not then depart and leave this wondrous creation of His alone and in jeopardy, although He knew Satan was there in the garden with them, for Christ was there also. No doubt but Satan thought he (Satan) was hidden away — it was only by the permissive will of God that he was there at all.

In Genesis 2:9, we read: "And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the Tree of Life also in the midst of the Garden, and the tree of knowledge of good and evil." Christ was that Tree of Life. Yes, as sure as you live He was also there. Did not the prophet many years later describe Christ as a 'root out of dry ground'? And remember, at this time it had not yet rained upon the earth.

How near to perfection this scene is! Adam had already received instructions as to how he was to keep

and dress this splendid place of habitation. It would seem reasonable that his foremost desire would be to please the Lord of the Garden, his creator; seeing that He had given Adam the right of governorship, as it were, and it was a position of trust.

But of all the many pleasant fruits of the garden which they were privileged to partake, there was just one which they must not touch. Since this was the only one expected, evidently the Tree of Life was not forbidden, and was as easily accessible as any of the others; but the tree of knowledge of good and evil was another matter altogether; this was the forbidden tree; and this tree, under the wily influence and seduction of the serpent was the undoing of Eve. It is here we see Adam as the first type of Christ, for he loved this fair bride with such a great love he was unwilling for her to face the penalty of her disobedience alone; thus He ate also.

Now were their eyes opened. Heretofore they had been as innocent children, not needing to know either good or evil, for they were existing in a state of perfect purity that greatly surpassed any knowledge of goodness, and it was impossible for them to know evil; so they walked in perfect obedience before the face of their Creator.

But now they knew good and evil, and so were not only filled with shame over their disobedience, but were shaken to the very depth of their souls with fear and trembling; but alas, it was too late to undo it.

Striving vainly to do something

about it they made themselves aprons of fig leaves, which were wholly inadequate to cover their nakedness. It is at this point that the impotence of man to cover his imperfections begins to show its self. It is also at this point that the divine plan for the redemption of fallen man begins to unfold like a flower in a tightly closed bud. . . God walks in the garden. . . finds them in hiding and pronounces the penalty for their disobedience. . . But mercy is also there in the garden; it is one of the fruits on the Tree of Life.

There was a future time appointed for them to partake of that tree again, but the time was afar off. At the moment their need for adequate covering must be met, for their future dwelling place called for more durable stuff than anything they could fashion from flimsy leaves. And now comes the first type of sacrifice; blood must be shed that coats of skin may be provided.

How greatly they must have desired the opportunity to partake of the fruit of the Tree of Life, that they might offset the dread penalty of their rash misdeed; for now consider - they not only had the knowledge of good - to become as gods - they also had the knowledge of evil, and as surely as this was as they knew this particular tree was the only one whose fruit could save them from destruction and certain death. But alas, it was not so ordained, and after God had pronounced the dreadful doom upon them they were promptly driven from their lovely garden, "Lest they eat of the Tree of Life and live

forever.

Now they found themselves in a strange, cold and unfriendly world, and the Cherubims with the flaming sword stood at the entrance of the garden making it impossible for them to re-enter. What can man do for himself here? He cannot climb over or go around for the sword turns every way.

And so in that hour all hope of voluntary access to the Tree of Life was forever closed to them and has remained so since. How then can puny man hope to break down this barrier of his own free choice? Or obtain Christ by just deciding to "Accept Him?" How can puny man be so blind that he does not know "It is not of him that willeth; nor of him that runneth; But of God that sheweth mercy?" It is because he has not been taught by the Holy Spirit in regeneration of that Truth which alone reveals to him the utter futility of anything he may try to do in order to make himself 'Acceptable in the Beloved'.

But even in his wrath God had not forgotten to be gracious; not only did He provide them with coats of skin, which were hidden types of the deliverance to come; but the promise was given them that through their seed this would come to pass, and would be fully accomplished after they had finished their warfare which was to be their lot in this life's thorny desert land. And that Satan, that old serpent, should not only be conquered and cast out, but should one day be completely destroyed by God's own beloved Son, the Christ; that same living Tree of Life they were now shut away from; the same who had

stood as a lamb slain from the foundation of the world.

Herein lies the reason for the mourning and sorrowing of the Lamb's bride, which will go on echoing through all time until the last and triumphant day, at which time the flower will be fully open and they will behold it in all its rich perfection.

It has many names - The Lily of Valley - The Rose of Sharon; but by whatever new name it may be called, its beauty, in the reality, will far exceed anything man has dreamed of, for it is written "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

And so thus will it come to pass that in some final day the Cherubim will stand aside; the flaming sword will be withdrawn; and this bride, bloodwashed and wholly clean from her transgression-wholly pure - wearing the bridal robes of which the beautiful city that lies therein, and her heart's desire thru all the ages will be fulfilled when she stretches forth her hand and partakes of that fruit which she has so long desired and been shut away from - the fruit of the Tree of Life.

In Revelation 22:14, we read: "Blessed are they that do His commandments that they may have right to the Tree of Life, and may enter in through the gates into the city". . . Many are the fruits of that tree; not only is it exceeding rich in the quality of mercy, but it is full of grace and truth, and those who are blessed to partake in Christ's name will walk in the light of His countenance and live to His

praise world without end.

-Elizabeth B. Miller

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**CHRIST IS THE WAY,  
THE TRUTH AND THE LIFE**

Mrs. Elizabeth Miller  
Goldsboro, N. C.

Dear Sister in Christ:

I received your most welcome letter today and was glad to get a letter from you, although, I feel so unworthy, yet am glad to hear from the Lord's little children.

Now for the my view on that scripture, I know that if the Holy Spirit does not guide my mind I will not be able to write anything that will be comforting to you. I read your letter over more than once, and I feel that the Lord has given you the right interpretation, for we we certainly believe that Christ is the Tree of Life. He says, "I am the Way, the Truth, and the Life." He is our life and He has ever been with the Father, John says in the beginning of his writing.

And He is our Assurer or our Surety, for says Paul, "For ye are dead, and your life is hid with Christ in God?" So God made all things according to His own will. He made man subject to vanity, not willingly, but by reason of Him who subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption in the "glorious liberty of the children of God." So when the tempter came in the form of that old serpent, Eve was deceived and partook of the fruit and gave to her husband and he ate also, thus disobeying God's law and bringing all

of his posterity under a sentence of death.

So we hear Paul saying in Corinthians - 15th chapter, "By one man's disobedience sin entered the world and death by sin. So death has passed upon all men for all have sinned. so by the deeds of the law there shall no flesh be justified in His sight, for by the law is the knowledge of sin." "And you hath He quickened who were dead in trespasses and sins." So Christ is our life, our hope, our all. Yes, Christ said, as the Father hath life in Himself so hath He given to His Son to have life in Himself, that He might give eternal life to as many as the Father has given Him.

And Jesus says, "Every one the Father hath given me shall come to me, and he that cometh I will in no wise cast out. But the dead sinner cannot come to Christ any more than a dead man can move about in nature comparably speaking, but Christ makes us alive by His Holy Spirit, for in John, 1st chapter, 11-13, we read "He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Hence all of the power, honor, and glory belongs to Him.

May He ever bless us with this sweet hope is my prayer.

Your unworthy brother in bonds of hope,

(Elder) N. S. Davis  
Fremont, N. C.

### GOD FOREKNEW ALL THINGS.

Dear Brother Adams:

Having been cut off and deprived of the manifested fellowship and affiliation of Old Baptists, makes me more fearful to attempt to write or explain any of my understandings of the wonderful works of God, and I hope that I realize that if my understanding is not given from above, then it is of the flesh, but in regards to God's predestination and foreknowledge, I am bound to differ with some whom I read after according to my experience and my understanding of the scriptures. I feel sure that I am not a conditionalist. I do not believe that the salvation of the Lord's people is dependent upon the act of the creature before or after he is born of the Spirit. I feel that God's predestination and foreknowledge is causative to any and all obedience unto righteousness, but in regard to the unrighteousness, sinful, and disobedient deeds of man, did God cause him to commit them? I believe that He (God) foreknew that man would do those things; I believe that He (God) had the power to keep him from doing such, but I also believe that He had a purpose in permitting man to do these sinful deeds. By man sin entered into the world, not by God. Then we find according to the Prophet Jeremiah in the 32nd chapter and 35th verse where He was speaking through the mouth of the Prophet and speaking of the evil deeds of some of the children of Israel. He said, "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 unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin."

Now surely God foreknew that they should do it according to this scripture. There is a difference in would and should; nevertheless if God had purposed that they should not do those things, surely they could not have done them, and He also had a purpose in permitting them to do such, and by His great love, power, and tender mercy caused all that to work together with His goodness, power, love, and mercy for good to them that love Him, to them who are the called according to His purpose.

Now Brother Adams, as I well know that I know nothing as I ought; if these few remarks are not in accord with the teachings of the scripture and also in accord with the experience of them who have been taught of the Lord, then I would like to know it, but would not want it published. On the other hand if it is in accord with the scriptures and also with the Christian's experience, then I would that all men could accept it.

Written by a poor sinner saved by the grace of God if saved at all,

L. N. Benton  
P.O. Box 37  
Maxton, N. C.

**RESOLUTION OF RESPECT  
IN MEMORY OF  
BROTHER SHEPARD PENNY**

The Church at Hannah's Creek wishes to leave on record these expressions of respect to the memory of Brother Penny.

He was born December 9, 1870, and departed this life on November 15, 1954, having lived to be nearly 84 years of age.

He was married to Liffie Creech, and to this union were born five children, two girls and three boys, who, together with the widow are left to mourn their loss, as well as a host of relatives and friends.

We sorrow, though, not as those who have no hope. We feel assured that his decease, and our loss is his eternal gain.

He and his wife united with Hannah's Creek Church forty years ago, and he remained a faithful member until his death. He was faithful in attending to his Church until old age and natural infirmities prevented his regular attendance. He served as a deacon of his Church several years, and performed his duties well.

His body was laid to rest in the Church cemetery in the presence of a throng of friends showing the high esteem in which he was held.

We desire that a copy of this obituary be spread on the Church minute book, a copy sent to the family, and a copy sent to Zion's Landmark for publication.

Respectfully submitted,  
Elder T. F. Adams, Moderator  
C. A. Johnson  
Bettie Woodall  
Nancy Allen  
Committee

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**OBITUARY NOTICE**

Almighty God, in His infinite wisdom, has removed from our midst our beloved sister, Willie Florence, who passed away January 16, 1955.

Her dear pleasant smile will be missed by all the congregation who knew her. Always willing and eager to help in any way she could, she will be greatly missed.

May we be reconciled to her passing, feeling her hope was anchored in the finished work of our God, and may He comfort those who mourn is our prayer for Christ sake.

Done by order of East Atlanta Church in conference, February 19, 1955.

John Q. Adams, Sr., Clerk

## Zion's Landmark

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

Editor

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

Associate Editor

ELDER R. W. GURGANUS  
Jacksonville, N. C.

WILSON, N. C.      MARCH 1, 1955

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### "LOVE COVERETH ALL SINS"

"Hatred stirreth up strifes: but  
love covereth all sins." Prov. 10:12.

This portion of God's sacred word is profitable for doctrine, otherwise, it would not have been written. Solomon was highly favored to see and write the truth, which God revealed unto him. Men of God will profit from its pages, while wicked men and devils will turn a deaf ear. There is and always has been two principles manifested in the world since the beginning of time, these are hate and love. Hate is a product of the flesh. When it lies dormant in the heart of men, there is but little damage done, but when put into action it stirs up strife, the results of which has caused a great deal of suffering and pain, even to the extent that many have been tortured and died at his hands of their false accusers.

About the first scriptural record we have of hate was manifested by Cain, the first son of Adam, who rose up and slew his brother, Abel. Apparently this was done

without a just cause as there is no evidence that Abel ever mistreated his brother. This hate was made manifest because Abel's offering was accepted by God, while Cain's was rejected. For this reason. Cain's anger was kindled against Abel, who was the sufferer and victim at the hands of his brother. This spirit was the moving cause of Esau pursuing Jacob. After Isaac blessed Jacob by giving him the birthright, and when it was made known to Esau, he said, "I will slay my brother, Jacob." This principle of hate was kindled in the hearts of Joseph's brothers to such an extent that they said, "Yonder comes that dreamer. Let's kill him and see what will become of his dreams." The restraining grace of God was the check rein which kept them from pouring out their full vengeance. Their hatred was not for any unkindness on the part of Joseph, but because their father, Jacob manifested more love toward him, a token of which was a gift, a coat of many colors. The two dreams which he dreamed were given by God but were not asked for by Joseph. They could see that these dreams pointed to their downfall and if their interpretation should come to pass, they would (one day) have to make obeyance to their brother. For all of this they hated him the more. They conspired with each other saying, "Let's kill him and put him into a pit." When the merchantmen appeared they said, "Let's sell him to Ishmalites." To this it appears they were all agreed. The purpose of which was to dispose of him, and at the same time satisfy

their lusts for gain. How true are the words of Solomon, "Hatred stirreth up strife."

This principle of hate was the moving cause of Haman persuading the king to erect a gallows to hang Mordecai on. The results of which was that he, together with his sons, were hanged instead. The enemies of Daniel stirred up strife. "The governors, princes, councillors and captains consulted together to establish a royal statute, and to make a firm decree that whosoever should ask a petition of any God or man for thirty days except the king, should be cast into a den of lions." All of this conspiracy in seducing the king to put this law into effect was for no other purpose than to gratify their fleshly desires to take vengeance on an innocent man. Hatred, which stirreth up strife, was in the heart of those men and prompted them to notify the king that Shadrach, Meshach, and Abednego had not bowed to the image of gold which the king had set up and because of their failure to adhere to his decree they were cast into a fiery furnace. Furthermore, it was heated seven times hotter than was want to be. All of which was because of hate. The just man, Stephen, suffered martyrdom at the hands of those who stoned him to death. Hatred, which stirreth up strife, was at the bottom of this awful tragedy.

Words are used to convey meanings. Hence, fury, malice, hate and rage were put into action in the crucifying of the Lord of glory. They said, "Away with Him! Crucify Him!" Beholding the great agony, pain, and suffering that the Saviour endured seemed to have no effect

toward softening the hearts of those who were engaged in crucifying the Son of God. Pharoah and Herod were wicked kings who slayed the children which were nothing more than helpless babes. "Hatred stirreth up strife." Hate was the reason John the Baptist was put into prison. This was done by Herod because of John's faithfulness in pointing out to him his ungodly act in taking his brother Phillip's wife, and it was through hatred that Herod's wife conspired through Herod's daughter to have her father put John to death and have his head brought to her in a charger.

I have only mentioned a few cases recorded in Holy writ in which "Hatred stirreth up strife." We will now see the other side of the picture. Solomon said, "But love covereth all sins." The love that Joseph had for his brothers and Father was the cause of his sending corn to their father, their wives and their little ones. It was through or by this great love that he sent wagons with provisions to them in the goodly land of Goshen, and provided for their necessities throughout the famine. Love which covereth all sins was the prompting cause of his comforting and speaking kindly unto them. It does not appear that Joseph had any hatred in his heart against his brothers because of the malice and hatred which they had previously put into action against him. This was a manifestation of the love of God, which covereth all sins. Some may say, "We love those who love us." If this is only the extent of their love, it is certain, according to the

gospel rule, that this is not the love of God. The love of God triumphs over all of this natural love and enables the chosen of God to love their enemies, pray for them that hate them and despitefully use them, persecutes them and say all manner of evil against them. The prayer of Stephen was a manifestation of the love of God, when he prayed for those who stoned him to death, as recorded in Holy writ as follows: "And he knelt down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this he fell asleep." Acts 7:60. "Love covereth all sins." While fury and malice was raging in the hearts of those who crucified the Saviour of sinners, yet in his agony he prayed to the Father: "Then said Jesus, Father, forgive them; for they know not what they do." Luke 23:34. In this prayer he manifested the great love of God. There was no malice or vengeance in his heart toward any man. The Father said, "Vengeance is mine and I will repay, saith the Lord."

Peter said, "For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow His steps: Who did no sin, neither was guile found in His mouth: Who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously: Who His own self bare our sins in His own body on the tree, that we, being dead to sins should live unto righteousness: by whose stripes ye were healed." I Peter 2:21-24.

Paul said, "Love worketh no evil

to his neighbour: therefore love is the fulfilling of the law." Rom. 13:40. The gospel rule will prove whether or not we are in the faith. Jesus said, "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; That ye may be the children of your Father which is in Heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same?" Matt. 5:43-46. The kind of fruit that a person bears will make manifest what is in his heart. Jesus said, "A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things." Matt. 12:35.

When a ray of God's light shines into the inner part of a sinner's heart, enabling him to see that he is nothing but sin, it will bring him in fellowship with Job who said, "Behold I am vile." Job 40:4. This light of God's law will also enable him to be a true witness with Paul who said, "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." I Tim. 1:15. This internal view of the filth and corruption which dwells in the flesh, will humble the sinner and will enable him to look over his brethren for good no longer seeing the great

mountain of sin which he once could behold in others, which has now been reduced to mole hill, as compared to the mountain of sin which he sees in himself. Paul could see, and said, "For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not." Rom. 7:18. Paul having experienced the delivering hand of God from so great a death he was enabled to exclaim, "But by the grace of God I am what I am." I Cor. 15:10.

But to speak with the tongues of men and angels, havng the gift of prophecy, understanding all mysteries, having all knowledge, having all faith so we could remove mountain's giving our body to be burned, and distributing all our goods to feed the poor is not in itself, if it were possible for one to acquire, sufficient proof that we are the children of God. The Prophet Elijah had his mantle on and replenished the meal in the barrel and oil in the cruse, yet this was not conclusive evidence to the widow woman of Serepta that he was a Prophet of the Lord. But when He raised her son from the dead, the true evidence was demonstrated. She said to Elijah. "Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth." I Kings 17:24. Compare the above testimony with the words of Jesus, "By this shall all men know that ye are my disciples, if ye have love one to another." Jno. 13:35. What a heart searching experience is felt, with sighs, groans and prayer to those who desire to honor the word of

God, to know if love is the moving cause for all they do and say. In the ultimate end the answer is this. "But love covereth all sins."

Paul brings the real and only true test, when he said, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity enveith not; Charity vaunteth not itself, is not puffed up, doeth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth. but whether there be prophecies, they shall fail: whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." I Cor. 13:1-8. Gold and silver will shine the brighter when it is brought through the fire, and the dross consumed. Wood, hay, and stubble (the works of man which are produced by the flesh) will be consumed. Paul said, "According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth

thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation, gold, silver, precious stones wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire: and the fire shall try every man's work of what sort it is." I Cor. 3:10-13.

May the God of all grace give us a spirit of prayer to look over the spirit of love. That we may enquire imperfections of each other in the Spirit of love. That we may enquire at His temple to know His will concerning us and not depart day or night like Anna the Prophetess, "Which departed not from the temple, but served God with fastings and prayer night and day." Luke 2:37.

The love of God will triumph over all hate, and in the light of His law of love it will reduce us to guilt and shame. It is by this love that we are enabled to walk as becometh the children of God, and look over the faults of others. "But love covereth all sins."

T. F. Adams

#### RESOLUTION OF RESPECT

Inasmuch as it has pleased our Heavenly Father to remove from our midst by death, Brother John Whitley, we, the church at Creeches, bow in humble submission to His divine will, who doth all things well.

Brother Whitley united with Creeches Church the first Saturday in October, 1913, and lived a loyal member until death, always filling his seat whenever he could. He will be greatly missed by

all who knew him.

Be it resolved that we express a word of sympathy to his dear children who are left to mourn his death.

Be it further resolved that a copy of this Resolution be sent to the family, one sent to Zion's Landmark for publication, and one recorded on our church records.

Done by order of Creeches Church in conference Saturday before the first Sunday in November, 1954.

Elder M. F. Westbrook, Moderator  
W. T. Barham  
J. E. Creech, Committee

#### OBITUARY NOTICE

The all wise God, our father, has seen fit to remove from our midst our beloved deacon, James T. Garner, who passed into that great beyond February 10, 1955.

His life was a monument in his faithfulness, as he lived it in the love and service of his Church. Being ever mindful to minister unto his brethren and to entertain strangers; for thereby some have entertained angels unawares.

We feel our loss is his gain, for we sorrow not as those who have no hope, but believe he is at rest and peace and his dormant body will be raised a glorified body on that great day of the resurrection of the saints.

May the God of all comfort, comfort the bereaved family, and reconcile us all to His Holy and righteous will.

Done by order of East Atlanta Church in conference, February 19, 1955.

John Q. Adams, Sr., Clerk

#### OBITUARY NOTICE

Almighty God, in His infinite wisdom, has removed from our midst our beloved brother and deacon, Horace H. Cannon, who passed from this life January 18, 1955.

He was greatly loved and esteemed by the brethren everywhere. His friendly and courteous manner endeared him to his Church and friends. Always willing and eager to help in anyway he could. He will be greatly missed.

May we be reconciled to his passing, feeling his hope was anchored in the finished work of our God, and may He comfort those who mourn is our prayer for Christ sake.

Done by order of East Atlanta Church in conference, February 19, 1955.

John Q. Adams, Sr., Clerk

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## PROVERBS

### CHAPTER VIII.

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When he gave to the sea his decree, that the waters should not pass his commandments: when he appointed the foundations of the earth:

Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him;

Rejoicing in the habitable part of his earth; and my delights were with the sons of men.

Now therefore hearken unto me, O ye children: for blessed are those who keep my ways.

Hear instruction, and be wise, and refuse it not.

Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors.

For whoso findeth me findeth life, and shall obtain favour of the Lord.

But he that sinneth against me wrongeth his own soul: all they that hate me love death.

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## EDITOR

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

## ASSOCIATE EDITOR

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

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# ZION'S LANDMARK

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## *Devoted to the Cause of Jesus Christ*

### EXPERIENCE OF ELDER C. B. HALL (DECEASED)

In the year 1892 while attending a series of meetings held by the Methodists at Cedar Grove, N. C., my mind was forcibly impressed with these words viz: "Saul, Saul, why persecutest thou me?" It was a deep question in my mind. I thought up until that time that I was a very good fellow, and now, lo! I was in God's hands a Saul. Oh, wretched man that I was- a Saul and persecuting those whom I loved. Oh! it was too much for me. Now, the preacher said you could give your heart to God and be good and God would save you, but how could I give this heart unto one I knew not and who was not visible to me? I went home sad and troubled in the extreme. I slipped Grandmother's old Bible and carried it into my room, lowered the shades, lighted my lamp, locked the door and began to search that book for a promise to poor me, but to my sad disappointment I found but one promise, and that was eternal punishment after death. Needless to say that all this time my poor heart within me was crying unto God to have mercy on me, a poor hell-deserving sinner, and dear reader if my tongue had been taken from me, I would not have stopped that prayer. For many, many, many times have I stood behind the counter selling goods and that prayer being breathed, as it were

all the time, and found later on in my life while operating at my chair as a dentist, I'd find myself breathing unto God to have mercy on poor me. Now, dear reader this was not a constant or continued burden with me, for sometimes it would leave for weeks or possibly a month, and I would not think of it, but when it returned it was always severe. I went on in this way two years, or a little over, and then I decided that my health had given way so badly that I couldn't live long, but in the meantime I had made my arrangements to go to Atlanta, Ga. to take a course in dentistry, and I felt like when I parted with the dear ones at home, that I should never see their faces again, and that they would never see mine, except as a corpse.

And oh, how sad I was. On Sunday before I left, the second Sunday in October, 1895, I went to Wheelers Primitive Baptist Church and old Brother David Moore used this scripture for a text: "And if the righteous scarcely be saved, where shall the ungodly and sinner appear?" I don't know anything that he said. Those words filled my mind entirely and for many, many days I thought deeply of them and I was satisfied that if the righteous were scarcely saved that there could be no chance for me. Oh, bitter thought, that I must go down to endless woe. I thought when I got

to my father's I would ask father and mother to pray for me, but my heart failed me, for I was afraid that they would think that maybe I was under conviction and I was satisfied that I was not, and didn't want to deceive them. I went on to Atlanta, Georgia, in a few weeks and hoped to wear off this trouble when I got there, but Oh, My Lord, it grew worse and worse. Of course there were times when I would seem to forget it and I would pray for conviction and when I could slip away I would go out to the cemetery and sit among the tombs as it were to see if I couldn't be troubled great enough and made to feel sad enough for God to have mercy on me. I felt that I must satisfy Divine justice through a sufficient amount of sorrow for my past sins, but I could never feel that I was sorry enough, and all my prayers seemed to me, to be an abomination in the sight of God. Thus I went on for six months and when I came back to my father's in March 1896, I still was no better, but gradually growing worse, it seemed to me, and I resolved to try to quit trying to pray and never again call on the Lord to have mercy on me.

But I found then that I was not my own keeper, for though I would close my lips and clench my teeth, the very breathing of my soul was or seemed to be an appeal unto God to save my soul from endless woe.

On the 19th day of March 1896 as I was riding along the road from Hillsboro, N. C. toward Cedar Grove, I though I would try once more to ask God to have mercy

on poor me; and I did, after I had gotten out of town. For a few hundred yards, as I rode along I seemed to be away from this life, for I don't remember feeling the motion of my buggy, nor any other objects on the road; but suddenly my eyes seemed to be attracted upwards and to my left, above the tree tops and by an eye of faith I saw or seemed to see the Father and the Son sitting behind a stand similar to the judge's stand in a courtroom and in front on the stand was a large volume and it was opened about midway and they were looking on it and presently they looked down on me and smiled and it was the sweetest smile I had ever seen and before I hardly knew it, I exclaimed aloud these words, "O love surpassing knowledge; O grace so full and free, I know that Jesus saves me, And that's enough for me." And Dear Reader it was enough too.

Then I went back and sang the whole song through and it was sweet to me, and is yet. I thought of what good news I had to tell father and mother when I got home, but no, I hadn't traveled over a mile before the tempter came and said, "It was not religion. It was only my health," for it was much better now than it had been for sometime previous. So I decided that I would not tell anyone, and I really thought I could keep it and did for about six weeks but then I was asked if I had a hope and denied it, and the one who asked the question told me not to tell a story. So I received two wip-pings at once, for I felt that I had done wrong as soon as I said no,

and the next day I began to be troubled about refusing to own my Lord and Saviour, and it seemed that now this trouble was greater than the first, and this scripture continued to bear on my mind, "That he that is ashamed of me and my words in this adulterous generation, of him will I also be ashamed when he shall come before my Father and the Holy angels." Then I wanted to tell what I hoped the Lord had done for me and I did tell it, and then doubts came and I was sorry I told it and when asked by my wife, if I had any mind or impression to unite with the Church, I told her that I never expected to join any Church, for this was my reason, I didn't tell her though! I loved the Primitive Baptists, but I thought they were too few and so unpopular that I couldn't afford to unite with them, and as I could not afford to join them, I wouldn't join any other, but again I was shown that I was not my keeper, and I was willing to go to them and asked them for a home with them, and I was over four hundred miles from home and family at the time, and I was made to feel that God would take care of me in that duty and that He would punish me if I failed and I conferred not with flesh and blood but went as early as opportunity permitted, and I thank God that He made me willing.

Thus it has been all along the journey of life with me. I deserve no credit for anything I do, for I am a rebellious child, if a child at all, and I have to be driven into duty it seems every time. But God has been graciously kind to me,

far more so than I deserve, and I'm an unprofitable child, if one at all.

And now dear reader, if I am saved it is by grace, and God deserves all the honor and praise, and Oh, that I could praise Him in an acceptable manner for His goodness and mercy unto poor me, but words are inadequate. When we see Thee as Thou art, we'll praise Thee as we ought.

Written with the hope that some poor child of grace may take courage and go forward in the performance of his or her duty to his or her Saviour.

Your little brother in hope of a blessed immortality beyond the vale of tears.

C. B. Hall

R. F. D. 2

Hillsboro, N. C.

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### EXPERIENCE

Dear Children of God:

If it is the Lord's will, I will write some of the dealings of the Lord with me. I cannot remember when I began to be concerned about what would become of my poor soul if I were called to die. I would go to bed at night and close my eyes and wonder what would become of my poor soul if I did not wake the next morning. I wanted to beg God for mercy but was shut up and could not utter a word of prayer, but in my poor heart I believe it was sincere prayer to our Blessed Saviour to have mercy on me, or I would be gone, but I could not utter a word of prayer until I was about twenty-four years old, then I feel like the Good Lord loosed my tongue and enabled me to pray. Oh, my sins rolled up before

me like mountains. I had always been a rude little boy except when those serious thoughts would come upon me. I would lie down in my bed wondering and pondering in my mind when I was only about 5 or 6 years old, "Oh what will become of my soul?" I could see then there was a just and righteous God, and He would do what ever His will was with me. But oh, how I did dread to be sent down into everlasting fire. I realized I was mean and rude and wondered if the Good Lord would have mercy on me. After I had grown to be a man, one day Jesus came and showed me that I was one of the vilest sinners that had ever been born into the world. I could not think of one thing good that I had ever done. Furthermore, I could see plainly that I could not do anything good unless He led me and enabled me to do good. Oh, what a sinner I was and no way to help myself, and there was no one in the world that could help me. I could see very plainly that my wife could not reach my case, and Grandma, my wife's mother who lived with us, could not reach my case either. I knew the dear old people that had reared me from early childhood could not reach my case. I became an orphan child at the age of about 6 years, and the Father could not hold us children together. There were four of us, and I felt to be the vilest one of them all. I wondered if the Good and Merciful Lord would have mercy on a poor orphan child like me as vile as I was. But Jesus came and showed me that grace and mercy were all that would reach my case. I could

see I could not help myself and no one on earth could help me in the sin sick condition I was in. My sins were as mountains before me, with no way of escape unless the Lord delivered me; so if I have ever prayed, I was blessed to pray that day when I was stricken down. I remember the very spot where I was, when Jesus came to me and showed me what a vile sinner I was. I was made to cry out, "Lord, have mercy on me or I am lost and gone;" and He did have mercy on me, for I was delivered that day. I felt if I were called to die, Jesus would take care of me.

My wife and I began to go to meetings of different orders. There was a Methodist meeting house on each side of our home. My wife was much concerned too because of her sins. We attended both of those Methodist churches, but found that their experience did not correspond with what we had been shown. They would tell how good they were, and we felt to tell how vile we were. If there was any good about us, it was all of the Lord. They tried every way they could to get us to join their Church as they called it, but we could never join them, we just **could not** join them. We felt that that was not the place for us to put our names on the Church book, but we had not been shown yet, where to go to Church to find what our poor souls were thirsting for. My wife was so disturbed she had to stop going to their meetings. She would not tell me not to go, but she would say, "You just go on if you wish to, but I cannot go with you." I went on a few more times, but the more I

went the more disturbed I became. I did know where to go to hear what I believed. One day I heard an old Baptist Elder was to preach a funeral, at what they called a Christian Church, about three miles from where we lived.

I was sent to that funeral by the power of God I feel like. When I went into the meeting house, the house was about half full of people. I took a seat in the back of the house, and every word it seemed to me that the Old Baptist preacher, preached, was to me. It seemed to me every time I looked toward him, he was looking at me. When the meeting was over I went home. When I arrived I called to my wife and I told her I had seen something and I had heard something that day that I had never heard before. She said to me, "What have you seen and heard?" I said, "I have heard the gospel preached for the first time in my life, and I have seen the true Church today. Now I can tell you where we can go to Church to hear the gospel preached!" She said, "Is that right?" So we began visiting Old Baptist Church, and we heard just what our poor souls were hungering for. We would sit way back and look on and listen and feast and shed tears. When the meetings would close, those dear Old Baptists would come to us and ask us if we wanted a home in the Church with them. They knew we could not say no, but we were hesitant to say yes. Yet both of us yearned to be with them, but we felt not to be fit to be with them. One day at home my wife said to me, "I am bound to die or be bap-

tized by those Old Baptists." If I am baptized, will you take your clothes and be baptized with me?" I told her I would go with her, but could not take my clothes. When she was put under the water, I was there, but I did not carry any clothes. When the preacher raised her out of the water, it seemed to me there was nothing to live for. I was glad she had a home with the Church, but felt so left out and not worthy to join! I felt, should I ask for a home with them, they probably would not accept a sinner such as I. We went home but I was so depressed over my forsaken and unworthy condition that I felt I could not live under the same roof with my wife. She was so much better than I and I felt she was in a different realm and that we no longer had anything in common.

I began to walk the floor day and night begging God to show me what to do to get some ease of mind. I tried to pray almost constantly until the next meeting time when we went back to the church again. We went inside the church and my wife went near the front and seated herself with the members of the church, while I sat back in the audience. I felt so alone, so forsaken and so depressed. There was no pleasure there for me. I mediated over offering myself to the church, but I feared they would not receive me, and I feared if they did that I would have to offer my body a living sacrifice and try to proclaim the doctrine of salvation by grace to the people of the Lord. However, just before the close of the meeting the preacher announced an open door

for the reception of members and the next thing I knew I was picked up and was sitting up in the stand on the preacher's seat right behind the book board, and while I was sitting there, something was telling me, "You will have to stand here and preach the gospel." I was received into the Church, and I was baptized the next day.

My joy was so great for some-time after that I thought all of my doubts were forever gone. But not so, because my life has been filled with doubts and fears, ups and downs. I was more and more impressed to go before God's people to declare the unsearchable riches of Christ. In 1935 I was licensed to go anywhere I had a mind to go and speak when Old Baptists called on me if I had a mind.

A short while after this my brethren ordained me a deacon of my church and later ordained me as an Elder. I have never felt that I was worth anything to the Old Baptists as a preacher, deacon, or lay member, but I do not have anywhere else to live or die except with the Old School Baptist. I have never seen a day that I wanted to go away and leave them. The Church is as near to me as it was 33 years ago when I united with it.

Before I was ordained I became determined to discontinue trying to preach and made an effort to do so. I found it as fire shut up in my bones until I was made willing to be God's anything. I moved several times and rambled from one place to another with my family, trying to get peace of mind and get away from my burden; but I learned God is everywhere present and nowhere

absent. One night about midnight I awoke and while lying there wide awake I saw God, the Father, and God, the Son-Jesus- come into the front room of our home. We were sleeping in the adjoining room. They came into the front room, and held a great election that night. I saw them set the children of God on one side, and I saw the goats put out of the eternal arrangements of Heaven. The children, of God were just as still as if they were listening to preaching, not a wave of trouble rolling across their peaceful breasts, while the world was shut out separated from the children of God, but they were unconcerned about the matter, they were giggling and talking. After the election was over, I saw God, the Father, go out the front door. He shut the door, and the same door that shut the children of God in the Holy covenant, shut the worldly people out. Then God, the Father, disappeared and the Blessed Jesus came walking to our bed. He stood at the foot of our bed a long time and talked to me in the Spirit, and I was blessed to talk to Him in the Spirit. He was wearing the prettiest robe! Jesus showed me the deepest pit I ever beheld. It was so deep I could not see any bottom to it. He said to me, "Do you see that everlasting hell?" I said, "Yes, Lord." He said, "How are you aiming to stay out of that tormented place?" I said to Jesus, "I cannot stay out Lord, but I am looking to you to keep me out of that eternal hell." He said back to me in a still, quiet voice, "I will not ever let you go into that tormented place." This was enough

for me at that time, just to think of our Blessed Saviour telling me He would never let me go into that everlasting hell. Praise the Lord, of my soul, praise His Holy name! Then Jesus showed me a highway running from earth to Heaven, He said to me, "Do you see that way to Heaven?" I said, "Yes, Lord, I see it." He said, "How do you aim to get up that highway to Heaven?" I said, "Lord, I cannot go but I am looking for you to carry me to Heaven." He said, "You cannot go with me this time, but I will come again after all of my children, and when I carry the rest of them home to Heaven, I will also carry you." Oh! what a promise! He would carry me home with all the elect family of God. This is enough at times, then again, He gets so far away, I cannot write, preach, or tell it. It must be given from Heaven by the word of God. O Lord, we thank thee for all of the sweet promises thou hast given us. His arms are not short that He cannot save, nor His ears heavy that He cannot hear.

The Bible tells us, the promise is unto us and our children and unto them who are afar off, even as many as the Lord God shall call. It is so sweet to see our own children or other children coming home to the Church, not that our children are any more in the Spirit to us than other people's children are, but it is good to see this evidence of the love of God. We only have one who has been blessed to ask for a home with the Church. we have three sons and one daughter. It was so good to see our youngest son added to the Church by the power

of God. We were looking for our second oldest son to offer, but the youngest one came. I was the only one at our Church that day to preach. He came up into the stand to me and said, "It looks like I have suffered all I can, and I want a home with the Church, if you all will have me." While He was talking, my other two sons came up in the stand and another young man came up too. Clarence Pearce was his name. Oh! happy time, long waited for. All three of my boys up in the stand with me, and my daughter up at the stand shaking hands. All four of our children, I do believe, were carried above the world at the same time, and the other young man was too, but only one could ask a home with the Church. I do not believe there was a dry eye in the house at that time. It was a happy time. There are 10 or 12 around our Church who can hardly stay away. They want a home with the Church. Two or three of them are old people. They will come home at the time appointed of God.

I was blessed one night in a vision to see myself up in Heaven standing beside our Blessed Saviour. Oh! He looked so good to me when I saw Him dressed in His robe of white. I was blessed to look around, and I saw in that vision, my wife coming up to Heaven by the grace of God, and all four of our children were coming with her. I heard Jesus say to my wife, "Come in Mother and bring all of your children. They are all welcome here." When they were all carried above the world that day, I realized my vision had come to

pass. I believe all of them were in Heaven for a few minutes. Our only girl had a wonderful dream about praying to the Lord one night, and she has told it to her mother and said, "Mother, you can tell Daddy. I cannot tell him, but it sounds so much like his preaching." She told her mother, she was only 8 years old when she had the dream. Now she is twenty-five. Our little 7 year old grandson came to our home the other morning, walking and wringing his little hands. He said, "Grandma, I had the best dream last night. I dreamed the best dream I have ever dreamed in my life. I have been wanting to dream this for a long time." She said, "Well what was your dream?" He said, "I saw Jesus last night. I saw Him, and He had on the prettiest robe, and He looked like He was here in the Church house." He said, "that is the best dream I have ever had."

Well, I must close; Old Baptists and friends, come to see us at our new Pierces Chapel Church located one mile from Silver Valley School on the old 64 highway running from Lexington to Asheboro, N. C. It is on the old Asheboro and Lexington road about half way between the two towns. Asheboro and Lexington are about 30 miles apart.

Your least brother,  
W. E. Jarrell

**HE THAT IS OF GOD  
HEARETH GODS WORDS.**

Dear Brother Adams:

There has been a portion of scripture on my mind for the past few days, which I have been meditating on. I will quote it and if the Good

Lord blesses me to do so I will pen down some of my thoughts concerning it. This scripture is the expression or question of the woman of Samaria when Christ came to her at the well and asked her to give Him to drink. She returned to the house and said to her friends and kindred, "Come, see a man, which told me all things that ever I did: is not this the Christ?" John 4:29. The woman was a Samaritan, and the Jews had no dealings with the Samaritans; they considered them aliens and evil. It seems that the Samaritans were a mixed people, people of different nationalities. The Jews accused Christ of being a Samaritan and having a devil. In Christ's conversation with the Jews, He, Christ, says: "Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me." John 8:46-49.

From the above scripture we see just what the Jews thought about the Samaritans. We will now go back to our text to the 4th chapter of John and consider some more things which are connected with our text. It is said that, "He must needs go through Samaria." All His travels here through the world were foretold by the Prophets or in other words through them and on some occasions it is said that He did so and so, that the prophecy

might be fulfilled; for not one word of prophecy can fail till all be fulfilled. So being wearied with His journey, when He had come to Jacob's well He sat thus on the well. And there came a woman of Samaria to draw water, and Jesus said unto her, "Give me to drink." "Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? For the Jews have no dealings with the Samaritans. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children and his cattle? Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly. The woman saith unto

him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and we say, that in 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 Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth. The woman saith unto him, I know that Messias cometh, which is called Christ: when He is come, He will tell us all things. Jesus saith unto her, I that speak unto thee am He. And upon this came His disciples, and marvelled that He talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her? The woman then left her waterpot, and went her way into the city, and saith to the men. Come, see a man, which told me all things that ever I did: is not this the Christ?" Please read this conversation between Christ and the woman carefully. His conversation with her is quite different than that with the unbelieving Jews. He told them that he that was of God heareth God's words, ye therefore hear them not because ye are not of God. They accused Christ of having a devil and that He cast out devils through the prince of Beelzebub, the prince of devils; ye they had seen Him raise the dead; they saw Him give sight

to the blind, cleanse the leper, walk on the water, and many other miracles which no other man ever did, but all of this was not sufficient to give them knowledge that He was the Christ. So this all proves that it takes something more than carnal evidence or teaching to produce knowledge of the Christ. This knowledge comes from different evidences than that of nature, and to that of a different mind than that of nature. No doubt something had taken place in the woman which the unbelieving Jews and all the ungodly world knows nothing about. But, dear child of God, do you not remember coming to Jacob's well where you met your Blessed Saviour, when you were Thirsting for that water of life, and when He told you all things that ever you did, everything which you did that was wrong came up before you as a great mountain, and you could see nothing but a just condemnation forever? When He told you that you had had five husbands, and that the one which you were living with, was not your husband, when we have been through regeneration and born again of that Holy and dove-like Spirit of our God? Then all our law husbands are dead to us that we should be married to another, even Christ our Lord and Head, who is head over all things to us. He first shows us our lost and ruined condition and justly so, and that hungering and thirsting for that living water which He gives, of which, if a man drink, he shall never thirst again, but it shall be in us a well of living water springing up unto everlasting life, a life which shall never

cease, and so after He told us things that we ever did and how that we were deserving of everlasting destruction, He then showed us how good He has been to us in giving His very life for us, how He has suffered, been scourged, and mocked, spit on and crucified for our sins. He is despised and rejected of men, a man of sorrow, and acquainted with grief, and we hid as it were our faces from Him. He was despised, and we esteemed Him not. Yes, while in our unregenerate state we despised His doctrine and hid our faces from it, which is to despise Him and seek to hide our faces from Him; but surely He hath borne our grief and carried our sorrows; yet we did esteem Him stricken, smitten of God and afflicted. But He was wounded for our transgressions; He was bruised for our our iniquities; the chastisement of our peace was upon Him and with His stripes we are healed. All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on Him the iniquity of us all. Bless His Holy name, how sweet it is to have the experience of these wonderful things revealed to us and to have given to drink of this Spiritual water never to thirst again. We no more fear an everlasting destruction, neither the power of satan, for we have learned he has no power except what our God gives him. His bounds are set, and he cannot pass over the line.

This woman of Samaria is evidently figurative of the Gentile Church when the Gentile people come or are brought to Jacob's well

to drink of that living water which our Blessed Lord gives to His chosen ones out of the Gentile nation. Now, you may be interested in knowing something about what history says about Jacob's well. It is said to be in a low spur of Mt. Gerezim at the mouth of the valley of Shechem. Formerly there was a square hole opening into a carefully built vaulted Chamber 10 feet square in the floor of which was the true mouth of the well. Now, a part of the well is fallen in, and completely covers up the mouth so that it looks like a shallow pit. The well is 9 feet in diameter, circular cut through limestone rock nearly 100 feet deep. It sometimes has water in it but is often quite dry. There was a small Church over it in the 4th century, and to the southwest there are a few shapeless ruins still left; the above is what history tells us about the well. We will again repeat our text, "Come, see a man who told me all things that ever I did, is not this the Christ?" We may keep many things hid even from our closest friends; they cannot see just what is in our hearts, neither the evil thoughts which run through our minds, but we may well remember that all things are naked and open before Him, with whom we have to give an account. He knows our every evil thought and has propitiated for it all. To whom be all honor and praise for ever and ever. Amen.

H. L. Rogers  
Denton, Ky.

### "REPENT"

He that hath an ear, let him hear what the Spirit saith unto the Churches; Revelation 2:7, 11, 17, 29, and 3:6, 13 22.

This has been on my mind so much of late, I will endeavor to write some of the things I see in it, if it be the Lord's will.

In this tumult and confusion among the brethren, we see them coming and going from Church to Church trying to find peace, and sometimes we hear it said, This brother or that brother came out, and brought the Church with him, even though they were a minority of the membership. We want to bear in mind that satan has ever met with God's people as evidenced in the scriptures. In Genesis 3:2. "And the woman said unto the serpent," Job 1:6, "Now there was a day when the sons of God came to present themselves before the Lord, and satan came also among them." Job 2:1, "Again there was a day, when the sons of God came to present themselves before the Lord, and satan came also among them to present themselves before the Lord, and satan came also among them to present himself before the Lord." Psalms 78:49, "He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels among them," St. John 6:70, Jesus answered them, Have not I chosen you twelve, and one of you is a devil?" As the disciples did not know Him, I too must ask, "Is it I?" The subject in mind, Revelation 2:1 through 5, "Unto the

angel of the Church of Ephesus write; these things saith He that holdeth the seven stars in His right hand, who walketh in th emidst of the seven golden candlesticks, I know thy works, and thy labor, and thy patience, and how thou canst bear them which are evil; and thou hast tried them which say they are Apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted, Nevertheless I have somewhat against thee, because thou hast left they first love.

Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. Now let us meditate on the first love. When I first loved the Church, I could see it so pure, so Holy, so high above the things of this world, that I desired most of all, to have a home with those dear saints of God, and when they received me into their fellowship, I became fearful that I had deceived them, I continued to beg the Lord for more evidence that his grace had been given to me, and I would find a crumb here and there, enough to keep me from fainting by the wayside. Today it is

so different; I can see faults in my brethren, and they just don't seem to agree with me.

What is wrong? has the candlestick been removed, that I can no longer behold the Church of Christ in its purity, but can only behold the outward appearance of men? Christ told His disciples to beware of the leaven of the pharisees, for a little leaven leaveneth the whole lump. Is this the beam He said to remove first from my own eye that I can see clearly how to remove the mote from my brother's eye? Again I go back to Christ's message to the seven Churches in their various conditions. I don't find where He advised anyone to withdraw from that Church and go to another, even though He said to the Angel of the Church of Pergamos, "I know where thou dwellest, even where satan's seat is." But in each and every case, He said "Repent." And too, He found something wrong at each Church, so there being a fault at each Church, How can I say, I am in order, come, go with me? To repent we must first see wrong within ourselves, loathe it and turn away from it. But the light of God alone can reveal our condition to us, humble us, and give us the Spirit of repentance. He that hath an ear, let him hear what the Spirit saith unto the Churches.

A brother in hope,  
R. L. Wright  
P. O. Box 325  
Bassett, Virginia

## Zion's Landmark

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

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### THE PROMISE THAT THE LORD WILL COME AGAIN IS SURE AND CERTAIN

Sister Sadie V. Barnes of Columbia requests my views on 2nd Peter 3:9, "The Lord is not slack concerning His promise, as some men count slackness; but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance."

It was with reference to the scoffers that Peter said, "The Lord is not slack concerning His promise as some men count slackness." He warns the faithful in Christ Jesus to beware of these false teachers, who charged the Lord with slackness concerning His promise. The Lord is not to be charged with slackness because He has not yet made His second appearance on earth, His promise has not matured yet, the time has not come for His second coming. The scriptures plainly say that He will come, but the text says He is long suffering to usward, not willing that any should perish. This was declared by two men in white apparel,

"Which also said, Ye men of Galilee, why stand ye gazing up into Heaven! this same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven." Acts 1:11. Paul adds further testimony concerning the second coming of Jesus, "So Christ was offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:28.

The Prophet Isaiah foretold of those scoffers by saying, "Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope: that say, Let Him make speed, and hasten His work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may see it: Isaiah 5:18, 19. The two men in white apparel as well as Paul did not say when He (Jesus) would come, but it is a certain fact that He is coming, although the year, day, and hour is not stated. Several years had passed since his ascension, and Jesus had not appeared the second time, when these scoffers charged Him with slackness, concerning His promise.

Peter was a faithful servant of the Lord Jesus Christ, and when these false teachers made their appearance and began to speak perverse things to the flock of which he had oversight, he felt the burden of exposing the folly of their mockery. Therefore he said, "This second epistle, Beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: That ye be mindful of the words which were spoken before by the Holy prophets, and of the com-

mandment of us the apostles of the Lord and Saviour: Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2nd Peter 3:1-4. This heresy, which was promulgated by these scoffers, was evidenced by their contempt: "All things continue as they were from the beginning of the creation;" this was true so far as these scoffers could see, but the fullness of time had not yet come; and Peter said that God "Spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly." 2nd Peter 2:5. Peter further said, "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2nd Peter 3:5-7.

These false teachers were saying "Where is the promise of His coming?" Unstable souls are more subject to be carried away by men who pervert the teaching, and deny the Holy word of God. For this reason Peter felt it was expedient to warn the faithful in Christ against the teaching of those ungodly men. He said, "The Lord is not slack concerning His promise as some men count slackness; but is long-

suffering to us-ward, not willing that any should perish, but that all should come to repentance."

The "us-ward" embraces all the redeemed family of God, His long-suffering waited in the days of Noah and brought in the flood upon the world of the ungodly. Inasmuch as His longsuffering waited in the days of Noah, so shall His long-suffering wait until every vessel of His mercy is born and brought to repentance before His coming the second time, because He is not willing that any of the "us" shall perish. Paul said, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we, which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1st Thess. 4:14-18.

Paul adds further testimony with reference to the coming of Jesus Christ. He also warns the Phillippian brethren against following those who are enemies of the cross. ("For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: Whose end is destruction, whose God is their belly, and whose glory is in

their shame, who mind earthly things) For our conversation is in Heaven: from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." Phil. 3:18-21.

The promise that the Lord will come again is sure and certain, according to the testimony given by His apostles. He is not to be charged with slackness because He has not yet made His appearance. Time is not reckoned by God as by men. Peter said, "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." 2nd Peter 3:8. The Lord will fulfill this promise in His appointed time. "But He is longsuffering to usward, not willing that any should perish, but that all should come to repentance." That is, in His longsuffering, time will continue, and Christ will not come the second time to gather His jewels and proclaim that time is no more, until His body is complete or until everyone for whom Christ died to redeem, and everyone who was chosen in Him before the foundation of the world has been born into this world and given an experience of grace, because He is "not willing that any should perish, but that all should come to repentance" and time will last until all have come to repentance. By this Peter means to say, Christ will not come the second time until everyone for whom He died has been brought to repentance, because He is not willing that any of His chosen ones

should perish. The antecedent of the pronoun ANY are the ones who He is not willing shall perish. The antecedent of this any is the same as the antecedent of the pronoun us used in "usward," which which means God's chosen people those elected and predestinated unto salvation from the foundation of the world. When all for whom Jesus proclaimed "It is finished" have been brought into the fold, He will come the second time.

This is a specific number too. None have been added since they were chosen before the foundation of the world and none deducted. This truth is confirmed by David when he said, "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 Samuel 23:5. The Church of God is complete. "He make it not to grow," and it has been complete from the foundation of the world. He will fulfill all of His promises. They are the word of God. He said to the tempter, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4:4 See also Deut. 8:3.

If we believe that every subject of Gods grace will be brought to repentance and not perish before the second coming of the Lord Jesus Christ, then we can testify with Peter, "The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."

T. F. Adams

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## PROVERBS

### Chapter IX

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,

Whoso 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 which I have mingled.

Forsake the foolish, and live and go in the way of the understanding.

He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked man getteth himself a blot.

Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee.

Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning.

The fear of the Lord is the beginning of wisdom: and the knowledge of the Holy is understanding.

For by me thy days shall be multiplied, and the years of thy life shall be increased.

## EDITOR

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

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

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# ZION'S LANDMARK

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## *Devoted to the Cause of Jesus Christ*

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### ONE MEMORIAL DAY

When I was young, My Lord did say

To me on one Memorial day,  
Your sins are great, why don't you pray

To your God to save without delay?

Then down on my knees I soon fell,

How long I stayed I can not tell,  
When I arose I felt too well,  
My soul was bound for endless hell.

As time went by I could not see  
How God could save a wretch like me,

Oh dreadful thought that I should be

A sinner tried for first degree.

As years went by, my troubles grew,

Like mountain tops, no rain, no dew.

God was too just, I thought I knew,  
To bless me with His favorite few.

When thirty years or more had passed,

When something said to me at last;  
Give your own life a sudden blast,  
A shot went through my head at last.

For days and nights I did not know  
While friends kept going to and fro,  
Some standing by to see me go,  
When death to claim me as its foe.

With blinded eyes I could not see,  
But faith and hope had come to me.  
Oh glorious thought that I might be,  
A sinner saved by God's decree.

I was so full of love divine,  
My love went through to all man-kind,

But soon I learned I was to find,  
My hope was on a sharp decline.

Then doubts and fears began to rise,

It seemed to me above the skies,  
No righteousness within me lies,  
My hope most gone! to my surprise!

But faith and hope did come again,  
But like small drops of dew or rain,

Just now and then I could retain,  
My hope and faith were not in vain.

In my home Church trouble arose,  
The purpose was, God only knows,  
We thought that we were not supposed,

To judge the way the fury blows.

But one night in our slumbering sleep

A picture shone that made us weep.  
It was so bright we could not keep  
From going down into the deep.

When truth did come they would not let

It go before the Church quite yet.  
Ten years did pass to my regret,  
Our home Church then no longer  
met.

In just one month we then were  
found,  
And placed again on solid ground.  
With sister Churches all around -  
Sweet fellowship once more a-  
bounds.

Association far and near  
Then recognized us without fear,  
Communion sweet, and union dear,  
Did then sound precious to my ear,

May those who feel to be supreme,  
Be melted down, all be the same,  
Let those who feel the least esteem,  
By their first love blot out the  
shame.

Submitted by,  
W. J. Dupree  
R.F.D. 3

Walstonburg, N. C.

Author: Bro. Loyd W. Garner.

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**PREACHES CHRIST AND HIM  
CRUCIFIED**

Dear Brother Adams and other kin-  
dred in the Lord,

I feel very unworthy to address  
you thus, but I hope that I am  
your sister in Christ. So often I feel  
that I am the greatest deceiver on  
earth, how often I feel, Oh Lord, is  
there anyone like me or am I one  
alone? We know that all worthiness  
is of the Lord.

Brother Adams sure wish you  
could have been with us at Lawyer  
Springs the past 5th Sunday at our  
communion meeting. Surely, the  
the Lord was present with us. Bro-

ther Sam Atkinson from near San-  
ford, N. C., was with us. I believe  
the Old Baptist ministers are the  
only ministers that declare the  
whole council of God. We hear so  
much about man training some to  
preach, but if I know anything  
about it, His servants whom  
he calls He also qualifies  
to preach Jesus and Him  
crucified. This is the only doc-  
trine that satisfies my hungry and  
thirsty soul, when I am blessed to  
hear and feast upon that Heavenly  
manna from above through the  
mouth of one of His dear servants.  
On such occasions I do hate to see  
that dear one sit down and cease  
to declare that salvation is of the  
Lord. When I am clothed with that  
robe of righteousness, and in the  
presence of one of God's humble  
servants, who is being blessed to  
proclaim so sweetly God's good-  
ness and mercy to poor sinners, I  
can sit on and on without tiring, and  
rejoice in this great truth. God on-  
ly knows how much Heavenly man-  
na His little ones need and when  
we need it. He also knows our every  
need in a natural way. He is far bet-  
ter to this weak worm of the dust  
than I deserve. Oh, how kind and  
merciful He has been to such a hell  
deserving sinner as I. O Lord, it  
is not justice for which I beg, but  
mercy, in need of truth and grace.  
I rather have a home with the  
Lord's people and know I am one  
of His than to own all this world  
affords.

Elder C. D. Whitley is such an  
able writer. If only I could be as  
satisfied about my case as I am  
about his and others, I feel I would  
have no reason to doubt. When bles-

sed to pray, I beg to be remembered in your prayers. In love and sweet fellowship.

Your little sister from Wadesboro,

Mrs. Melba Vaughn

R. F. D. 3

Wadesboro, N. C.

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**"I FORM THE LIGHT, AND  
CREATE DARKNESS: I MAKE  
PEACE, AND CREATE EVIL: I  
THE LORD DO ALL THESE  
THINGS." ISAIAH 45-7**

There seems to be in the mind of many that there are two infinite, independent and supreme beings, one who forms the light and makes peace, and one who creates darkness and evil, but the Lord by the Prophet declares that He doeth all these things. Therefore whatever the Lord doeth, we have to say with the poet:

"Keep silence, all created things.  
And wait your Maker's nod;  
My soul stands trembling while she  
sings  
The honors of her God.

Life, death, and hell, and worlds  
unknown  
Hang on his firm decree;  
He sits on no precarious throne,  
Nor borrows leave to be.

Chained to his throne a volume lies,  
With all the fates of men,  
With every angel's form and size,  
Drawn by the eternal pen."

When darkness was upon the face of the deep, God said, "Let there be light: and there was light." As God created the earth and the deep, He also created the darkness that

shrouded the deep. And when the time came for the darkness to move out, God said, "Let there be light, and there was light." God is the God of nature, The God of grace and the God of providence. In all these branches of His government He works and none can say, "What doeth thou." And He refutes the argument that there is any other supreme being, by saying, "I am the Lord, and there is none else." He employs whatever is necessary to execute His wise decrees, whether it be light, darkness, peace, evil, prosperity, adversity sickness or health. Ephraim said "The Lord hath torn, and he will heal us; he hath smitten, and he will bind us up." The same one that "hath torn," healed, and he learned as all of us must learn, "If we follow on to know the Lord: his going forth is prepared as the morning."

"God moves in a mysterious way,  
His wonders to perform;  
He plants his footsteps in the sea,  
And rides upon the storm.

His purposes will ripen fast,  
Unfolding every hour:  
The bud may have a bitter taste,  
But sweet will be the flower."

Without light we could not see. There is no more light in the eyeball than there is in a marble. If there were no natural light, we would not be able to see the things of nature. It is the reflection of the light against the ball of the eye that enables us to behold the things before us. Light makes manifest, and it is as true in grace as it is in nature. We are dependent upon the sun which God placed in the firm-

ament above to illuminate a portion of the twenty four hours that we might see how to perform and to do our work. The heat and light of the sun is necessary to produce fruit and to mature it. And the influence of the Sun of Righteousness is just as necessary to enable the spiritual plant to produce fruit, as it is for the natural sun to shine upon the fruit trees, that they may bring forth wholesome fruit. God is the creator of both natural and spiritual light.

David said, "Thy word is a lamp unto my feet, and a light unto my path." There is no light in a lamp. It is necessary that oil and a wick be placed in it in order that the lamp produce light. Then it is necessary that oil and a wick be placed in it in order that the lamp produce light. Then it is necessary that the wick be touched by a power superior to its self, to ignite it into a flame, that it may give light. Neither is there any light in the "word" of God, until the Spirit takes of the things of His and shows them unto us. Then the word becomes not only a lamp, but a light to guide our feet in the right way. It is not the lamp that gives but that which is in the lamp. Therefore, if we ever understand the word of God, it will be because "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." All natural or spiritual light we have is formed of God, and we can

not appropriate either to ourselves. Jesus is the true light, and the light of us all. John says, "In him was life: and the life was the light of men. That was the true light, which lighteth every man that cometh into the world."

Darkness is the absence of light, and "he that walketh in darkness knoweth not whither he goeth." And the man that "walk in the night, he stumbleth, because there is no light in him." This is as true in grace as it is in nature.

David said, "Thou makest darkness and it is night: wherein all the beasts of the forest do creep forth." This is when the lions seek their prey. And when God withdraws or witholds spiritual light from man, then it is that his beastly nature begins to prowl around, seeking something that will satisfy or mollify its raging propensity. Jesus said, "If therefore the light that is in thee be darkness, how great is that darkness!" That is, if we think that by the light of nature we have a spiritual understanding of God; and by the wisdom of this world, which is foolishness with God, that we can please and serve God, then this light in us is darkness indeed. O how often do the children of God experience this darkness, and feel to say with the Bride: "I opened to my beloved; but my beloved had withdrawn himself, and was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer." This darkness is created by the withdrawl of the Sun of righteousness. Much could be said of this darkness which is experienced by the children of God, but in

the interest of time and space, I'll not pursue the subject any further. "I make peace" David said "The Lord will give strength unto his people; the Lord will bless his people with peace." The word "will" future tense, and expresses the willingness and disposed mind of God, to make peace between Himself and man by sending His Son, who is our peace, into the world. Isaiah speaks of it as if it had already taken place, when he said, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful Counsellor, the mighty God, the everlasting Father, the prince of peace." And God confirmed this statement by His angel saying, "Fear not: behold, I bring you good tidings of great joy, which shall be to all people. Glory to God in the highest, and on earth peace, good will toward men." Jesus is the peacemaker between God and men. Paul says, "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." There is no way of having peace with God, except through our Lord Jesus Christ. By His interceding for us at the right hand of His Father, peace is maintained between God and men. It is not only by the influence of the Son, that we have peace with the Father, but it is by Him and through Him, that we have peace with one another.

Often when trouble arises among the churches, men with a purpose in view; rush in to advise, but they usually leave things in worse shape

than they found them. We once had a minister among us who, when he heard of trouble among the brethren, regardless of the distance, would start out to advise, but he ended up by spreading the trouble, rather than making peace. In fact, in all of his his efforts, if he helped in the interest of peace one single time, I can't recall it. Jesus in His memorable discourse on the mount said, "Blessed are the peacemakers: for they shall be called the children of God." The Lord uses men for peacemakers as He uses men to preach the gospel; but peacemakers must be qualified for that work, just as men must be qualified to preach the gospel, for their work to be effective.

Men are not willing to make the sacrifices that Jesus made in the interest of peace. Jesus offered Himself upon the cross to satisfy all the demands of the law. Men should be just as willing to offer themselves upon the altar of sacrifice in the interest of peace, as Jesus did. His blood was required in His sacrifice. Men are not called upon to shed their blood. But they are called upon to do as Peter admonished, "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speaking, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious." May the Lord give us all that peace that we so much desire.

"I create evil." Evil is regarded as sin, wickedness and transgression of God's law. The evil which God creates is not transgression of

law, which is sin, but punishment for transgression of His law. But it isn't every time because of transgression of law, that evil comes upon the individual, but it is for the trying of his faith. For instance, the Lord turned Job over to satan to be tried. "So went satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown. And he took him potsherd to scrape withal; and he sat down among the ashes. Then said his wife, unto him, dost thou still retain thine integrity? curse God, and die. But he said unto her, thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips." And to those who are tried Peter offers words of encouragement when he said, "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 ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."

God creates evil in the same way He creates darkness. He creates darkness by withholding the light, He creates evil by withholding peace. As darkness is the privation of light; so is evil the privation of peace.

Old Baptist are accused of believing that because God said that He created evil, He also created sin. But as sin is the transgression of law, and as God does not encourage or influence men to transgress His law, it cannot be said that He

creates sin in the same way that He creates evil. As God is the creator of evil, and as man is not able to deliver himself from it, or prevent it, Jesus admonished His disciples to pray the Father saying, "Lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever. Amen." Job says "Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground; yet man is born unto trouble, as the sparks fly upward." God sends trouble and affliction upon His people; and Solomon says, "All the days of the afflicted are evil." God, therefore, has asserted Himself as being the author of all these things, that men may fear Him. May He keep us all from evil.

H. O. Nash

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#### THE EXPERIENCE OF THE LATE SISTER JANIE CASEY ADAMS

I first felt the burden and condemnation for my sins when I was just a child of eleven years. I remember that my father, my little sister Edie, and I had attended a funeral, and as we left the Church grounds by horse and buggy, I turned and looked back at the Church.

Suddenly it seemed that a great burden settled on my shoulders, and I was silent as we rode along. My father always called me his little chatterbox, so he quickly noticed that I wasn't my usual sunny self. He said, "What's wrong, Janie?" I only shook my head and couldn't tell him what was wrong. We arrived home, and my father

told my mother that I must be sick. I stayed in a sorrowful gloomy condition for several days and I could not eat. There was constantly a fear upon me, and I felt that the rest of my family were good and were going to Heaven, while I was wicked and there was no hope for me. I grew more listless day by day, and my father called a doctor to our home to examine me. The doctor said I had pneumonia and prescribed medicines and kept coming back to our home trying to help me. Now, I had no confidence that the doctor could help me because I felt there was nothing wrong with me that a doctor could help. I felt like I was being punished for my sins, and I was going to die with no hope of Heaven. Finally the old doctor came one day and saw that I was no better. He looked at my father and said, "Mr. Peedin, I can't help this child. Only a higher power than I can help her. She seems to be Spiritually sick." I have always felt that this old doctor was a child of God, for he recognized and diagnosed my case correctly. My mother and father were greatly distressed and did everything for me they could.

Finally, on the morning of my 12th birthday, I awoke with a feeling on me that I would die that day. As I lay on my bed I began to feel like I was paralyzed. I couldn't move, and I listened to my mother preparing breakfast. I called my sister Edie and told her to bring me a cup of coffee and not to let my mother know I felt worse. I didn't want Ma to know that I was going to die. My sister brought

the coffee, and I tried to drink some.

Suddenly I lost consciousness, and I seemed to pass out of this world completely. I had beautiful wings and I flew out of my father's house. I seemed to float until I came to a beautiful building. Inside, I saw a dear aunt and several other people I had loved and who had died some time before. There was perfect love and harmony there, and all of my burdens and fears disappeared.

Suddenly, I came back to my father's house, and when I regained consciousness, I was lying on a pallet in front of the fire. I had been pronounced dead for some time, and my parents were trying to warm my cold body. The house was full of people mourning my death, and I saw the white clothes that had been laid out for my shroud. Several of the neighborhood women were preparing to shroud my body. I sat straight up and everyone was amazed and overjoyed that I was alive. I told them of the beautiful building I had visited and asked for bread. They brought me some bread and I broke it in several pieces and asked them all to commune with me. Somehow my childish mind was impressed to commune. I felt that I had died to the things of this world and that my sins were forgiven. I could hear some of the negroes who worked with my father outside in the yard mourning my death. I asked my father to call them in. They marched by me and took a piece of my bread. Through the many years of my life I have at times been made to doubt that my childhood exper-

ience was an experience of a child of God. This is only one of the many experiences I have had during the many years of my life. It would be impossible to record them all, but I do want to say that when mourning the death of my youngest child, Howard, I once again visited the beautiful building I saw on my 12th birthday. I had lost two husbands and one child through the years, but somehow Howard's death hit me harder than anything else. I couldn't be reconciled to his death, and I prayed that I might know in some way that his soul was in the paradise of God.

One night I had a vision and I once again was carried back to the same beautiful building I visited at the age of 12. Howard was in this beautiful place and looked perfectly happy and satisfied. I awoke comforted and I felt reconciled to his death. This vision revived my hope and faith, for I have a precious hope that this beautiful building represents the paradise of God, and that when I leave this world for ever, I hope to rest in this wonderful paradise of God.

Dear Readers,

The above is one of the many experiences of my late grandmother and Sister in Christ, Sister Janie Casey Adams. Shortly before her death she sat up in her bed and told me this beautiful experience. She requested that I write it for Zion's Landmark. She joined the Church at Little Creek Primitive Baptist Church many years ago and remained a faithful member until her death in 1954. I am not capable of describing the dear Saint she was. Her life on this earth was full

of trials, sorrows, and toil. She didn't have much of this world's riches, but our God saw fit to bestow upon her the Spiritual insight and wisdom that far surpasses the natural riches of this world.

I feel that she is now resting in the beautiful paradise that our God saw fit to give her a glimpse of so sweetly when just a child.

Written by her granddaughter and Sister in Christ, I hope.

Mrs. Janie McGee  
R.F.D. 1  
Benson, N. C.

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**IS ANYTHING TOO  
HARD FOR GOD?**

Dear Brother Adams and all the Household of Faith:

In Gen. 18:14 the question is asked, "Is anything too hard for the Lord?" First, I just want to show how little and weak man is. In the 40th chapter of Isaiah after declaring His omnipotence, He says in the 15th verse, "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, He taketh up the isles as a very little thing." In the 17th verse He says: "All nations before Him are as nothing; and they are counted to Him less than nothing, and vanity." In the 22nd verse it says: "It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the Heavens as a curtain, and spreadeth them out as a tent to dwell in:" The world teaches that God wants to save all these little grasshoppers or inhabitants of the world, but these little brasshoppers won't let Him. Do we want to serve a God that cannot save one of these

powerless creatures. Dan. 4:35 says: "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?" This is what He told His disciples to pray for, in Matt. 6:10, "Thy kingdom come, Thy will be done in earth, as it is in Heaven."

Let us now get back to the question, Is anything too hard for God? We will let Job witness first, after God had shown Job His power in the leviathan, "Then Job answered the Lord and said, I know that thou canst do everything, and that no thought can be withholden from thee." It seems that Job answered our question in the affirmative, so we will see what Jehoshaphat says in his prayer as recorded in 2 Chr. 20:6, "O Lord God of our fathers, art thou not God in Heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee?"

Now, we will turn to I Sam. 14:6, "And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised: it may be that the Lord will work for us: for there is no restraint to the Lord to save by many or by few." David says in Ps. 115:3, "But our God is in the Heavens: He hath done whatsoever He hath pleased." Eccl. 8:2-3 says: "I counsel thee to keep the king's commandment, and that in regard of the oath of God. Be not hasty to go out of His sight: stand not in an evil thing: for He doeth

whatsoever pleaseth Him."

The 135th Ps. is devoted entirely to the comparison between the God of Heaven and the people whom He hath chosen unto Himself, to be a peculiar treasure, and the peoples of the world and their gods. Verses 1 through 6 reads: "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 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." I think this just about covers all peoples and things. In the 15th-18th verses He tells of the heathen and their gods: "The idols of the heathen are silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not; They have ears; but they hear not; neither is there any breath in their mouths. They that make them are like unto them, so is everyone that trusteth in them."

Ps. 33:12 says: "Blessed is the nation whose God is the Lord; and the people whom He hath chosen for His own inheritance." I Peter 2:9 says: "But ye are a chosen generation, a royal priesthood, an Holy nation, a peculiar people; that we should shew forth the praises of Him who hath called you out of darkness into His marvelous light." These two scriptures, one in the

Old Testament, and one in the New, harmonize completely.

But I must get back to my subject, "Is anything too hard for God?" Jeremiah in his prayer as recorded in Jer. 32:17 says: "Ah Lord God! behold, thou hast made the Heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee." We will now turn to the New Testament, Matt. 19:25, 26, we have a direct question and a direct answer on the subject of salvation which reads: "When His disciples heard it, they were exceedingly amazed, saying, Who then can be saved? But Jesus beheld them, and said unto them, with men this is impossible, but with God all things are possible." In Luke 1:36, 37 the angel that revealed unto Mary that she was to become the Mother of Jesus said: "And, behold, thy cousin Elizabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. For with God nothing shall be impossible." There are numerous more passages in the Book confirming this, but what more do we need? We have the testimony of the prophets, and the angels, and the Master Himself. Are we going to be ashamed of this testimony? Paul says in II Tim. 1:8, 9: "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."

I pray the Lord will enable us to be strong in the faith as Abraham was. In Rom. 4:20, 21 Paul says: "He staggered not at the promise of God through unbelief: but was strong in faith, giving glory to God; and being fully persuaded that what He had promised, He was able to perform. And therefore it was imputed to Him for righteousness."

Brother Adams, if you see fit, you may publish; if not cast it aside.

Yours unworthily,

W. W. Sikes

R.F.D. 2

Campbell, Texas

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#### EXPERIENCE

Dear Brother Adams:

I have never had the pleasure of meeting you except through your writings in the Landmark, but I have been deeply impressed to write to you. Each time I begin, I think to myself, How can such as I, write anything of interest to anyone else? yet here I am again trying to tell of some of my feelings, and I ask, do you think the little hope I have can be the true hope that God puts in the hearts of all His chosen ones?

Brother Adams, I have only been a member of the Church since the second Sunday in July, 1954; yet I have already been made to fear that perhaps I should never have asked for a home among the dear people at Lower Town Creek Church. I have always loved the Old Baptist since I was a small child going to Church with my father and mother. After I grew up, was married, and left home, I did not attend church very often, but

I would still pray that the Lord would be with me and my family always.

One night I had a dream about the church of Lower Town Creek. I dreamed I was there and it was during service, but I do not remember who was there to deliver the sermon. I do not know why, but during the service I arose and left the church. I was walking down the road away from it when I was made to turn around and look back. When I did this, I saw one of the prettiest sights I have ever seen. It looked to me as if the inside of the church was filled with the whitest, brightest light I had ever seen. The people there were all standing, talking, and shaking hands and their faces were shining with love. I turned back and reentered the church, for I felt a great longing to be among that happy group.

When my husband joined the church the second Sunday in April, I felt glad, yet I felt a sadness creep into my heart. As he went into the water, I wanted to follow in his footsteps; yet I could only stand on the banks and cry. I felt that he had been given a sweet hope of the future that I was not able to share.

The week before the second Sunday in July my mother came to spend the week with me. I was feeling so depressed and heavy hearted that I did not enjoy her visit as I always had in the past. She noticed I was not my normal self and told me I should not work so hard. I could not seem to rest anywhere, and there seemed to be such a heavy pressure in my breast, I could hardly force myself

to eat.

Saturday afternoon, Brother and Sister Rossie Williams came to visit us. I was glad to see them and enjoyed their talk very much, yet I felt like I wanted to run away somewhere and hide. I thought to myself that it would never do to let them see that I was so disturbed, but I am afraid I did, and that they left wondering just what kind of person I was.

That night I went to bed with the same heavy heart. I tried to pray and ask God to show me what I must do to make me feel better. I finally fell asleep. I awoke about four o'clock and lay there in my bed thinking about something Sister Williams had said the day before when suddenly there appeared before my eyes, the front door to Lower Creek Church and it was covered with the same pure white light I dreamed of seeing inside the church.

That day at church when the doors of the church were opened, I felt I would die if I did not go forward and offer myself for membership. Feeling so constrained, I went before the church and was received. The same afternoon Elder Cooker baptized my husband's mother, Sister Lucy Barnell and me. The faces of the dear members looked so good to me as we came out of the water and I felt to love everybody! The heavy feeling had departed from me, and I lifted my eyes toward Heaven in a silent prayer to the Almighty God, who, I felt, had lifted the burden from my heart.

Brother Adams, I love these dear people who have welcomed me so

warmly among them, and I humbly beg that I may be blessed to "Walk worthy of the vocation wherewith" I hope, I am called, "With all lowliness and meekness with longsuffering, forbearing one another in love; Endeavoring to keep unity of the spirit in the bonds of peace."

When my daily problems seem to over power me, and I begin to fret and worry, I think surely I would not be so dismayed if I were fit to be a member of the church or if I were a child of grace, but when I go to church and hear an able sermon such as Elder Cooker was blessed to preach today, the joy and love so fills my heart that all else is forgotten and I am happy and rejoicing again.

Brother Adams, the Lord willing, I hope to meet you sometime in the flesh. In the meantime, please remember me in your prayers. May God be with you and all His little ones, I humbly pray.

Sincerely,

Mrs. Jasper Edwards  
Pinetops, N. C.

To this dear Sister in Christ, and all with a like experience, I call your attention to I John 3:14, which says, "WE know that we have passed from death unto life, because we love the brethren." There is no greather evidence of a child of grace. Ed.

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**OBITUARY OF  
BROTHER WILLIAM ANDREW  
(BILLY) FREEMAN**

With sadness and sorrow I undertake to write the obituary of our beloved brother in the Lord, Brother Billy Freeman.

Brother Freeman was born April 20,

1865, died August 29, 1954, making his stay on earth 89 years, 4 months, and 9 days.

On October 14, 1894, he was married to Sister Nancy Ann Jane Hill. To this union were born eight children, three girls: Sister Alice Hill, Sister Cora Stowe, and Mrs. Katie Coleman, all of Martinsville, Va., five boys: Harvey Freeman of Patrick Springs, Va., Jasper Freeman of Martinsville, Va., Home of Durham, N. C., and Noel Freeman of the home. One son Charlie Jefferson, preceeded him to the grave in 1895. The widow and seven children survive, to mourn his passing from their midst.

In early life he was given a hope in Christ, and united with the Church at Spoon Creek, on the second Sunday in April 1898, and lived a faithful member until his death. Funeral services were held at Spoon Creek Church August 31, by the Elders: N. B. Gilbert, Roy Smith, S. T. Atkinson, and S. L. Gilbert. He was laid to rest in the Church cemetery to await the coming of our Lord to call His children home to die no more.

I have known Brother Freeman all my life, and in fond recollection, I recall the many happy hours spent in his company; remembering, in our early life, pleasant times together after the manner of the world. Then later rejoicing together in hope in the Lord Jesus Christ of Heaven and immortal glory. Brother Freeman manifested an humbleness that is not often seen among men. He greatly desired the welfare of the Church of God and of his family. He often expressed the desire that the children of God be blessed to live together in peace, while they lived in this unfriendly world.

May the grace of our Lord be with the lonely widow in hours of sadness and His Spirit enable her to look forward to the day when she will be reunited with him in the Heavenly Land, never to part again. The children, who have of times gone to Father for comfort and counsel, will hear his voice no more; but you have a Heavenly Father that has ever heard the pleas of His children in all generations. We, the Church, feel that our loss is his eternal gain. I believed Brother Freeman could say in his last hours with the poet of old:

Filled with delight my raptured soul,  
Can here no longer stay;

Though Jordan's waves around me  
roll,

Fearless I'd launch away.

Hoping to meet him beyond the  
grave.

Your humble servant in the Lord  
I hope,  
Elder N. B. Gilbert

## Zion's Landmark

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

Editor

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

Associate Editor

ELDER R. W. GURGANUS  
Jacksonville, N. C.

WILSON, N. C.      APRIL 1, 1955

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### THAT WHICH IS BORN OF THE FLESH IS FLESH AND THAT WHICH IS BORN OF THE SPIRIT IS SPIRIT"

Sister Sadie V. Barnes requested my views on a series of scriptures, one of which is the following: "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." 1st. Jno. 3:9.

John also said, "If we say that we have no sin, we deceive ourselves and the truth is not in us." 1st. John 1:8. These are paradox statements; yet each statement is true, as will be observed when considered in their true light. All men in their human nature are sinners. They are born sinners, conceived in sin and shapen in iniquity. This is true because of the disobedience of one man. (Adam). 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.

Those who are born of the Spirit of God possess two natures, one is of the flesh and the other is of the Spirit. The flesh is corrupt, nothing good can proceed from it. Jesus said, "Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." Matt. 7:17. Paul said, "For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not." Rom. 7:18. This old nature troubles the children of God. It brings tribulation and creates the warfare that it is their members. That is, these bodies of ours, the members of this spiritual body within us. The children of God see so much filth, corruption and vileness within, that they often exclaim with Paul, "O wretched man that I am! who shall deliver me from the body of this death?" Rom. 7:24. Their only relief "from the body of this death" from time to time is through Jesus Christ.

When one professes to live above sin it is evident that he knows nothing of the truth and nothing about the law which Paul could see in his members, warring against the law of his mind, and bringing him into captivity to the law of sin. He said, "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Rom. 7:23. It is this sinful nature which the fallen race of Adam possess that John is referring to, when he said, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Those who say they have

no sin are therefore dead in trespasses and in sin, because John says, "The truth is not in us." On the other hand, those who have been given eyes to see themselves as being great sinners have a manifestation of life, for this is evidence that they have been born again. They have new life and live here in the flesh. It is the life of Christ, and a life which they live by faith, which is manifested by being crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God who loved me, and gave Himself for me." Gal. 2:20. This life came from the incorruptible seed, "Being born again, not of the corruptible seed, but of the incorruptible, by the word of God, which liveth and abideth for ever." I Peter 1:23.

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. All sin that has or ever will be committed, comes from the corruptible seed, it is equally true that no sin has, or ever will spring up from the incorruptible seed. Jesus said, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." John 3:6.

When this new birth takes place, the warfare begins between the flesh and the Spirit. Paul said, "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." Gal. 5:17. A man who is born of

God does not enjoy sin as he once did. There is no pleasure in it for him, although it dwells in his flesh. He is made to loath and hate his own life because of this sin. There is no pleasure in living in it. This one is dead to sin, that is, he is dead to the love of it. There is no enjoyment in it for him. Paul said, "How shall we that are dead to sin, live any longer therein?" Rom. 6:2. This divine nature is the life of Christ. It is pure and holy as God is Holy; therefore this divine nature cannot sin. "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."

T. F. Adams

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**IN MEMORY OF  
BROTHER CHARLIE JOHNSON**

By request of Spring Green Church in conference, I will try to write a short notice of the passing of one of our dear brethren--Brother Charlie Johnson, who was born February 17, 1875, and passed away September 2, 1954. He was the son of Joshua and Martha Johnson and was married to Bertha White over fifty years ago.

Brother Johnson was received into the fellowship of Spring Green Church several years ago and was baptized by Elder W. E. Grimes. He was a good man and useful neighbor in his community and surely will be missed. He had a hope in saving grace of our Lord and Saviour many years before he joined the Church. He enjoyed going to Church more than anything else. He also enjoyed having the members and friends in his home as long as he and his good wife were able to entertain them.

His health failed several years ago, so he had to retire from his farm work, but attended his Church as long as he was able. Only one week before he died he attended the union at Spring Green, and he seemed to enjoy it immensely.

His funeral was held at the home of his son, Clinton White, by Elder W. E. Grimes and Elder A. B. Ayers. His body was laid to rest in the cemetery at Robersonville to await the coming of our Lord. He leaves behind a very feeble wife and five children, Joshua, Baltimore, Md.; Clinton White of the home; Mrs.

Jessie Rodgers, Robersonville; Mrs. Walter Gray of Bethel, and Mrs. Travis Savage of Williamston.

Done by order of the Church in conference.

Alton White, Clerk  
Elder W. E. Grimes, Moderator  
Annie Edmondson, Committee

**IN MEMORY OF MRS. CORA  
BELL HERRIN EUDY**

By request of a dear brother, J. F. Herrin, I will endeavor to write a few lines in memory of his departed daughter, Mrs. Cora Bell Herrin Eudy.

Cora Bell was the oldest daughter of J. Frank and Sarah Page Herrin. She was born December 21, 1913, and departed this life October 2, 1954, making her stay on earth 41 years, 9 months, and 11 days. She was united in marriage to Lawson Eudy, who survives her along with the following children: Doyle, age 18, Worth, age 15, Arnold, age 10, Hal, age 8, and Janell, age 6.

Sometime in early childhood, she received a precious hope in Christ. Although she never united with the visible church here on earth, we believe sincerely, that she was a member of the mystical body of Christ, and though her body is sleeping beneath a mound of clay, her spirit is resting in the paradise of God.

She was a firm believer in the doctrine of salvation by the sovereign grace of God. She faithfully attended church unless providentially hindered. Many times I have seen the tears flowing freely from her eyes when she feasted on the crumbs from the Master's Table.

Her funeral was conducted at 2:00 P. M. Sunday, October 3, 1954, at Bear Creek Primitive Church by Elders A. E. Broadway and J. A. Eudy and her body was laid to rest in the church cemetery awaiting the glorious resurrection when the Lord shall descend from Heaven with a shout, with the voice of the archangel and the trump of God; and the dead in Christ shall rise first. Then all of like precious faith which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, then shall they ever be with the Lord.

While our hearts are filled with grief and sorrow, we desire to bow in humble submission to the will of Him who doeth all things well, feeling assured that our loss is her eternal gain.

To the bereaved family we extend our deepest sympathy, hoping that God will reconcile them to their loss, and to His divine will that they may say with Job, "The Lord gavest, and the Lord hath taken away, blessed be the name of the Lord."

At the request of her parents, Mr. and Mrs. J. Frank Herrin by  
C. D. Whitley

**RESOLUTION OF RESPECT**

Brother W. W. Hardison was born December 22, 1879 and departed this life October 25, 1954.

In early life he was married to Miss Katie Blake who preceeded him to the grave three years and two months.

To this union were born four sons and five daughters. One son died at an early age. Brother Hardison was a life long resident of Onslow County, a faithful and respected friend of those who knew him.

The writer, having lived in the same community for over thirty years always heard him affectionately spoken of as Mr. Bill. I don't believe any one was ever turned away who went to him for help when in trouble and need. He helped many who never asked.

He was faithful to attend Church and always seemed concerned about the welfare of same. Though he did not unite with the Church until a short time before his death, his walk in life, we feel, bore evidence of that of God's little ones. Brother Hardison was sick several months before his death, but endured his suffering with patience. He was always considerate of those who took care of him.

All was done for him that loving children, kind nurses and doctors could do.

We feel that he is with the Great Physician, who is able to heal and care for His own. With his passing the community has lost a kind and faithful friend, and the Church a loving brother. We feel our loss is his eternal gain.

May our Heavenly Father watch over and care for those who mourn his loss.

Written by requests,  
Bessie Hines

**ASSOCIATION NOTICE**

The 71st Spring session of Bear Creek Primitive Baptist Association will convene if the Lord will with the Liberty Church in Union County, N. C. April 29, 30, and May 1, 1955. Liberty Church is located about 4 miles south of Monroe beside hard surface road, travel out of Monroe on 207 highway about 3 miles to store at fork of road, take left hand road about 1 mile to Church. Meeting will be held at Church on Friday, Saturday, and Sunday, it will be held at the Monroe High School Auditorium about 5 or 6 blocks from business section south out No. 200 highway to the left of road.

Brethren, sisters, and friends are cordially invited to attend, a special invitation to the ministering brethren. For further information contact Elder Oscar Broom, R. F. D. # 5, Monroe, N. C. or undersigned.

T. A. Williams, Association Clerk  
R. F. D. # 2, Box 403  
Monroe, N. C.

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## PROVERBS

### Chapter IX

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If thou be wise, thou shalt be wise for thyself: but if thou scornest, thou alone shalt bear it.

A foolish woman is clamorous: she is simple, and knoweth nothing.

For she sitteth at the door of her house, on a seat in the high places of the city,

To call passengers who go right on their ways:

Whoso is simple, let him turn in hither: and as for him that wanteth understanding, she saith to him,

Stolen waters are sweet, and bread eaten in secret is pleasant

But he knoweth not that the dead are there; and that her guests are in the depths of hell.

### CHAPTER X.

The Proverbs of Solomon. A wise son maketh a glad father: but a foolish son is the heaviness of his mother.

Treasures of wickedness profit nothing: but righteousness delivereth from death.

The Lord will not suffer the soul of the righteous to famish: but he casteth away the substance of the wicked.

He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich.

He that gathereth in summer is a wise son: but he that sleepeth in harvest is a son that causeth shame.

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## EDITOR

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# ZION'S LANDMARK

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## *Devoted to the Cause of Jesus Christ*

### A LETTER FROM MISS MEWBORN

Dear Elder Adams:

I am sending you a copy of an article on the "Preservation of the Spirit, Soul, and Body by Elder Arnold H. Bellows. It has caused me to have new thoughts on this subject and I wish to share it with the brethren. Luke wrote a treatise to a brother "of all that Jesus began both to do and teach until the day in which he was taken up." (Acts 1:1-2) Think of the loss to the little pilgrims through the ages, if Theophilus had not let others read the Gospel as written by Luke and also the Acts of the Apostles. Paul wrote a letter to the Church at Colosse and near the close said, "when this epistle is read among you, cause that it be read also in the Church of the Laodiceans; and that ye likewise read the epistle from Laodicea." (Col. 4:17) We should remember that we have Sister Publications as well as Sister Churches. Only a few people take more than one of the papers. In another letter Elder Bellows voluntarily stated that it would be all right to send the article to all of the papers.

Your sister by Divine Mercy, I hope,

(Miss) Beulah Mewborn  
Snow Hill, N. C.

### A REPLY BY ELDER ARNOLD H. BELLOWES

Dear Sister Mewborn:

I was very happy to receive your letter and learn that you had received and read the article that I wrote on "Spirit, Soul and Body." I want also to thank you most heartily for your generous gift to me which I greatly appreciate.

I expected that some things that I presented in my article would, perhaps be a bit startling to you and others since so many ministers do not touch deeply upon the subject of my article. I am happy to tell you that Elder Lefferts agreed with me, and wrote me of his approval of my view of sanctification that is was an inward and continuing process beginning with and accompanying the new birth, being a part of it but it is a continuing process. Truly the blood that cleanses us from guilt is for judicial cleansing, and the water of the word of God applied by the Holy Spirit to our souls is for moral cleansing, the blood cleansing us from the penalty of sin and the water from the defilement of sin as we sin daily. The blood is connected with our standing and righteousness in the sight of God, but the water with our holiness and state. The church of God is always righteous by the atoning blood of Christ but sometimes the church member becomes

worldly minded and lukewarm, and is in a state of coldness before God. Standing is one thing and state is another. The blood of Christ had to do with Christ's atoning death alone, but the water is connected with the operation of God's holy spirit.

I know the subject of hell causes differences of opinion among many brethren, not as many as I wish knowing that Hades is not the hell of eternal wrath, though mistranslated hell. If hell were always the place of eternal wrath, then how about that passage in Revelation chapter twenty, where death and hell delivered up their dead? Gehenna is the Greek word for this place of eternal, conscious wrath, and Jesus refers to it several times in the ninth chapter of Mark.

Our soul is connected with the body as self-consciousness while we live, but separated from it at physical death. In the Lord's people spirit is a knowledge of God as regards salvation. There is an evil spirit that emanates from Satan in the natural man. When the body is dead of a believer, it is dissolved, but not destroyed and in death it pays the penalty and so the law has enforced judgment there, but God who first made man from dust can and will revive the body in the mystery and glory of the resurrection. That is my hope. I am willing that my article to you should be published.

May God bless you in all things. In Christian love and fellowship, I am thankfully and sincerely your

brother in Hope.

Arnold H. Bellows  
West Hurley, New York

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**THE PRESERVATION OF SPIRIT,  
SOUL AND BODY - First  
Thessalonians, Chapter five,  
Verse 23.**

“And the very God of peace sanctify you wholly; I pray God your whole spirit, soul, and body be preserved blameless unto the coming of our Lord Jesus Christ.”

These words by the Apostle Paul were addressed to the church which had been born again of an incorruptible seed by the word of God and therefore the coming of our Lord Jesus Christ must refer to that future time when the Lord descends from heaven with a shout and the voice of the archangel to receive the saints in glory when in their resurrected bodies they shall dwell with their Redeemer through the eternal ages. After his exhortations to the Thessalonian brethren, Paul resorts to prayer to God as he realizes the weakness and impotency of the saints to receive and live by them of themselves, knowing his own insufficiency to impress their minds with them and that unless the Lord opened their ears to discipline and sealed instruction to them such exhortations would be useless and vain. Therefore he addresses God as the God of peace because reconciliation had been made by the obedience, blood, and death of Christ who gives peace to the conscience of all believers as they are separated from the world. The justification of God's children was accomplished outside of the believer when Jesus shed his blood

upon the cross of Calvary and cleaned them from all iniquity once and for all time, but sanctification is a continuing process, a work of the Holy Spirit within the believer as he comes into a knowledge of the truth and grows as true faith, and hope, and love are implanted in his heart. Sanctification is a progressive, gradual work in the experience of a child of God and is carried on until he is made perfect in Christ so that his whole spirit, soul and body may be preserved blameless until the second coming of Christ, for his church thus completing the work of regeneration and renewing of the Holy Ghost. Jesus is made unto his people wisdom, righteousness, sanctification and redemption, as the good work of grace is begun and is carried on in the soul as the spirit of God takes the word and applies it to the heart and conscience of the believer.

The very language of the Scripture under consideration causes us to meditate upon the distinction in the meaning of the words spirit, soul, and body. If the language means anything the meaning of these three words as used here can not be synonymous, though in some places in the Bible soul and spirit may be so used. Man is a trinity of spirit, soul, and body. The word spirit may be briefly defined as God-consciousness for as many as are led by the spirit of God, they are the sons of God, and they have not received the spirit of bondage again to fear but instead the spirit of adoption whereby they cry Abba Father. It is the Holy Spirit that quickens a child of God from death

in trespasses and sins and makes him aware of his long, sinful ruined, and helpless condition and his just condemnation in the sight of a thrice Holy God. He is therefore led to cry for mercy as Jesus is revealed to his enlightened conscious. It is true that every individual believes in some kind of a supreme power, which he calls God. Even atheists believe in an immutable law by which things came into existence by some sort of evolution. That is only a natural concept and is utterly without any saving value. Satan is a wicked spirit working to deceive man as to the true nature of God and the means of the sinner's salvation. The word spirit is the scripture to which reference has been made denotes a consciousness of God as the creator of man and the savior of sinners. That spirit is implanted into every heir of grace and glory by the Holy Spirit and goes into God's keeping at the death in the flesh of the believer. Jesus Christ when he yielded up his life on the cross, said, "Father into thy hands I commend my spirit." Into the hands of God signifies into God's keeping, therefore the spirits of the saved are kept secure by him unto the resurrection, when spirit, soul, and body are reunited. Where they are kept need not concern us here farther than the reality of his glorious truth for great is the mystery of Godliness, for God was manifest in the flesh, justified in the spirit, preached unto the Gentiles believed on in the world and received up into Glory in the person of Christ Jesus.

The word soul as here employed

means self-consciousness, a knowledge of one's self as an individual having reason and intelligence, as a separate entity. When God created man from lifeless clay, he breathed into Adam the breath of life and man became a living soul endowed with life, intelligence, reason, and understanding, something that animated the hitherto lifeless body and brought it in subjection. Death is a separation of soul and body, that is physical death by which the body becomes inert, lifeless without thought or feeling, for the dead know not anything, but the soul does not die but lives apart from the physical body and is immortal. That which God breathes can not die, for the breath of life that Adam had was God-breathed. The Bible speaks of the souls of them that were under the altar crying unto the Lord and referring unto them that lived upon the earth. Being under the altar signified being under the atoning blood of Christ. They had knowledge, life and understanding otherwise they would not have cried unto the Lord. When those who lived in this world were miraculously raised to life by the power of God, according to several instances mentioned in the old and new testaments, the soul returned to the body. When Elijah the prophet raised to life by divine power the widow's son, he cried unto the Lord and said, "O Lord my God I pray thee, let this child's soul come unto him again." That prayer was answered as the child's soul returned to the body and he revived. That the soul apart from the body is conscious has been shown and will be further proved

by the faultless word of God.

But what becomes of the soul after it leaves the body at the physical death of the individual? It goes, if a child of God into Paradise, a place spoken of as the third heaven a place of joyful expectancy or anticipation until the time of the resurrection of the body; Jesus said to the thief on the cross who believed, and desired mercy, "Today shalt thou be with me in Paradise." Paradise is not the true heaven as the final abode of the saints, for Jesus Christ did not ascend to Heaven at his death, for on the morning when He appeared to weeping, wondering Mary at the door of an empty tomb, He said, "Touch me not, for I have not yet ascended to my Father, but go to my brethren and say unto them that I ascend to my father and your father; and to my God and your God." Forty days later Jesus ascended to heaven and was received into glory. Then paradise can not be the true Heaven of eternal glory, though sometimes figuratively applied as such, for when the saints are raised at the second coming of Christ for His church then the spirits of the just would have to leave heaven to come down to get their resurrected bodies. Paul when stoned and left for dead, was caught up to the third heaven, to Paradise, he saw that which was not lawful to be uttered. If the third heaven had been the heaven of eternal glory why should it have been spoken of as the third heaven? When the dying Stephen saw heaven opened and the son of man standing at the right hand of God, he did not say that he saw the third

heaven opened. Paradise is a blessed place of rest for the departed souls of the saints.

The souls of Jesus and the penitent thief went to Paradise the very day of their death, passing through Hades, mistranslated hell, meaning the abode of the dead, the place of the departed, for it is written that God did not leave the soul of Jesus in hell (Hades) for it is written, "Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." The souls of all men must go into Hades at death, but the souls of believers do not remain there, but go on into Paradise. Jesus poured out his soul unto death and therefore he made his soul an offering for sin, and his soul must take the place of the sinner's soul, that is, the believer's soul just as Jesus on the cross took the place of the sinner's body and suffered unspeakable agony in both body and soul. The suffering of the soul of Christ was more terrible in one sense, it would seem than his physical suffering, as he endured all the Gehenna of eternal torment that his people would have had to suffer, had he not redeemed them. Jesus was the God-Man, infinite as God and finite as man in that he was subject to death and the curse of sin. Being both finite and infinite, Christ suffered the infinite consequences of the believers' sin in finite time. Why should the soul of Christ pass through Hades on the way to Paradise? Because the soul of Christ must in the work of atonement take the place of the soul of the believer in Hades, but through complete redemptive work is delivered from Hades and is in Para-

dise. That Hades is not the hell or Gehenna spoken of in the ninth chapter of Mark is proven by the fact that in Revelation at the final judgment it is said that the sea gave up its dead, and death, and hell (Hades) delivered up their dead and judgment was rendered unto them. In the Hebrew Language the word Hades in the new testament is spoken of as Sheol and means the place of the souls of the dead, not Gehenna, the place of the eternal torment of the wicked.

But what about the souls of the ungodly who are not saved? They when the body is dead go into Hades and wait there the resurrection of the body and the final judgment. In the so called parable of the rich man and Lazarus we read in Luke that Lazarus, a saved character, died and was carried by the angels into Abraham's bosom, a place of happy rest or Paradise where gospel blessings await the believer as a joint heir with Christ. But the rich man died and was buried and in hell (Hades), not Gehenna he was conscious as his soul was not buried but was in torment as he was aware that he was under the righteous judgment of God, awaiting the awful doom reserved for the finally and forever lost. He was conscious and had memory, thought, feeling recognition, as he saw across an impassable gulf, Lazarus afar off and recognized him and knew where he was. The rich man desired relief but did not say that his punishment was unjust, but remembered his five brethren living in the world and desired that they be warned against this place of torment. He was like a criminal in prison awaiting execution in tor-

ment and remorse of mind. There is no record that Lazarus saw or recognized the unhappy rich man, an implication that the righteous in heaven will not know nor see the pains of those subject to eternal damnation. How inerrant is the word of God! We should accept the truth of the Scriptures even if we cannot understand their mysteries. There is recognition then beyond the grave for Peter, James and John recognized Moses and Elijah when they were with Jesus on the Mount of Transfiguration. We know our brethren here in the flesh. Will we know less, if we are favored to enter into the realms of eternal glory? Those then that are lost, that is their souls, are kept in Hades until the resurrection, while the righteousness are not kept there, but are delivered from it. Hades is not purgatory at all and should not be confused with that term.

The word body is that which is conscious of earth of feeling, sensation, heat, cold, pain, joy thirst and hunger as the soul is made aware of the physical needs of the body which it inhabits. The body is not destroyed at death, but the earthly house of this tabernacle is dissolved into dust, but not destroyed. Dissolution is not destruction. The dead body has received its natural sentence of death in the body, and so awaits the resurrection. At the resurrection the bodies of the saints will be raised in glory for then mortality will be swallowed up of immortality, as the bodies of all believers are sanctified wholly and are preserved blameless unto the second coming of Christ. Submitted with much fear and tremb-

ling.

(Elder) Arnold H. Bellows

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**BEHOLD GOD**

“Thus saith the Lord, As the new wine is found in the cluster, and one saith destroy it not for a blessing is in it, so will I do for my servants’ sakes, that I may not destroy them all. ISAIAH 65:8.”

The scripture quoted here was on my mind at intervals for several days, with seemingly, a little glimmer of light breaking through now and then. But this morning the thought came to my mind that the prophet wrote this scripture by inspiration of the Holy Spirit and no doubt it meaning was made clear to Isaiah by the same power. Therefore, if I am able to understand it or know what is in it, my knowledge must come from the Holy Spirit otherwise I will just be guessing if I express myself. You may well imagine how discouraging such a thought was to me, just when I thought I was about to fathom the mystery of this scripture, all by myself. So, I am not so sure but that I am just guessing in what I shall say here.

It seems that an intelligent discussion of the scripture quoted cannot be separate and apart from the scripture in that same chapter which precedes and follows verse eight. It is very evident that God had in mind the Gentiles when HE said “Behold me, behold me unto a nation that was not called by my name.” From a time long before Moses received his commission to go back to Egypt and lead the Israelites out from there, the Jews were a people and a nation called

by HIS name and they were the objects of HIS loving care and recipients of innumerable heavenly blessings. From murmuring and grumbling even in the early days of the journey out of Egypt, this nation and people, chosen of God, went on further and further from the paths of righteousness until even God, the fountain and source of all love, would tolerate them no longer. We are not speaking of the Jews now except in a sense of reference to them as a nation. We know, because the scripture says so, that not all were Israel who were of Israel and I am constrained to believe that the displeasure of God to be visited on the nation that had been called by HIS name, as revealed to the prophet Isaiah and recorded by him, was to be visited upon national Israel; that HIS elect among the Jews would be spared because they were in the cluster in which there was new wine. We are supported in this belief because we are told in holy writ that God has a people among all nations and languages. So, God had and has children of HIS choice and election according to grace, among the Jewish people. Grace and grace alone was exemplified when God denounced national Israel and announced that henceforth HIS pleasure would be in the Gentiles. According to Isaiah, the Gentiles had not sought God but HE found them. That is, HE made a choice of them without their seeking HIM. They were not called by HIS name. When in the good pleasure of Almighty God HE would be revealed to HIS elect among this nation that had not been call-

ed by HIS name, they were made to seek HIM though prior to that momentous occasion they had thought nothing of HIM and had not asked for HIM.

As we see it, the cluster represents national Israel among whom God had and still has children of HIS choice and election according to grace. The new wine in the cluster typifies, I believe, HIS elect among national, Israel, and though Israel would as a nation be punished, they would not be destroyed for the sake of God's elect among them. And there was another reason just as strong why God would not destroy Israel as a nation. From out of Jacob a seed would be brought and out of Judah an inheritor of God's mountains would be brought. That seed was our Lord Jesus Christ. That inheritor of God's mountains was our Saviour. There is so much more in this text that would be comforting and enlightening to God's people but bringing it out is a job for one of God's ministers and not for me to undertake at the risk of tiring my readers or of taking up space that could be used more profitably by others.

Hubert T. Faulk  
325 W. Missouri St.  
El Paso, Tex.

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#### WENT TO THE CHURCH FORTY YEARS AGO

Dear Brother Adams,

I do not know just why, but I am impressed to write you and relate to you a part of my experience. When I was shown I was a lost and condemned sinner, and justly so in the sight of a just God, my

health was very poor and my burden was heavy. This was at the age of thirteen years. When Mama was the least bit feeble, I thought the Lord was going to take her because I was so sinful. This burden was on me for years.

In the year 1907, it seemed like a voice spoke to me saying, "Because I live, ye shall live also." I wondered what that meant I knew I was born to die. The scripture came into my mind, "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." Mama and I went to Middle Creek one day in the week, when Elder Isaac Jones preached. I just do not know my feelings, but I thought I must go tell him how I had enjoyed his sermon, yet I could not go, and I thought that night I was going to die.

During the year following, I heard Elder Tom Coats preach when he read the 40th chapter of Isaiah and took his text from that chapter. It seemed to me while he was preaching, the stand was lighted up with a bright light. I wanted to be baptized and dreamed of being baptized. I thought I was at the baptizing place at Guffy Swamp and I saw the dirtiest, worst looking face! I was wondering what this meant when a voice spoke to me saying, "That is your old face that was so vile." I felt it was a true import of my filthy condition before my deliverance; and in my flesh, I have never made any improvement, but I have a little hope that through Him I have been cleansed in spirit.

I went to the church forty years

ago the past second Saturday in August, and I love all of you, but I still see my nothingness and unworthiness. In my experience, I have been taught, it is by the grace of God, I am what I am, and each day, I hope I realize my many blessings are all from the Lord.

A little sister in Christ I hope,  
Nellie Smith,  
225 Elm St.  
Raleigh, N. C.

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**HAS YOUR SUBSCRIPTION  
EXPIRED?**

Dear Subscribers,

Please check the expiration date on the label of your Landmark. If your time has expired, and you desire to renew your subscription, please send us your renewal. This will help us to pay our monthly printing expenses. If however, you are not in a position to pay at the present time, please notify us that you plan to pay later. If you do not plan to renew, please write us to discontinue your subscription and include your back due if any.

Editor

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**HYMN & TUNE BOOKS**

An order has been placed with the printers for an edition of the Durand & Lester Hymn & Tune Books. Details as to prices and time of delivery will be announced later.

P. G. Lester, Jr.  
2246 Memorial Ave., S. W.  
Roanoke 15, Va.

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**NOTICE**

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

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

## Zion's Landmark

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

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Editor

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

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WILSON, N. C.      APRIL 15, 1955

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**"IF ANY MAN WILL COME  
AFTER ME, LET HIM DENY  
HIMSELF."**

"Then said Jesus unto His disciples, If any man will come after me, let him deny himself, and take up his cross and follow me." Matt. 16:24.

Before we discuss the subject that is before us it would be well to look into the pages of Holy writ and record a portion of the prophecy that foretold of the sorrow that Jesus would endure when He made His advent into the world. The prophet Isaiah as well as many others of the Old Testament writers foretold of His coming and gave a minute account of His sufferings. Isaiah said, "He was despised and rejected of men; a man of sorrow and acquainted with grief: and we hid as it were our faces from Him; He was despised and we esteemed Him not. Surely He hath born our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was

wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid upon Him the iniquity of us all. He was oppressed, and He was afflicted; yet He opened not His mouth; He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth. He was taken from prison and from judgment: and who shall declare His generation? for He was cut off out of the land of the living; for the transgression of my people was He stricken." Isaiah 53:3-8.

All of the above prophecy was fulfilled in the fulness of time. Paul said "But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, To redeem them that were under the law that we might receive the adoption of sons." Gal. 4:4, 5. The life of Jesus was a life of self denial, this life was spent to minister to others. "Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Matt. 20:28. He suffered the reproaches of the scribes and pharisees. They mocked and scourged Him. They accused Him of casting out devils by belzibub, the prince of the devil. "Then did they spit in His face, and buffeted Him; and others smote Him with the palms of their hands, Saying, Prophecy unto us, thou Christ, who is he that smote Thee?" From the beginning of His ministry He was

persecuted, branded as a seducer and deceiver of the people. He had no desire for the applause of men. He had no crave for worldly greed or gain. He lived a meek and humble life. He had no abiding place as others had. He said, "The foxes have holes and the birds of the air have nests; but the Son of man hath not where to lay His head." Matt. 8:20. His delight was to do His Father's will. 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." John 6:38, 39. He dedicated His life for the good of His people. The great love He had for the chosen vessels of His mercy was the cause of His descending from Heaven, suffer shame and endure the cross. His life was a pattern for those who were to follow after.

"Then said Jesus unto His disciples, if any man will come after me let him deny himself." To deny self is more than the natural man is willing to do or can do of himself. His heart is set on earthly treasures. The young man who came to Jesus is proof of this. When he was told to sell that which he had and give to the poor, he went away sorrowful. See Matt. 19:16 to 22. How true are the words of the Master. "For where your treasure is, there will your heart be also." Matt. 6:21. The thing that a man seeks betrays the desires of the heart he possesses. If his heart is stony, the lust of the flesh, the lust of the eyes and the pride of

life will quickly be made manifest. Sitting in the chief seats of the synagogues, having the applause of men and receiving honor and praise is loved by those who seek after worldly things. The love of the world and the things of the world are preferred to heavenly things. This is evidence that the love of the Father is not in us. John said, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in Him." Ist John 2:15. But a person in nature can not love Spiritual or Heavenly things, because there is nothing Spiritual in him; there is no reception there for Heavenly things. Like begets like. Nature begets natural things. All men's hearts are not prepared to receive the words of Jesus. The persons that are under consideration in the text are those whose stony hearts have been taken away and they have been given a heart of flesh. As it is written, "And I will give them one heart, and I will put a new Spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh: That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God." Ezek. 11:19, 20.

This operation of taking out the stony heart and giving a heart of flesh causes much suffering and pain, but the healing is sure and certain. The seed bed is now prepared for the growth in grace. The growth in grace is not getting larger in self esteem; it is not a growth in the eyes of men, but getting less,

until they get to be "less than the least." The lust of the flesh and the pride of life fades with growth in grace. John said, "He must increase, but I must decrease." This growth in grace brings this decrease." This growth in grace brings this decrease in nature, which is attended with humbleness, patience, and forbearance a hate for sin, a hunger for righteousness, and a love for the truth. These subjects are reduced to guilt and shame. Their eyes are opened and they are given ears to hear. They see themselves totally depraved, vile and full of sin; when the perfection of Jesus invades their hearts, the imperfection of their nature is exposed. These, together with many more hard and trying experiences brings them to the feet of Jesus and they are now prepared to hear and understand in part (they learn little by little) the words of Jesus. "If any man will come after me, let him deny himself." That is deny ungodliness and worldly lust. Paul said, "For the grace of God that bringeth salvation hath appeared to all men; Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; Looking for that blessed hope, and the glorious appearing of the great God 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 2:14-14. To deny self is to hate sin and wickedness, self works, self righteousness and as Paul said, "Abstain from all ap-

pearance of evil." Sin dwells in the flesh of all the redeemed of God, yet they cannot live in sin, because they abhor it, they have no love for it. To live in sin is to love it. and Solomon said: "The fear of the Lord is to hate evil: pride and arrogancy and the evil way and the froward mouth, do I hate." They no longer find any peace or joy in it. It is no more a sweet morsel to them. Cheating, lying, and defrauding will not be indulged in by those who deny self. Paul said in connection with his quotation found in the 5th chapter of Romans, "What shall we say then? shall we continue in sin, that grace may abound? God forbid, How shall we, that are dead to sin, live any longer therein? When one denies himself he can now "Take up his cross." To be a good soldier is to endure affliction, reproaches, trials, persecutions, love his enemies and do good to them that would despitefully use him. When he is reviled not retaliate with abusive language, but be gentle and kind to all men, not committing evil in secret but practicing honesty, truthfulness patience, soberness and maintain good works. As Peter said "Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold glorify God in the day of visitation." 1st. Peter 2:12. Isaiah said: "And their seed shall be known among the Gentiles and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed. I will greatly rejoice in

the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations." Isaiah 61:9-11. When one nation makes war against another nation, their soldiers are furnished with the necessary clothing and armed with the weapons that are needed to combat their enemies. These are natural or carnal weapons. The weapons which the Lord supplies for His soldiers to fight His battle are quite different from those that are made by human hands. Paul said, "For the weapons of our warfare are not carnal but mighty through God to the pulling down of strong holds." 2nd Cor. 10:4. The children of God are never left to make their own choice to select their garments, neither the weapons which they use in this warfare. The Lord supplies them with the robe of righteousness and garment of praise. They are shod with the preparation of the gospel of peace, together with the breastplate of righteousness and the helmet of salvation. They are fitted with the whole armour of God. Paul said, "Put on the whole armour of God that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers

against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, where and we shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Eph. 6:11 to 18.

It is a Heavenly treasure to possess the fruit of the Spirit. Paul said, "For the fruit of the spirit is in all goodness and righteousness and truth; Proving what is acceptable unto the Lord; And have no fellowship with the unfruitful words of darkness, but rather reprove them. For it is a shame even to speak of those things which are done in secret. The Apostle Paul, in writing to the Galatian brethren said, "But the fruit of the Spirit is love, joy, peace longsuffering gentleness, goodness, faith, meekness, temperance against such there is no law." Gal. 5:22, 23. The fruits of the Spirit are the attributes of God. When a child of God attains to an attribute of God it is through suffering. Those who have faith, peace and patience in Jesus Christ have attained to these attributes through suffering. These at-

tainments must come through Christ and being a partaker of His crucifixion and sufferings are manifestations that Christ lives in them. This is the evidence of the Spiritual life which they live here in the flesh. It is as Paul said, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me." Gal. 2:20.

To bear the image of Jesus is to be a partaker of His sufferings, because "He is a man of sorrow and acquainted with grief." It is through this channel that His chosen vessels are led before they are enabled to put on the whole armour of God and deny themselves and take up their cross.

"Then said Jesus unto His disciples, If any man will come after me let him deny himself, and take up his cross and follow me."

T. F. Adams

#### SISTER NAOMI ALMOND

Whereas God, who is all powerful has seen fit to remove from our midst our beloved Sister Naomi Almond who departed this life January 25, 1955.

Sister Almond united with Running Creek Church June 8, 1924, and remained faithful and loyal until her death.

She was the daughter of John and Margaret Blackwelder Almond of Stanly County and was married to Alphonso Almond who preceeded her in death many years ago.

She is survived by three sons, L. R. Almond of Albemarle, S. D. Almond of Salisbury and Carl Burris of China Grove. 32 grandchildren, 39 great grandchildren, also a Sister, Mrs. Lillie Eudy of Arkansas.

We, the Church of Running Creek, feel deeply the loss of our precious sister whose memory will live long in our hearts.

Therefore be it resolved that we, the church at Running Creek, feeling that our loss is her eternal gain, bow in humble submission to him who doeth all

things well.

Be it resolved further, that a copy of this resolution be sent to Zion's Landmark for publication; one to the family and one put on our church records.

Done by order of the Church in conference March 12, 1955.

Elder C. D. Whitley, Mod.  
Mary Little, Clerk

#### LULA SAWYER

With a knowledge of how far short I fall of being worthy of trying to write anything of this nature; yet it has become my duty to record the death of our beloved sister.

Lula Sawyer who was born January 19, 1892 died December 21, 1954. She was the daughter of the late Millard Warner and wife Gertrude. She was married to the late Hugh G. Sawyer, who preceded her in death May 27, 1953. There was born to this union seven children, three boys and four girls. One son and one daughter died several years ago. She leaves behind to mourn for her, three daughters and two sons, Leo H. Sawyer and Mrs. Dorothy Spencer of Scranton, N. C., Mrs. Pauline Martin, Columbia, N. C., one sister, Mrs. Edith Midget of Belhaven, N. C., and many grandchildren. She joined the Church at Beulah, Hyde County third Sunday in June 1953, and was baptized that afternoon by Elders J. L. Ross and A. L. McKinney. She was a lovely sister and I miss her so much. She loved the Church and always filled her seat when it was possible for her to be there. She loved the doctrine of salvation by grace and grace alone. We loved her but feel that her Blessed Saviour loved her best and has called her home where there will be no more sorrow, pain, or death, and we want to be resigned to the Lord's will. We would say to her children, weep not for your dear mother, as she has left behind a bright evidence that all is well with her now, and may the God she loved lead, guide, and direct you as He did her.

She was taken to the hospital in Belhaven, N. C., Friday night and died Tuesday.

Her funeral was preached by Elder A. L. McKinney and she was laid to rest by the side of her husband under a beautiful mound of flowers to await the resurrection morn, when we believe she will hear the welcome voice of her dear Saviour say, "Come in ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Done by order of conference, Saturday before the third Sunday in January, 1955.

Elder A. L. McKinney, Moderator  
Nora Alligood, Church Clerk

Written by one who loved her.  
Nora Alligood

**DEACON LESTER HOUSE**

It has pleased our Heavenly Father through His wisdom and power to remove from our midst our Brother and Deacon Lester House. Brother House was born November 24, 1880 and departed this life December 17, 1954, making his stay on earth 74 years.

He united with the Church at Flat Swamp first Saturday in June, 1917 and was baptized by his pastor, Elder J. N. Rogerson.

Brother House served the Church a number of years as deacon and treasurer, in which office he filled to the best of his ability. In the death of this brother, the Church has suffered an irreparable loss.

He was first married to Miss Caddie Warren November 29, 1905. To this union was born six sons and two daughters. Those surviving are Jasper of Plymouth, Clayton of Hamilton, Berry and Howell of Robersonville, Garner of Virginia Beach, Virginia, Mrs. Ernest Ethridge of Plymouth, and Mrs. Henry Johnson of Hamilton.

After the passing of his first wife July 29, 1944, he married Mrs. Prudence Brake Roberson on December 27, 1944. His last marriage was to Mrs. Ludie Williams on November 15, 1950, who survives him.

We, the Church at Flat Swamp wish to bow in humble submission to the will of our Heavenly Father who doeth all things well and never makes any mistakes, who speaks and it is done, commands and it stands fast. We feel that our Brother is not dead but is sleeping.

The funeral was conducted at the home, by his pastor, Elder W. E. Grimes and others, in the presence of a large congregation of relatives and friends. The body was then laid to rest in the cemetery in Robersonville beside the grave of his first wife, to await the second coming of our Saviour. Then their bodies will be raised from the sleeping dust to be fashioned like unto the glorified body of our Redeemer, be like Him and be satisfied.

Done by order of his church in conference Saturday before the first Sunday in February, 1955.

W. E. Grimes, Moderator  
 Lester Bryant, Clerk  
 Neffie White,  
 Ella Taylor, Committee

**IN MEMORIAM**

We, the Church at Mebane, are again faced with the sad task of recording the death of another of our beloved members, Mrs. Elsie Thompson Hawkins.

Sister Elsie was born April 16, 1893, departed this life January 8, 1955, making her stay here 61 years. She was baptized into the fellowship of the Church in August 1930 where she remained a loyal and faithful member; her health was poor for several years but she attended

the meetings whenever possible. She possessed a meek and quiet Spirit which endeared her to all who knew her best. We miss her but feel that our loss is her eternal gain—that her Spirit is resting in the Paradise of God until that Great Day when Jesus shall come again to take His children to that home where there will be no more sickness, pain, nor sorrow.

Therefore, be it resolved:

That we extend our deepest sympathy to her husband, Brother Willie Hawkins and to her adopted daughter, Mrs. Elmo Hawkins, her husband and children, also to her sister in the flesh, Sister Edith Smith. May they have the felt presence of the Holy Spirit to comfort and sustain them in their bereavement, enabling them to say, The Lord gave and the Lord hath taken away; blessed be the name of the Lord.

2. That a copy of this writing be recorded in our Church book, a copy sent to the family, and one sent to Zion's Landmark.

Done in conference March, 1955.

Elder T. F. Adams, Moderator  
 Jodie Warren  
 Bessie Gilliam  
 Eva Hall  
 Committee

**RESOLUTIONS OF RESPECT FOR SISTER ROXIE ANN LEWIS**

Whereas it has pleased our Heavenly Father to remove from us our beloved Sister, Roxie Ann Lewis.

Sister Lewis was born April 27, 1873, and died October 26, 1954. She was married to T. J. Lewis July 22, 1896. She moved her membership from Rocky Swamp Church to help organize Rosemary Church, Roanoke Rapids, N. C., July 24, 1926.

Sister Lewis was devoted to her church and was a faithful member of Rosemary Church for many years. She remained true to the faith until death. She was a true Christian mother and wife. Sister Lewis has fought a good fight. She has finished her course; she has kept the faith, and to her is a crown of righteousness, which the Lord, the righteousness judge, shall give all that love his appearing.

Sister Lewis leaves two sons and one daughter, Willis Lewis, Dock Lewis and Mrs. Percy C. Johnson; also some grand children and great-grand children. Her funeral was conducted by her Pastor, Elder C. L. Robbins, and she was laid to rest in the Roanoke Rapids Cemetery, N. C., to wait for the second coming of her Lord to raise her in the likeness of her Saviour. And we desire to humbly bow in submission to His will.

So be it resolved that a copy of these resolutions be sent to Zion's Landmark," one sent to the family, and one spread on our church books.

sion to the will of our God who does all things well.

Second, that we extend to her family our heartfelt sympathy in this sad hour.

Third, that a copy of these resolutions be spread on our church records, one sent to the family, and one sent to Zion's Landmark.

Done by order of the church in conference Saturday, March 5, 1955.

Sisters Minerva Young,  
Edith Young,  
Vara Hardee,  
Committee

#### RESOLUTION OF RESPECTS

Sister Annie Pleasant was born March 8, 1890 and died January 25, 1955, making her stay on earth sixty-five years, ten months, and seventeen days. Sister Pleasant united with the Primitive Baptist Church at Bethsaida on Saturday before the first Sunday in June 1925. She was faithful to the Church as long as she lived, and we feel that our loss is her eternal gain. We believe that death to her was an exchange of sickness and sorrow for a kingdom of eternal rest.

Therefore be it resolved, first that we the Church of Bethsaida bow in humble submission to the will of our Heavenly Father. Second, we extend our sympathy to the children and pray that the love of God may abide with them always. Third, that a copy of these resolutions be sent to the family, one spread on our Church books, and one sent to Zion's Landmark for publication.

Done by the order of Bethsaida Church in conference on February 5, 1955 and submitted to the Church March 5, 1955 for approval.

Brother Paul E. Langdon and wife  
Sister Elvie Stewart  
Committee

#### ANGIER UNION

The next session of the Angier Union is appointed to be held with the Church at Hannahs Creek fifth Sunday and Saturday before in May, 1955. Elder T. F. Adams was chosen to preach the introductory sermon and Elder F. H. Nordan, his alternate.

The Church is located on highway 301 between Four Oaks and Benson, N. C.

All lovers of the truth are cordially invited to attend, and a special invitation is extended to our ministering brethren.

J. R. Thompson, Union Clerk  
Princeton, N. C.

Done by order of the church in conference, first Sunday in March, 1955.

Elder C. L. Robbins, Mod.  
I. H. C. Joyner, C. C.

#### RESOLUTION OF RESPECT FOR BROTHER WALTER BLACKMOND

On December 6, 1954 God saw fit to remove from our midst Brother Walter Blackmond. Brother Blackmond lived to be 75 years old. He had been a member of Hickory Grove Church 46 years, and he humbly and faithfully performed the duties of clerk of Hickory Grove Church as long as he was able physically. He was confined to his room 15 years and he was tenderly cared for by his good and loving companion until God saw fit to take her two years before his death, when all was done that loving children and kind friends could do.

Brother Blackmond was clerk of the Seven Mile Association for several years and served as clerk of the Black River Union for many years. We would say to his children well done thy good and faithful ones.

Resolved first, that we bow in humble submission to God who doeth all things well.

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

Done by order of the Church in conference on Saturday before the third Sunday in February 1955.

Elder Lester E. Lee, Moderator  
Brother E. A. Lee, Clerk  
Eldridge McLamb  
Luttie McLamb  
Annie Johnson  
Committee

#### RESOLUTIONS OF RESPECT FOR SISTER RAMON HOLLAND

Whereas, it has pleased our Heavenly Father to call from our midst, sister Ramon Holland who was born January 16, 1880 and died January 26, 1955, making her stay on earth 75 years and 10 days. She joined Angier Church in Feb. of 1944 and was a faithful member as long as she was able to attend. Sister Holland leaves to mourn her death, two sons, Ralph Holland of Garner and Zolie Holland of Rt. 1, Angier, twelve grandchildren and seven great grandchildren. We feel that our loss is her eternal gain.

Therefore, be it resolved:

First, that we bow in humble submis-

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## PROVERBS

### CHAPTER X.

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Blessings are upon the head of the just: but violence covereth the mouth of the wicked.

The memory of the just is blessed: but the name of the wicked shall rot.

The wise in heart will receive commandments: but a prating fool shall fall.

He that walketh uprightly walketh surely: but he that perverteth his ways shall be known.

He that winketh with the eye causeth sorrow: but a prating fool shall fall.

The mouth of a righteous man is a well of life: but violence covereth the mouth of the wicked.

Hatred stirreth up strifes: but love covereth all sins.

In the lips of him that hath understanding wisdom is found: but a rod is for the back of him that is void of understanding.

Wise men lay up knowledge: but the mouth of the foolish is near destruction.

The rich man's wealth is his strong city: the destruction of the poor is their poverty.

The labour of the righteous tendeth to life: the fruit of the wicked to sin.

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## EDITOR

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

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TO ELDERS \$1.50 PER YEAR

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# ZION'S LANDMARK

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## *Devoted to the Cause of Jesus Christ*

### ENJOYS ZIONS LANDMARK

Dear Sir:

I am enclosing renewal of my subscription to Zion's Landmark. I am very sorry I could not take care of it sooner. We farm and sure have had a poor crop year, it was so very dry. Our tobacco cured badly and sold poorly because of dry weather, but we are still looking to a high and mighty power to make a way for us; and while we have made three poor crops, we feel that maybe it is best to be poor and needy, then we remember the Lord, the Giver of all things, and stay constantly in prayer to Him. When we do receive a blessing, we know from whom it came.

I do enjoy Zion's Landmark, it feeds my soul. Many times when I can not get out to church, I read, and it helps me immensely. Oh, I thank the Lord for what He has put into my poor breast; I feel and hope if not deceived, that will last forever and ever. I am just watching and waiting to see my Master face to face with the great and marvelous power that I saw one night in a dream. He was walking in the clouds with His sheep, and I was drawn up into the air on my way toward Him. I was oh, so happy! I was calling my loved ones to come on to Jesus. When I awoke myself and woke my husband too, he wanted to know what was wrong. I said, "Nothing," but I was so

happy I could not help crying. I am only awaiting that day when He will come again. I must stop.

A sister in faith, I hope,  
Lucy T. Lawson,  
RFD 1  
Germananton, N. C.

### DEPRAVITY OF MAN.

Elder T.F. Adams and Readers of Zion's Landmark;

Our fourth article of faith reads: We believe that God created man good and upright, but that man, by his sins and transgressions, has become dead in sin and is utterly unable to change his own heart or recover himself from the fallen state he is in by nature.

I desire to comment on this article, First, let me say that I understand this article to teach the total depravity of man. The great question in my mind is, what does it take for man to be totally depraved? We believe that God created man good and upright, but was he a fit subject to enjoy God in His spiritual kingdom? He was not a spiritual being, because he was a natural man made of the dust of the ground, and was made subject to vanity, yet he was not contaminated with sin, and was good and upright. But that man, by his sins and transgression has become dead in sin, so now what is his condition? All agree that he is a sinner, dead from that good and upright state, which he was first in, and

now by reason of sin, he stands condemned to death, and is utterly unable to change his own heart or to recover himself from the fallen state he is in by nature.

Now the great question is, how came man in this condition? Let me say first, that there are some who deny that God had anything to do with Adams' depravity, since He forbade Adam to eat of the tree of the knowledge of good and evil, lest he die; and after he did eat of it, God sent him from the garden and placed cherubims, and a flaming sword which turned every way to keep the way of the tree of life. They maintain that the eating of the forbidden fruit was sufficient to deprave him which I deny. Now let us read Gen. 3:22, 23, "And 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 forever: Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken."

What was God talking about? Was it not that man had become 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 for ever? That language proves that the eating of the forbidden fruit was not sufficient to deprave man for it took driving man out of the garden, placing the cherubims and flaming sword that every way to keep the way of the tree of life, to make him totally depraved.

We find that Adam only did one thing, that was, he ate of the for-

bidden fruit, and God did three things. First He gave Adam the law; second, He drove the man out of the garden; third, He put the Cherubims and flaming sword that turned every way to keep the way of the tree of life. Does this make God a sinner or make Him the author of sin? Certainly not, Rom. 5:12 says, "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." Now why was all of this? Was it not because of God's foreknowledge and His eternal purpose in that He had chosen a people in Christ Jesus before the world began? (Eph. 1:4-6." 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.) And 2 Thes. 2:13 says, "Because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."

The question is: what did Adam fall from? Did he fall from being a child of God in a spiritual sense? Certainly not. He fell from the privileges of the garden of Eden, and from being a figure of Jesus Christ, to that of a wicked, depraved nature. He was the head of the strain of humanity the first issue of which was a wicked murderer-Cain, which is indicative of the nature of the human race without the re-

straining, redeeming, and regenerating power of the grace of God, which is our only hope of eternal life.

B. B. Walston,  
Kinwood, Texas

Therefore, we believe that God's elect are chosen in Christ, and will, in due time be effectually called, regenerated and born of the holy spirit, as the effect of grace in their hearts by the holy spirit. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power."

B. B. Walston  
Kinwood, Texas.

**"THE LOT IS CAST INTO THE LAP: BUT THE WHOLE DISPOSING THEREOF IS OF THE LORD." Pro. 16:33.**

Dear Elder Adams and brother in gospel bonds:

Brother J. G. Hatley of RFD 13, Concord, N. C., requested my views on the above scripture. Usually when a brother requests another's idea on a certain scripture, it is because he has already been given some light and understanding of same. It may be that brother Hatley has a far deeper understanding of the text than I, if indeed I have ever been given any light as to it's true meaning. But as my mind has been exercised with it more or less for several days, and with some burden to write I desire, God willing to try in my weak way, to comply with his request.

Before expressing an opinion on any text, it is important that we consider not only the subject in

question, but other relative scriptures as well. For "All scripture is given by inspiration of God." And the correct interpretation of any text is in perfect harmony with all scripture. Any interpretation which does not harmonize with all other scripture is incorrect. We find in Holy writ, "Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but Holy men of God spake as they were moved by the Holy Ghost." So, except we be moved by the same spirit, our version would be wrong and our interpretation incorrect, for we could not see anything in it but the letter, and Paul says, "The letter killeth, but the Spirit giveth life."

Before expressing my opinion on the above proverb let us refer to a few other passages of scripture. First, we find in Isaiah 14:24. "The Lord of hosts hath sworn, saying, Surely as I have thought so shall it come to pass; and as I have purposed, so shall it stand:" also in chapter 44 verse 7 the Lord by the mouth of the prophet says, "And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and SHALL COME, let them shew unto them. Also in chap. 45; verse 7, He says "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." I make peace, and create evil: I the Lord do all these things." In chap. 46; verses 9 to 11, 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, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying. MY COUNCIL SHALL STAND, AND I WILL DO ALL MY PLEASURE: Calling a ravenous bird from the east the man that executeth my council 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." Now let us hear the testimony of one who was ordained a prophet unto the nations before he was born into the world, to wit Jeremiah, He says, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." (Jeremiah; 10;23) David, a man after God's own heart says, "The steps of a good man are ordered by the Lord." (Psalms, 37;23) Read Job, 14, Ephesians 1 and two, Also Romans 8 and 9, As a matter of fact, you will find all through the Bible from the first of Genesis, to the last of Revelations, witnesses testifying to the same glorious truth, the Absolute Sovereignty of God over all things.

I wish to say right here, that in giving my views on this, I am not trying to force my opinion on anyone. I am aware that some of the brethren do not see this as I do. You, Dear Reader, may not agree with what I am going to say. But in case we differ, I hope our difference can be a friendly one.

The scripture quoted at the beginning was written by Solomon the wise man, and is, I believe,

another witness that God is the Supreme Sovereign Ruler, and Disposer of all things. And when I say all things, I mean just that. If there had been just one event in things, He could not have declared the past present or future, over which He had no control, He would not be King of kings, and Lord of lords. The apostle John emphatically declared, "I beheld upon His vesture and upon His thigh, a name written, "King of kings and Lord of Lords." If He is not the Supreme Ruler and disposer of all things, He could not have declared the end from the beginning, and from ancient times the things that were not yet done, saying, "My counsel shall stand, and I will do all my pleasure." If His purpose does not cover all things, why did the prophet declare, "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." Would you say that this purpose did not cover the fall of Adam in the garden of Eden? Would it glorify God to say that the transgression was not in God's thought when Paul declared that grace was treasured in the Lord Jesus Christ before the foundation of the world: Would you say that Paul was mistaken when he said the creature was made subject to vanity not willing, but by reason of him who hath subjected the same in hope? No, Dear Reader, Paul was not mistaken for he spake as he was moved by the Holy Ghost. And if we believe the words of the apostle, we must admit that God had a reason for the creature being made subject to vanity. And that reason

was according to the purpose of His own will, that as by one man sin should enter into the world, and death by sin, and that man SHOULD BE THE AUTHOR OF that sin: Even so, that Salvation should come to His people, and that Christ SHOULD BE THE AUTHOR of the salvation, that the creature itself should be resurrected from the bondage of corruption into the glorious light and liberty of the children of God. For, as by the disobedience of one man (Adam) many were made sinners, so by the obedience of one (Christ) many were made righteous.

We find in Genesis, 37; 28, that Joseph's brethren sold him to the Ishmaelites for twenty pieces of silver; and they brought him into Egypt. But the Lord was with Joseph, and he found grace in the sight of his master who was an officer of Pharaoh, and captain of the guard, and he made him overseer over all his house. And it came to pass that his master's wife tried to entice him, and when he refused, she told a deliberate falsehood and had Joseph cast in prison. After this, we find Pharaoh was offended at his chief butler and chief baker and he put them in a ward in the house of the captain of the guard in the prison where Joseph was bound. We find that these two each dreamed a dream which Joseph interpreted. And it came to pass according to Joseph's interpretation. The butler was restored to his place, while the baker was hanged.

At the end of two full years, Pharaoh had two dreams and when

he sent for the magicians and wise men, none of them could interpret the dreams unto Pharaoh. Then it was, that the chief butler remembered Joseph, and he told the King how Joseph had interpreted his and the chief baker's dreams, and that they came to pass according to Joseph's interpretation." Then Pharaoh sent and called Joseph and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh. And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: I have heard say of thee, that thou canst understand a dream to interpret it. And Joseph answered Pharaoh saying, It is not in me: God shall give Pharaoh an answer of peace. And Pharaoh said unto Joseph, in my dream, behold I stood upon the bank of the river: and, behold, there came up out of the river seven kine, fatfleshed and well favored; and they fed in a meadow. And behold, seven other kine came up after them, poor and very ill favored and leanfleshed, such as I never saw in all the land of Egypt for badness. And the lean and ill favored kine did eat up the first seven fat kine: and when they had eaten them up, it could not be known that they had eaten them; but they were still ill favored, as at the beginning, So I awoke. And I saw in my dream, and, behold, seven ears came up in one stalk full and good; and behold, seven ears, withered, thin and blasted with the east wind, sprung up after them: And the thin ears devoured the seven good years and

I told this unto the magicians; but there was none that could declare it to me.

And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath shewed Pharaoh what He is about to do. The seven good kine are seven years: and the seven good ears are seven years: the dream is one. And the seven thin and ill favored kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine. "Behold, there shall come seven years of great plenty through out all the land of Egypt. And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land, "And for that the dream was doubled unto Pharaoh twice, it is because the thing is established by God, **AND GOD WILL SHORTLY BRING IT TO PASS.** Now therefore let Pharaoh look out a man discreet and wise and set him over the land of Egypt. Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land in Egypt in the seven plentiful years." "And that food shall be for store to the land against the seven years of famine which shall be in the land of Egypt; that the land perish not through the famine."

"And Pharaoh said unto Joseph, Foreasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art: Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne

will I be greater than thou." "And 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;" "and he made ten brethren to the land of Egypt pt."

And when Jacob heard there was corn in Egypt he sent Joseph's ten brethren to the land of Egypt to buy corn. And Joseph knew them but they knew him not. And when they laden with corn stopped in the inn they found their money in the sacks. They could not buy this corn. Neither can the grace of God be bought. "For-as-much as ye know, ye were not redeemed by corruptable things such as silver and gold. But by the precious blood of Christ, as of a Lamb without blemish and without spot. No wonder Jeremiah says, "O Lord I know that the way of man is not in himself, it is not in man that walketh to direct his steps." Dear reader, can you not see the hand of God in all this, working both to will, and to do of His Good pleasure. Isn't this proof that God is the supreme ruler and disposer of all things?

When Joseph revealed himself to his brethren, he said unto them, be not grieved and angry with yourselves that ye sold me hither: for God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it **WAS NOT YOU THAT SENT ME HITHER, BUT GOD:** and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt, 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. Yea, "the lot is cast into the lap: but the whole disposing thereof is of the Lord."

Satan was given power over Job's substance but he could not put his hand on Job until God gave him permission, and then he could not touch his life, for God says, He is in thy hand; but save his life. Even when Job was smitten with sore boils from his foot to his crown, he harkened not unto the voice of his wife saying "Curse God and die," but said unto her, "Thou speakest as one of the foolish women speakest. What? shall we receive good at the hand of God, and shall we not receive evil?" Also when the news came that his sheep and oxen were destroyed and even his sons and daughter were taken away, he fell upon the earth and worshipped saying, "Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord." As much as to say, "The lot is cast into the lap: but the whole disposing thereof is of the Lord."

Jonah's lot was cast into the lap: but he was made to realize that the whole disposing thereof is of the Lord, for he says, "Thou hadst cast me into the deep, in the midst of the seas; all thy billows and thy waves passed over me. I went down to the bottom of the mountains; the earth with her bars was about me for ever: yet hast Thou brought up my life from

corruption, O Lord my God. He was made willing even in the belly of hell to be God's anything, for we hear him saying, "But I will sacrifice unto thee with the voice of thanksgiving, I will pay that that I have vowed. Salvation is of the Lord. And the Lord spake unto the fish, and it vomited Jonah upon the dry land." Jonah 2:9, 10. And what more can I say? for time and space would fail me to speak of the many witness who testify to the same glorious truth, "The lot is cast into the lap: but the whole disposing thereof is of the Lord." So in closing I will just say, Beloved, being compassed about with so great a cloud of witnesses, may we all be given grace to lay aside every weight, and the sin which doth so easily beset us and run with patience the race that is set before us, looking to Jesus, the author and finisher of our faith, 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 "For of Him, and through Him, whom be glory for ever. Amen.

"Keep silence all created things  
And wait your makers nod;  
My soul stands trembling while she  
sings  
The honors of her God.

Life, death, and hell, and worlds  
unknown  
Hang on His firm decree;  
He sits on no precarious throne  
Nor borrows leave to be.

Chained to His throne a volume  
lies

With all the fates of men; With every angel's form and size Drawn by the eternal pen.	Mrs. G. A. Walton, Jacksonville, N. C.	2.50
His providence unfolds the book And makes His counsels shine; Each opening leaf and every stroke Fulfils some deep design.	Mrs. A. G. Wilson Beulaville, N. C. Jada Morgan, Cary, N. C.	.50 .50
Here He exalts neglected worms To sceptres and a crown; And there the following page He turns And treads the monarch down.	Mrs. W. S. Cummings, Summerfield, N. C. Elder J. G. Gaskill, Hobucken, N. C. Mrs. A. C. Peele, Asheboro, N. C.	.50 .50 .50
Not Gabriel asks the reason why Nor God the reason gives; Nor dares the favorite angel pry Between the folded leaves.	J. H. Carter, Alcolu, S. C. Mrs. H. L. Walton, Wilmington, N. C. Mrs. A. L. Gillikin Hampton, Virginia	1.00 .50 .50
My God, I would not long to see My fate with curious eyes; What gloomy lines are writ for me Or what right scenes may rise.	Mrs. Ida Willis, Beaufort, N. C. Mrs. Victor Walters, Efland N. C. Durwood Bradley, Lubbock, Texas	2.50 2.50 7.50
In Thy fair book of life and grace O may I find my name; Recorded in some humble place Beneath my Lord, the Lamb.	E. R. Watson, Miami, Florida Mrs. Sallie A. Ballance Dunn, N. C. Mrs. Eva M. Hamilton, Atlantic, N. C.	2.50 .50 .50
(Hymn, number 325 in Lloyd's) Humbly submitted in love C. D. Whitley Rt. 1 Oakboro, N. C.	Frances R. Alford, Robersonville, N. C. Mrs. Carrie S. Hopkins, Kernersville, N. C. Miss Rachel R. Byrd Erwin, N. C. J. A. Hodges, Raleigh, N. C. Mrs. G. M. Henderson, New Bern, N. C. Mrs. Ophelia Wiggs, Selma, N. C. Archer Hatcher, Selma N. C. N. R. Roberson, Robersonville, N. C.	.50 .50 .50 .50 2.50 1.00 2.50 .50 2.50

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INDIGENTS**

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**"BLESSED IS HE WHO  
CONSIDERETH THE POOR."**

Dear Elder Adams:

We are very sorry to learn of the terrible train-automobile collision of Elder Gardner Mishoe and his family of Myrtle Beach, South Carolina, in which his car was completely demolished. His sixteen year old daughter was killed, and the younger daughter was badly injured. We understand that his wife sustained a broken leg, two broken arms with a portion of the bone of one crushed. Elder Mishoe sustained one broken arm, two broken legs with one leg broken in two places and some crushed bone.

It is also my understanding that he only had liability insurance on his car with no hospital or disability insurance of any kind. In view of the fact that he is a man of limited means together with the large hospital and funeral expenses that are now prevalent upon him, it is our duty to administer to those who have suffered such a misfortune.

The bereavement and their sorrow for each other is beyond ex-

pression. Our sympathy goes out to them. We should remember those that are in bonds as though we are bound with them, as well as those which suffer adversity, as being also in the same body. (Heb. 13:3) Such was the teaching of the Apostles. Our duty in this case is plain and clearly set out.

Moses taught "If there be among you a poor man of thy brethren, thou shalt not harden thine heart nor shut thine hand from thy poor brother. But thou shalt open thine hand wide and shalt surely lend him sufficient for his need in that which he wanteth. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him. The poor shall never cease out of the land: therefore I command thee saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy in thy land. (Deut. 15:7-11)

In the Psalms we read "Blessed is he that considereth the poor for the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive, and he shall be blessed upon the earth, and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing, thou wilt make all his bed in his sickness. (Psa. 41:-1, 3)

The Saviour taught "Blessed are the merciful for they shall obtain mercy. (Math. 5-7) He also taught "Ye have the poor with you always and whensoever ye will ye may do them good. (Mark 14-7) He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again.

(Prov. 19-17) And the King shall answer in that day and say unto them; "Verily I say unto you inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. (Math. 25-40).

In these days of coldness of heart and soul, we are prone to overlook our duty as taught in and through the scriptures. What we have written here is, as we hope, in singleness of heart and sincerity. We hope a mind may be given to the end that this family may not be overlooked.

(Elder) J. E. Mewborn

**A GOOD LETTER**

Dearest Sister Butts and Lucille,  
 Just a line to let you hear from me. I have just heard that you were not so well. I was so sorry to hear of it, but you know what Job said, "Shall we receive good from the Lord and not receive evil? That scripture was presented to me, and it comforted me. I had been getting on very well for me, I thought, until last Saturday morning when I had a catch that caught me in my back. It pained me badly all day Saturday and Sunday, and it still hurts and is sore and stiff but is getting better slowly. I have to be careful how I move about, but I am thankful it is no worse. I can get up and wait on myself, thank the Good Lord. O, I would be so glad to see you and Lucille. I wish I were able to go to see you and wait on you I feel like it would be a great pleasure to me to do something for God's dear children; even if it were only to give them a glass of cold

water for Christ's sake.

I had planned to go to Rocky Mount sometime in March if I could have been able to travel, but I do not count one day ahead. I don't know what tomorrow will bring. May God be with you in all your sufferings and comfort you, that you may rejoice in the Spirit; and may He raise you to your usual health if it's His will. Praise Him from whom all blessings flow is my prayer for Christ's sake.

Love and sweet fellowship,

Mrs. Lilly Wyatt  
 C-o Nora Knox,  
 133 Clayton Street  
 Winston-Salem, N. C.

Dear Bro. Adams,

I feel that Sister Wyatt's letter will be enjoyed by others as it was by me. Please publish in Zion's Landmark. Sister Wyatt, the widow of Elder Wyatt, is well known by many of the Landmark's readers.

Yours in hope,  
 Polly Butts

**IN MEMORIAM  
 MR. RANZY NAYLOR**

We, the members of Harnett Primitive Baptist Church, wish to pay tribute to one of our beloved members, Brother Ranzy Naylor; who was called from his earthly home on December 31, 1954.

His life was one of beauty in positive Christian living. He loved the church devotedly, and was very active as long as his health permitted.

Be it resolved: that while we are grieved at his passing, we rejoice that we have had the pleasure of knowing him as our neighbor, as one of such sterile character; and as a brother in our church. The influence of his spirit, will live on in our hearts inspiring us to a more useful life.

Respectively submitted,  
 A. E. Baggett  
 Avery Baggett

## Zion's Landmark

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

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Editor

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

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WILSON, N. C.            MAY 1, 1955

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### FEET WASHING

For the benefit of our brethren who desire to know how our forefathers who washed feet respected the feeling of those who did not and those who did not, respected the feeling of those who did, I have felt that it would be timely to publish an abstract taken from Hassell's Church History on this subject beginning on page 845, section 9, and ending on page 857.

"As to Feet-Washing.—This appears to be an open question among Baptists, some approving and others disapproving the literal observance as a Church ordinance or rite, and all getting along harmoniously together.

We find nothing of it in the Acts of the Apostles or among the Churches in ancient times, but of late it has assumed importance, and has been more or less observed within the bounds of the Kehukee Association for the last hundred years.

Some of the Kehukee Churches have never observed it at all; oth-

ers have occasionally observed it upon motion of some one in Conference, and attended to it during some week day at the meeting-house, or at some private house at night, and this at long intervals. Others observe it annually, and connect it with communion or the Lord's Supper; while others repeat in quarterly, and in every instance connect it with communion, which almost invariably occurs on Sunday, after the preaching services are ended.

This irregularity, we must confess, shows more difference among orthodox Baptists than all other practices or observances adhered to by them put together. Some are ready to conclude on the account of this diversity that they are not one people; that they are divided and cannot walk together. But this is a wrong conclusion; they are one people still, and do not allow the observance of non-observance of this rite to affect their fellowship with each other. The Churches composing the Kehukee Association will perhaps represent, on this subject, all the Churches in the United States, some engaging in the practice of feet-washing more or less, and others not at all. We conclude, therefore, if the discordant views on this subject have not broken fellowship among the dear children of God for the last hundred years? that they never will; and that the faithful in Christ Jesus will continue to press onward, hand in hand together, "toward the mark for the prize of the high calling of God in Christ Jesus," through the remaining portion of the Christian dispensation. It would be deplorable

and contrary to ancient usage among Baptists if any one or more should at any time hereafter, on either side of the question, set up a bar of communion between themselves and those who differ with them on this subject. Such a dogmatical or dictatorial spirit should not be encouraged or even tolerated in the household of faith. It would look selfish and out of place.

The argument in favor of the observance of feet-washing, either regularly or irregularly in Church meeting, is about as follows, viz.: In the thirteenth chapter of John it is recorded that the Savior, in rising from supper, took a towel and girded Himself, poured water into a basin, washed the feet of His disciples and wiped them with the towel, and then said to them, "Ye call me Master and Lord; and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them."

Here is a command, it is urged, binding on the disciples and on all who should believe in the Lord Jesus Christ till the end of time. That it should be literally observed, too, as it was literally instituted. That its literal import cannot be dispensed with or construed away as being only figurative, no more than can Baptism and the Supper be dispensed with literally

or be construed as merely figurative. And some on this side of the question also urge that, as the washing immediately followed the Supper, so it should now be attended to immediately after communion, either quarterly or annually. While some recognize it as a duty only, others hold it as an ordinance inseparably connected with the Supper, and that it should be held just as sacred.

Those on the other side of the question hold that the washing of the disciples' feet by the Saviour was intended to be restricted to them, or at farthest to the Jewish Christians in the East. They hold that it was a custom of long standing among the Jews to wash their own feet, or have some one else to do it for them when weary and resting in the day time, or before retiring at night. They either went barefooted or wore sandals in traveling, as a general thing, so that their feet were soiled and required washing. These argue that something beyond the literal washing was intended, because the Savior said to Peter on the occasion, They also instance the entire absence of anything of the kind in the Acts of the Apostles; and say that the allusion to it in First Timothy v.10 clearly shows that the washing was of a domestic nature, and not in a Church capacity: "If she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work." These, it is urged, are private and household duties and virtues, and do not refer to the ordinances or

public proceedings in the Church of Christ. They regard the act of washing the disciples' feet as entirely figurative of that love, humility, burden-bearing and stooping to the necessities of each other, which should characterize the chosen people of God throughout the world until time should be no more.

A great deal more has been said on both sides of this question than is here noticed, but what is here repeated, it is thought, will suffice.

The (senior) author of this work has always, since his connection with the Baptists, supposed this to be an open question among them, and has had the like feelings of regard and fellowship for those who did and those who did not literally observe the practice of feet-washing. He has a number of times, since his Church-membership (a period of more than fifty years), united with brethren in feet-washing, and has had some pleasant seasons on these occasions. He never made a move in that direction himself for a public feet-washing, but always sanctioned it when made by others, feeling at all times willing to wash a brother's feet, either in the meeting-house or in a private house, either by day or by night. He has united with brethren in this rite at a private house by night, where the brethren occupied one room and the sisters another. He has engaged in it, with the members of his own Church and others, when occasionally they have agreed to enter into it; and he has united in the literal observance with some who adhere to the custom annually.

The discussion on the subject of

feet-washing on both sides has been characterized by a true Christian spirit, worthy of great commendation; and has had the appearance of washing each other's feet all the time, while the question was mooted in the Baptist periodicals. Such will likely be the condition of things even to the end.

It would be a sad day for the Church, were the observance of nonobservance of this rite ever to be set up as a bar to fellowship. So far from this to the present time, it has been customary with the Churches in the Kehukee Association to excuse any or all who did not feel disposed to unite with them on such occasions."

Many Churches in North Carolina do not practice feet washing while others do; yet they continue to respect the feelings of each other regarding the observance or non-observance. "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 a blessing, even life for evermore." Psalm 133.

T. F. ADAMS

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**ELDER J. B. ROBERTS**

Our beloved Elder J. B. Roberts, passed away at his home in Greenville, North Carolina, on September 28, 1954, at the age of 78 years.

He united with the Primitive Baptist Church at Nahunta Meeting House, Wayne County, North Carolina, the third Sunday in June, 1905, and was baptised by Elder J. W. Gardner. About two years later his gift was discovered, and he commenced preaching the gospel of the Son of God. He was ordained to the work of the

ministry of the gospel on June 21, 1914, by Elders T. B. Lancaster and J. W. Gardner. In 1921, he moved his membership to Great Swamp Church in Greenville, N. C., for convenience, and in 1935 to Farmville Church where it remained until death.

At the time of death he was pastor of Damascus Church in Farmville, N. C., Hancock's Church and the Meadow Church, all of which he had served for about thirty years. Other churches which he had pastored are Dudley, Memorial, White Oak, Tarboro and Red Banks. He was moderator of the Contentnea Association for nearly twenty years.

Elder Roberts was an humble man all through life. He was greatly blessed to understand truth from error, and to stand firm through his entire ministry. He earnestly contended for the faith of our fathers as well as to have asked for the old paths and to walk therein. He had a great love for the people, and was always ready to lend a helping hand to those who were down and especially the underprivileged, even his foes. He rejoiced with them that rejoiced and wept with them who would weep. It has been said of him again and again that he had a word of encouragement to the poor and those who were down; more so, than any other man of his day. Elder Roberts loved his brethren and the churches everywhere and constantly prayed for the peace of them. His brethren in the churches loved and praised him. He gave his time and means to them, and apparently his life was the more enriched. He had a most affable and pleasing manner, but would frown quickly on that which he knew to be wrong, both in the sight of men and that of his maker. He lived simply but greatly. His loyalty and devotion to his friends and brethren was unsurpassed.

He stood well and was greatly respected in the business world. People in all walks of life trusted and looked to him for counsel in times of distress. He was greatly blessed in each marriage, and the children have risen up and called them blessed. Prov. 30. He served his maker best by serving His people.

No pastor was more faithful to his charges, none preached abler, none was more sound in the doctrine than he. He conducted more funerals than any other minister in his day which were representative of every denomination. It is a fact that he served at 186 funerals in 365 days, an average of one every other day in that year.

There was not a man in all Contentnea Association who was esteemed so highly. He will be missed by one and all and more particularly so by those churches he served so faithfully and long as well as by his children.

He possessed an easy approach, a meek and humble spirit, a keen intellect, and lastly, a kind heart, at all times open,

which made it easy for his friends and brethren to reach his very soul. His desire was to spend and to be spent in the cause of his Master.

The writer assisted Elder A. P. Mewborn, one of his favorite sons in the ministry at his funeral in Farmville Church. I read portions of scripture concerning the resurrection at his request and under his direction which was made in 1945.

Written by one who loved him,  
(Elder) J. E. Mewborn

**MRS. ALLIE PHILLIPS**

At the request of her daughter, Mrs. Claudis Webb, I am writing in memory of Sister Allie Phillips, who died at her home on March 20, 1954. She was the widow of Barley Phillips and a mother of eight children. She was 77 years old.

She was a good wife and loving mother, and she was also a mother in Israel. She united with the Church at Autrey's Creek 30 years ago and remained there in full fellowship until her death. She loved her Church and was always present for church services unless she was providentially hindered.

She was a friend to all and a woman of few words, but she stood for the truth. Her home was a welcome place to the poor and humble. I feel if we had more like Sister Phillips there would be less confusion. She suffered much, but bore her sufferings patiently and was often praising her lord. She often sang, "Praise God from whom all blessings flow." When one would start talking about the scripture, she would listen with interest and you could see the love of God manifest.

Her children and inlaws did all they knew for her, but the Lord's time had come, and she had to go.

Elder R. B. Denson of Rocky Mount and Rev. R. L. West of Fountain conducted the funeral service. With her brethren, sisters, and friends attending, she was laid to rest in the family burying ground beneath a beautiful mound of flowers, to await the resurrection morn.

I hope the Lord will reconcile each and everyone of her children to her departure, having evidence to believe she is better off. May the Lord guide and keep us all in the right way is my prayer.

Written by one who loved her,  
Mrs. A. P. Norman  
Tarboro, North Carolina

**MOTHER**

Dear Elder Adams,

After reading this poem, if you see fit to publish it in memory of our Mother, Mrs. W. W. Calhoun, who was a firm believer of the Primitive Baptist doctrine, we will be grateful.

Sincerely,  
Mrs. David G. Broswell

One year ago to-day,  
Our Mother passed away.

Her days here were spent,  
 So on to Heaven she went.  
 Leaving behind the ones she loved,  
 To join others in Heaven above.  
 There to receive eternal life;  
 In exchange for her pain and strife.  
 Our efforts for her comfort were not in  
 vain,  
 Yet, much of her time she suffered pain.

Now, without you, dear, it is true,  
 Our hearts do still call for you.  
 We still remember how you would creep,  
 Around to see each child asleep.  
 If one should begin to weep,  
 You would quickly take a thorough peep.  
 Never complaining of our care,  
 Content to know that we were there.  
 We didn't doubt your Christian love,  
 Knowing your trust was in Him above.

To us, now, it all does seem,  
 As though it were a sweet little dream.  
 We never knew then what to say,  
 When you quietly slept and slipped away.  
 But, how wonderful it will be,  
 When your sweet face, we then shall see.  
 Now, that you have gone to stay,  
 We hope to join you some sweet day.  
 May your example inspire us to be,  
 What you would want others to see.  
 Her children

#### IN MEMORY OF MY BELOVED UNCLE, JOHN M. KENNEDY

By request I will try to write a few lines concerning the life and death of our beloved Brother John Mathew Kennedy, who was born in Duplin County near Beulaville, N. C., on June 11, 1894. When he was twenty three years old, he was married to Geneva Hunter. To this union was born four children—Farrol Kennedy, Thelma Sumner, Henry Kennedy, and Glenne Kennedy.

The second time he was married to Katie Deaver on October 6, 1928. To this union was born two children—Reba Kennedy, and Ed Kennedy. The last time he was married to Mamie Cameron. To this union no children were born. Bro. Kennedy departed this life March 1, 1955, making his stay on earth sixty years, eight months, and seventeen days. He united with the Primitive Baptist Church at Lamms Grove the first Sunday in February 1955. He was a loving brother and a kind friend to all and was a firm believer in salvation by the grace of God.

We feel that our loss is his eternal gain for we feel to know that Jesus loved him best. His funeral was conducted by Elder Linster Bryan and the body was laid to rest in the Sand Hill Church Cemetery to await the resurrection morn.

Written by a sad and lonely hearted  
 nephew,  
 Joel B. Whaley

#### BLACK CREEK UNION

The next session of the Black Creek Union is appointed to be held with the Church at Dudley, Wayne County, N. C., the fifth Sunday and Saturday before in May 1955. Elder W. G. Pate is appointed to preach the introductory sermon and Elder N. S. Davis his alternate. The Church is located just off Highway 117 at Dudley. All lovers of truth are cordially invited to attend and a special invitation is extended to our Ministering Brethern.

J. T. Boyette  
 Union Clerk

#### DAN VALLEY ASSOCIATION

Elder T. F. Adams

Dear Brother:

If you please, run in your paper a notice of our Association, the Dan Valley, to be held at the Church at Cascade, Virginia, beginning on Friday before the Second Sunday in June. Anyone seeking the way should go to Draper, N. C., and ask anyone there to direct them to Cascade; The Church is in the village.

Thank you, I am,  
 Yours to serve,  
 R. S. Smith

#### HYMN & TUNE BOOKS

An order has been placed with the printers for an edition of the Durand & Lester Hymn & Tune Books. In the shape notes. And they promise delivery of part of the books by the first of July. Prices: \$2.00 each or \$22.00 per dozen delivered. Send orders to:

P. G. Lester, Jr.

or

Masten H. Lester  
 2246 Memorial Ave. S. W.  
 Roanoke 15, Virginia

#### ASSOCIATION NOTICE

The next session of the Dan Valley Association will be held with the Church at Cascade, Virginia, beginning on Friday before the second Sunday in June. Anyone seeking the way should go to Draper, N. C., and ask anyone there to direct them to the town of Cascade, Virginia. The Church is located in the town.

All lovers of the truth are invited to meet with us.

(Elder) R. S. Smith

#### LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union meeting will be held, the Lord willing, with the Church at Ross's, near Durham, N. C., beginning Saturday before the fifth Sunday in May, 1955. Elder F. W. Rhodes was chosen to preach the introductory sermon, and Elder L. P. Martin, alternate.

Clyde Satterfield  
 Union Clerk

J. C. Raor

# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

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**PROVERBS**

**CHAPTER X.**

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He is in the way of life that keepeth instruction: but he that refuses reproof erreth.

He that hideth hatred with lying lips, and he that uttereth a slander, is a fool.

In the multitude of words there wanteth not sin: but he that refraineth his lips is wise.

The tongue of the just is as choice silver: the heart of the wicked is little worth.

The lips of the righteous feed many: but fools die for want of wisdom.

The blessing of the Lord, it maketh rich, and he addeth no sorrow with it.

It is as sport to a fool to do mischief: but a man of understanding hath wisdom.

The fear of the wicked, it shall come upon him: but the desire of the righteous shall be granted.

As the whirlwind passeth, so is the wicked no more. but the righteous is an everlasting foundation.

As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him.

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**EDITOR**

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

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**\$2.50 PER YEAR**

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# ZION'S LANDMARK

## Devoted To The Cause of Jesus Christ

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### WE HAVE ALL SINNED

Mr. T. P. Wilson

Downsville, Louisanna

Dear Brother and Family,

It is with pleasure that I attempt to try to answer your kind and welcome letter which I received this morning. We, of ourselves can do nothing, we cannot go beyond the commandment of the Lord to do either good or bad. That is what Balaam said, and he learned it when he rode his ass to the plains of Moab after he was besought by the messengers sent by Balak, the king of the Moabites, to go to Moab and curse the children of Israel because they were many and Balak was distressed at their presence.

David said, "Verily every man at his best state is altogether vanity." This I find myself to be. We are as Isaiah expressed, "But we are all as an unclean thing, and all our righteousnesses are as filthy rags: and we all do fade as a leaf." We have "all sinned and come short of the glory of God." So then let God be true and every man a liar. But thanks be to His Holy name, "For when we were yet without strength, in due time Christ died for the ungodly." Romans 5:6.

Dear Brother, aren't you glad it was sinners that Christ came to save? If you and I had not been law violaters, we would have had

no part in His kingdom, for He came to seek and to save that which was lost. Paul said He came into the world to save sinners. He further said, "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;" not just to give them a home in Heaven; for Heaven has always been their home, for grace was given them in Christ before the world began, and the Good Lord said as I have thought, so shall it come to pass, there being no power to prevent His thoughts and His purposes from coming to pass. "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." Again He said, fear not, for it is your Father's good pleasure to give you the kingdom. In that sense, it has always been their home, but it took time to reveal it to them. The appointed time came when they must be raised up and made to sit together here in His kingdom, in this world, and every poor child that is in Christ's kingdom is born into it. The Saviour said, Because ye are sons, God has sent forth the Spirit of His Son into your heart crying Abba, Father. So then we see that birth does not make you a son, but you have always been a son in God's mind and purpose but it is just now made manifest.

Dear Brother, I fully agree with you in saying our old nature or the natural man in trying to keep the law, is the goat, for the Saviour said I was hungry, and you gave me no meat. He was speaking of the works of the natural man for He said the natural man receives not the things of the Spirit, so then we hear Him say, Without me you can do nothing, but He is the end of the law to everyone that has come to the end of his strength. If we ever honour and praise His Holy name, He will have to give us the mind and ability to do it, for the Saviour knows that we within ourselves cannot even have a good thought. He never has required man to sing His praises in prison. He surely had reference to the works under the law when He referred to the foolish virgins. You see they said, our lamps are gone out; please show me how a light can go out, if it hasn't burned. Christ was the end of the law, and then when He came his people were no more to be under the law, and we see the natural man was left out in darkness, and there is where he has been since. His Spirit in you causes you to honour and praise His Holy name, but we with our carnal minds that are not subject to God's law, neither indeed can be can do nothing but dishonour. We read in Romans 9:21, Hath not the potter power over the clay of the same lump to make one vessel unto honour, and another unto dishonour? If we are following Christ, He is enabling us to bear our cross. He humbles us and causes us to feel in need of Him; that is what makes us poor sinners say we are

poor, we cannot help it.

Dear Brother, I have been blessed to be in some good meetings of late. I was at Tucson, Arizona last week with Brother Robinson. We had a good meeting there, and it is my mind to be at Cumpton down below Los Angeles, California next Sunday at our regular meeting.

So dear Brother, write as often as you can and beg the God of all grace to lead our poor minds in the way of truth. I hope the Good Lord will keep you and give you joy from on high.

L. L. Wilson  
2301 Monterey Street  
Bakersfield, California.

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#### EYE OF FAITH

Back in my boyhood days, there was an old doctor living in Washington City, D. C. named C. H. Waters. He was also a Primitive Baptist Minister, and one of the best in this part of the country. He wrote several books of sermons, and had them published. In one he spoke of meeting an elderly almost blind lady on his way to Church, and said to her, "One eye left." She glared at him as if to say she did not know what he meant. So he said, "That eye of faith in Jesus Christ is left yet. The eye none but a spiritually born child of God can possess." It has its effect, and its heart feeling difficulties also. No matter what we do there is something behind it that is telling us that there is a supreme being to look too.

In all our trials, tribulations, and afflictions, something is telling us that God knows it and will not afflict us beyond what He enables us

to bear for he always opens up some way of escape. When serious illness comes to our door and we have given up all hope of recovery, there is an assurance that only a merciful God, a three one Creator who is able to deliver even after death, can bring relief, as did Jesus at the Grave of poor old Lazarus.

When Jarious was at his home and his only daughter twelve years old, lay dying, he thought of Jesus, and hurried to get Him to save her life. So as long as we can get along with our own means and feel sufficient, we never think of Jesus because we feel no need of His great, merciful power and His saving grace. At the last hour when we are brought to know our wretchedness, we are made to flee to a higher power begging for mercy, our last hope of redemption. This was true in the case of Lazarus when He lingered four days to wait till they gave up all hope of a cure. Many of our boys have left our homes for military service with heavy hearts not knowing whether or not they will be blessed to return. But their future destiny, both natural and spiritual, is in the hands of God and whether or not these young men are interested or concerned over their spiritual welfare regardless of exposures to dangers, can be determined only by the election and predestination of God, who "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." How many restless hours we spend in silent prayers for their protection and welfare: feeling to trust them into Jesus' care and keeping, for we are unable to come to their rescue, helpless and dependent beings that we are. We can only trust in the one who said, "I am God, and there is none like me." That eye of faith is a wonderful blessing to a child of God; although we are not prepared to exercise it, till other means of aid fail us. We are then made to look to Jesus with an eye of faith and say, Lord save or we perish.

It is my desire to direct these dear young soldiers to the One who is able to make of them soldiers of the cross and to the One who is able to overshadow them and keep them from all harm and danger.

Humbly submitted,  
Thomas F. Lewis  
Springfield, West Virginia.

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#### **THE LORD DELIVERS HIS PEOPLE, OUT OF THEM ALL**

Dear Sister Butts,

I hear you are having trouble with your eye, I do trust you will soon be well I know something of afflictions of the body, also I hope I know something of afflictions of the soul; and Sister Butts, I believe you know the Lord delivers His people out of them all. He has delivered, and we trust He will yet deliver in the same wonderful way. My sincere desire is that I may be made to bear all my afflictions with pa-

tience.

I thought of you last Sunday when Brother Stone and Brother Floyd were being so wonderfully blessed to declare the truth with such great power. I realize my time is rapidly coming to a close, for I will be 81 the first of next month, yet what has my life been here on earth? A failure in every way; yet I am sure the Lord knoweth the way I take; but I would do better than I do if I could. Satan is always with me; yet when I am blessed to view Jesus, the only begotten of the Father and am made to rejoice in the Spirit, there are a few moments of rejoicing in my soul. Jesus came into the world to save His people and I am sure everyone the Father gave Him are saved already in the mind and purpose of God. Some say they WILL be saved, but I have a feeling more will be saved except those who were saved in the mind and purpose of God before the world was. The question that arises in my mind is: was my name among that blessed people for whom Christ died? You know His birth was prophesied of, years before He was born, saying unto us a child is born unto us a Son is given, then He was named, and was given more names than any other child that has ever been born. No doctor has ever been able to tell whether or not the unborn child would be male or female. You see, some things are beyond the reach of man. Aren't you glad Spiritual things are beyond the reach of poor sinful man? He spake and it was done, commanded and it stood fast. The salvation of the Lord's people

is just as sure as He is. 'Come unto me all ye that labor and are heavy laden, and I will give you rest; so says Jesus.

Sister Butts, I am sure everyone that Christ died for will hear His voice at His appointed time and they that hear shall live. Some are so much concerned over other people accepting Christ, but my greatest desire is to know whether or not I was in the arrangement. Nothing I have done or can ever do, will change the wills and shalls of Jehovah.

Well, when I sat down to send you a "get well card" my mind led me to express to you some of my feelings instead of resorting to a card from a print shop; and although my writing has been very insignificant, I have written what was on my mind.

May the Lord comfort you in all your trials and afflictions is my desire. May God bless your dear children who are administering so faithfully to your comfort.

Remember this poor sinner when you are low enough to reach Him.

Good night, and may God bless you all is my sincere desire and hope.

Your poor brother in hope,  
Zola J. Sugg  
RFD 3 Box 357  
Raleigh, N. C.

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#### A LETTER FROM ELDER A. H. MORGAN

Dear Brother Adams:

By his permission I'm enclosing herewith a letter I received from Elder A. H. Morgan a few days ago. I'm sure you and the readers of the landmark will enjoy the con-

tents of his letter. If I know anything about the gospel, the letter contains it.

I'm glad to advise you that I'm improving fast and expect to be able to return home in the next week or ten days.

Through the medium of Zion's Landmark I want to acknowledge all favors, letters, cards, and visits from the brethren, sisters and friends and for their encouraging messages during my illness. May God's blessings ever be with all of you.

I am yours in fellowship  
Wade Brown  
Smithfield, N. C.

Dear Brother and Sister Brown:

I have thought for some time I would write to you. Guess you know I am the world's worst for neglecting to do the things I really feel I should do and want to do. We are glad to know you are improving and sincerely hope you will continue to do so. We miss you both so much; however we want you to stay on until you have recovered to the extent you will not be under the doctor's care everyday and that you may be reconciled to do this, for all of us are pulling for you in our prayers and with groanings of the heart that can not be uttered or expressed; if not deceived, we love both of you with a Godly love, for we feel that you have and do mean so much to us and that you were and are an inspiration to us.

You were especially consoling during my illness and when I was trying so hard to surpress the irresistible impression to stand be-

fore God's little ones to declare His name above every name; but we are made to know by the strong arm of God that He never loses a battle, and when God begins a good work in one of His chosen vessels, He will finish it in the day of His power just as He did in the blind man that was blind from his birth. We find that this man was a beggar before Jesus passed by and saw him. No doubt, but this man begged for the natural things to sustain his natural life. However, at this time they were under the law, for Jesus had not fulfilled the law until He laid down His life for Israel and rose conquerer over death, hell, and the grave, then the law was fulfilled to every jot and tittle. I believe that Jesus saw this man in the number the Father gave Him to redeem from under the law; therefore Jesus finished the work to the extent that the man didn't only believe on Jesus, but he worshipped Him. So we (if I be one) being under grace were born blind to Spiritual things. It takes this same Jesus to open our eyes that we may be able to see the works of Jesus and about the first thing we see is ourselves, and oh how different we look! We can see how vile, corrupt, and sinful we are and what a ruined condition we are in, then we become a beggar, but we are not concerned so much with the natural things of this world it is mercy we want, and in order to obtain mercy we do as the blind man did to the Jews and Phari-sees. We try to explain our case, not to man, but to Jesus, hoping He will have mercy on us; yet He leaves us causing us not only to

feel to be cast out as the blind man was, but to be a castaway, being without hope and God in this world; then Jesus comes to us and makes Himself known as He did to the man that was born blind, only He comes to us in that small still voice and speaks peace to our poor souls and causes us to say "why herein is a marvelous thing that ye know not from whence He is and yet He hath opened mine eyes." John 9:30. And what makes it so marvelous is that Jesus has done that for us that Father, Mother, Brother, Sister, or companion could not do neither could we do for ourselves; therefore causing us to worship Him and to love Him, not that we loved Him, but because He first loved us and called us (if I be one) with that Holy calling in Christ Jesus, and in this calling He gave us commandments and one of those commandments is love one another as I have loved you, but we fully realize without His love planted in our hearts we can not love anyone with a Spiritual love, but when the Holy Spirit is dwelling in our hearts, we love all of God's creation, even our enemies and pray for those that despitefully use us, which the flesh and carnal mind can not do, for the carnal mind is enmity toward God not subject to His laws neither indeed can be, so the natural man receiveth not the things of the Spirit, for they are spiritually deserned. The Lord said I will make a new covenant with the house of Israel, I will put my laws in their minds and write them in their hearts, then when this is done we not only have a carnal mind, but we have a

Spiritual mind also and where we possessed a hard and stony heart now we have a heart of flesh, so there is now two of us, a natural man and a Spiritual man. In this work of the Lord in man it does not do away with the lust of the flesh, but the inward man holds the old man under subjection, and the inward man which is the new man makes us hate sin; therefore we have died to sin, old things have passed away, all things have become new, then as Paul said it is no longer I that doeth these things but sin that dwelleth in my flesh. Now when Paul said it is no longer I that doeth these things but sin that dwelleth in my body. When Paul said it is no longer I, I believe that was the inward man talking for the outward man has never known anything but sin and isn't it a marvelous thing to think that the Lord said their sins and iniquities I will remember no more. With this promise if I could know that I am one in that number I would be perfectly happy the Christ child said also that in this world ye shall have tribulations but be of good cheer I have overcome the world. Now I feel that you and all of God's little ones can witness with these words for tribulations are put on us to try our faith in God, and we are tempted by satan, for we never known anything but sin and are taught in the scriptures that God tempts no man, for God loved His elect with a great love great enough that He gave His only begotten Son to redeem them that were lost. We read that Jesus said He that believeth on me shall do the works that I do also and great-

er works than these shall he do for I go to my Father. Now we know from our own experience that Jesus did and has done great works He healed the sick, opened the eyes of the blind, raised the dead and many other miracles, but He took no credit to Himself, for doing these things for He said I do the things I see my Father do, and if we do any good we do it through the Holy Ghost, the Holy Spirit; therefore we deserve no credit for so doing. Now we may say within ourselves that we are not able to do the works that Jesus did and we are not according to the flesh, for the flesh is weak, but through the Holy Spirit the inward man can and does do the works that Jesus did. Now Jesus cast out devils and we are taught in the scriptures to resist the devil, and he will flee from you, so in resisting him you are casting him out. Jesus also healed the sick. I believe that those that believe on Him, heal the sick by telling them of their experiences and what they hope the Lord has done for them because I feel that one who has a sin sick soul, when this one hears of these things from you, it is consoling, uplifting, and causes them to rejoice because they have a witness, thereby you through the Spirit have caused them to look unto Him the Author and Finisher of our faith causing them a great relief and feeling for a time that they have been healed. Now the greater work that Jesus spoke of I believe is believing on Him because He said it is the work of God that ye believe on me whom He has sent. So Jesus could not believe on Himself because He is

God, also for Jesus said I and my Father are one and John said, "In the beginning was the word, the word was with God, and the word was God and was made flesh and dwelt among us," so Jesus, the Son, and God, the Father had all things in common, and there is none greater for them to believe on, so this greater work comes through God as did the work that Jesus did while here on earth. When Jesus prayed for His disciples, He said neither pray I for these alone, but for them also which shall believe on me through their word. St. John 17:20. So according to Jesus' word there were believers in that day and being as wise as the Father. He knew that the elect family of God at His appointed time believe on Jesus and whosoever liveth and believeth in me shall never die, believeth thou this." St. John 11:26. Yes dear people, I feel sometimes I can say if not deceived as Martha said, Yea Lord, I believe that thou art the Christ the Son of God, which should come into the world. Now Martha did not say Yea Lord, I know that thou art the Christ. Neither can we say we know but when we are blessed to look back over our lives and count just a few of the many blessings He has bestowed upon us both natural and Spiritual, then we can say we believe on Him to the saving of the soul, but this is for just a short time. It seems that I am left alone to wonder in a desert land, there I am made to know I am dependent on an independent God; yet Jesus said, "Fear not little flock for it is your Father's good pleasure to give you the king-

dom. Luke 12:32. So God's pleasure is to give not only the kingdom but grace, love, faith, peace, charity, patience, hope, also and all such as I look on you to be, are able to praise Him and ascribe all honor to His Holy name.

I did not think I would write but a few lines when I started this letter, but my mind was led on whether it was in the right direction or not, I will leave that for you to say. We are as well as usual.

I desire your prayers.

In love and fellowship,

A. H. Morgan

723 S. 4th Street

Smithfield, N. C.

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**"REMEMBER THE FORMER  
THINGS OF OLD"**

Elder T. F. Adams

Dear Brother in hope:

Just a letter, so I can rest, if it be God's will, asking the forbearance of all who read this, and that the gentle mantle of charity to be cast over me and my writings. If I could be peaceful within without writing, it would be left off, but by reason of necessity I must make the attempt, hoping God will be my guide, enable me to write by revelation, and not by imagination.

Revelation 12:1, 2, 3, 4, "And there appeared a great wonder in Heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in Heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his

heads. And his tail drew the third part of the stars of Heaven, and did cast them to the earth: and the dragon stood before the woman, which was ready to be delivered, for to devour her child as soon as it was born."

Now, the part bearing on my mind is the first part of the fourth verse: "And his tail drew the third part of the stars of Heaven, and did cast them to the earth." The poet sang:

"Before the day, star knew its place,

Or planets went their round,

The Church in bonds of sovereign grace,

Was one with Jesus found."

Jesus Christ and His Church united as one in each other, "I in you, and you in Me, I in my Father and the Father in Me."

I remember once being in a restaurant in Leaksville, N. C., and I heard some man on the radio pleading for the Churches to all come together and be one in the Lord Jesus Christ, united together, one vast Church (so-called). God's people ARE one in Him, in hope, in experience, in true belief, already so, not just in the future but are now. We read of God rejoicing in the habitable parts of the earth with the sons of men, when as yet there was none of them before the morning stars who sang together. Now, the question what or who are these stars? To my understanding, this was before the foundation of the world, or the creation of the stars in the sky. At that time, then, only three were in existence, Triune God, three-in-one, God the Father, God the Son, and

God the Holy Ghost. So then JESUS is under consideration. The third part of the stars of Heaven. WHEN did the dragon take his tail and "drew the third part of the stars of Heaven, and did cast them to the earth?"

Remember, John was shown things which were, are, and are to come: past, present, future. To my mind then, when Satan (dragon) beguiled Eve in the garden of Eden, and Adam transgressed the law of God in partaking of that forbidden fruit. THAT was the time when the NECESSITY for the coming of Jesus was brought to pass. Then Jesus is the "third part of the stars" cast down to the earth. From the beautiful book of Isaiah, I want to show that satan is only an instrument in the hands of God, used to fulfill the will and purpose of God.

Isaiah 46:9-13, "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." Allow me to digress for just a moment. I've heard this scripture quoted this far many times, and brethren would begin bringing in the liars, murderers, and adulterers questioning whether or not their sinful acts are included in this declaration. But WHAT does the rest of this scripture declare, what is the TRUE theme, the subject under consideration? "Calling a ravenous bird from the east, THE MAN that executeth my counsel from a far country:" (yea, call-

ing Christ all the way from Heaven to earth) "yea I have spoken it, I will also bring it to pass; I have purposed it, I will also do it."

Hearken unto me, ye stouthearted, that are far from righteousness: I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory."

When our foreparents, Adam and Eve, in the garden of Eden, partook of that forbidden fruit, the dragon (satan) "with his tail drew the third part of the stars of Heaven, and did cast them to the earth," and at the same time, only fulfilling that which God decreed from all eternity, penned down by Isaiah while under the influence of the Spirit, "Calling a ravenous bird from the east, the man that executeth my counsel from a far country." Satan, no doubt, thought he was doing a grand thing, perhaps thought he was outwitting God, not realizing he was merely an instrument in God's hands bringing to pass the fulfilling of God's purpose from eternity, as Joseph's brethren, filled with malice, hatred, murder in their hearts, the very spirit of the devil, sold Joseph into Egypt, they meant it for evil, but God meant it for good, for Joseph had to go to Egypt, being a figure of Him who was to come, and this was bound to be God's before-determined decree, that thus it be: yet, none of us are justified in our wrong-doing because God has a purpose in it, but justified only through, in, and by the Lord Jesus Christ.

God once said: "Let there be light: and there was light." With

these words, He did two things, He brought into existence the natural sun and it, though literal, is only a figure of the Spiritual. With these same words, God gave the command to Jesus to come to earth, to redeem His people from their sins, and just as the natural sun lights up the natural kingdom in like manner, Jesus is the light of the Spiritual, and only in his light can we speak or write anything worthwhile.

God gave the command, satan brought about the necessity, all by the determinate counsel of God from eternity, for the coming of Jesus.

Farewell in love,  
Layton Wingfield  
R.F.D. 1  
Ridgeway, Va.

### THE PRODIGAL SON.

“For this my son was dead, and is alive again; He was lost, and is found. And they began to be merry.” Luke 15:24.

Dear Brother Adams and to all the faithful in Christ Jesus:

If the Lord who is the giver of all good and perfect gifts, gives me the Spirit of understanding and guides my poor, feeble thoughts, I will try to write a little in connection with the scripture stated above.

This parable which Jesus was telling to the scribes and pharisees is often referred to as the parable of the prodigal son. “And He said, a certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger

son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself, 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 thy hired servants. And he arose and came to his father, but when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against Heaven, and in thy sight and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and 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. And they began to be merry.” St. Luke 15:11-24.

Now my Christian Friends, suppose we go back to our own experiences and see if there is a comparison. Did you not take your journey into a far country and

waste your substance in riotous living? Did you not go as far as you could, trying to become justified in the sight of God by living a better life? Were you not trying to justify yourself by your good works not realizing that your righteousnesses were as filthy rags in His sight? But when you came to realize your efforts were futile, did you not see then that you had wasted your goods in riotous living? "All we like sheep have gone astray; we have turned everyone to his own way, and the Lord hath laid on Him the iniquity of us all." Isa. 53:6. "The wicked in his pride doth persecute the poor: let them be taken in the devices that they have imagined. For the wicked boasteth of his heart's desire and blesseth the covetous, whom the Lord abhorreth. The wicked, through the pride of his countenance, will not seek after God: God is not in all his thought." Psa. 10:2-4. "As it is written there is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God. They have all gone out of the way; they are all together become unprofitable: there is none that doeth good, no, not one." Rom. 3:10-12.

The early part of my life, I must confess, was spent in a way that was not pleasing to the God, whom I desire to serve, I spent the most of my early life in a far country. When I was not wasting my substance in riotous living, I was trusting in my self righteousness and was not killed to the love of sin and was by nature a child of wrath even as other. "There is a way which seemeth right unto a

man, but the end thereof are the ways of death." Prov. 14:12. And this is the way that I was traveling. The Proverbs of Solomon say: "A wise son maketh a glad father: but a foolish son is the heaviness of his mother. Treasures of wickedness profit nothing, but righteousness delivereth from death. The Lord will not suffer the soul of the righteous to famish: but he casteth away the substance of the wicked." Prov. 10:1-3. "A wise son heareth his father's instruction, but a scorner heareth not rebuke." Pro. 13:1. "A wise son maketh a glad father: but a foolish man despiseth his mother." Prov. 15:20. "A foolish son is a grief to his father and bitterness to her that bare him." Prov. 17:25. There was a certain man (God the Father) that had not only two but many, many sons and daughters. We are told that they are as the stars of Heaven or the sands of the sea which no man can number and until the time when God saw fit to quicken them; they led the lives as I have above stated according to thus sayeth the Lord. We read that when this prodigal son realized there was a famine in the land he joined himself to a citizen and was sent to feed swine. He was in want, and no man gave unto him. My Friends, when we had spent all and there arose a mighty famine in these bodies of ours, we were in want, and no man gave unto us, for it is not in man's power to teach one to know God, whom to know is life everlasting.

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(Continued in Next Issue)

## Zion's Landmark

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

Editor

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

WILSON, N. C.                      MAY 15, 1955

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### "BE NOT THOU THEREFORE ASHAMED OF THE TESTIMONY OF OUR LORD"

"Then Philip opened his mouth, and began at the same scripture and preached unto him Jesus." Acts 8:35. These are the words of Philip to the Eunuch.

Preaching, when accompanied by the power of God, is called the gospel, which means good tidings. The gospel is the power of God unto salvation to every one that believeth. See Rom. 1:16. The gospel is not preached to give life and immortality, but to bring life and immortality to light. Paul said 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, But is now made manifest by the appearing of

our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel; Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles." 2nd Tim. 1:8-10.

The Lord prepares the heart of all the subjects of His grace to hear and understand His word. "The preparation of the heart in man, and the answer of the tongue is from the Lord." Prov. 16:1. The Lord opened the heart of the Eunuch, as He did Lydia to attend unto the words of Philip.

The servants of God are not volunteers. They are called and qualified. The course or route in which they are to travel is directed by the unerring Spirit of God that His message may reach the persons the Lord has prepared to receive it. This was true in the case of Philip. The Eunuch had been to Jerusalem where he came to worship. He was a man of Ethiopia and of great authority, having the charge of all the Queen's treasures. On his return home while sitting in his chariot, read Esa-ias the prophet, "Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Esa-ias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened He not His mouth: In His humiliation His

judgment was taken away: and who shall declare His generation? for His life was taken from the earth. And the Eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth and began at the same scripture and preached unto him Jesus." Acts 8:29 to 35.

The length of Philip's discourse and the exact words he spoke to the Eunuch, we are not told. It is evident that he pointed out Jesus as the one who stood between the offender and God, the offended, the mediator between God and man, and the only name given under Heaven among men whereby sinners must be saved. He is the way, the truth, and the life. The preaching which Philip preached to the Eunuch was accompanied by the Holy Spirit of God. The promise that the Holy Spirit would come was confirmed by Jesus before He ascended to Heaven. "Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will shew you things to come. He shall glorify me: for He shall receive of mine and shall shew it unto you." John 16:13, 14. It is worthy of our notice to observe that the Angel was the guide who directed Philip to go down from Jerusalem unto Ga-za, which means desert, to reach the Eunuch and to preach Jesus Christ, the way of salvation. The faith of the Eunuch was strengthened through the preaching of Philip and he was impres-

sed to be baptized. "And as they went on their way, they came unto a certain water: And the Eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." Acts 8:36, 37. On confession of the Eunuch's faith in Christ, Philip baptized him. "For with the heart, man believeth unto righteousness, and with the mouth confession is made unto salvation." Rom. 10:10. The Eunuch's belief in Jesus Christ was evidence to Philip that he was born of God. John said, "Whosoever believeth that Jesus is the Christ is born of God; and every one that loveth Him that begat loveth him also that is begotten of Him." I John 5:1. This belief was not predicated on the merits of any good works which were performed by the Eunuch. The love and grace of God was the moving cause of God preparing his heart to believe. His faith, justification, and righteousness was wrought out by the suffering, death, and resurrection of Jesus Christ, and not by any works of righteousness which he had done. Any works which are performed by the creature, without the Holy Spirit working in him both the will and to do will always leave the worker in debt. Paul said, "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." Rom. 4: 4, 5.

As before stated, Philip baptized the Eunuch on the confession of his

faith. If there is any question in the mind of any inquirer as to the manner and way which baptism was administered to believers in the Lord Jesus Christ in the apostle's day, I would say to you, read the words which are recorded in Holy Writ. "And He commanded the chariot to stand still: 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 of the Lord caught away Philip, that the Eunuch saw him no more: and he went on his way rejoicing." Acts 8:38, 39. In the 3rd chapter of Matthew we will find the same method of baptizing administered by John who baptized all believers who brought forth fruit meet for repentance. The Saviour Himself was baptized by John in the river of Jordan, thus establishing a pattern of baptism for all that should follow after. "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

But John forbade him saying, I have need to be baptised of Thee, and comest Thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. And Jesus, when He was baptized, went up straightway out of the water: and, lo, the Heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him. And lo, a voice from Heaven, saying, This is my Beloved Son, in whom I am well pleased." Matt. 3:13:17.

Immerse, means to plunge into anything that surrounds or covers

as a liquid such as water, and then being raised up. This is a lovely emblem of the burial and resurrection of Jesus Christ. This sacred ordinance does not put away the filth of the flesh, as is recorded by 1st Peter 3:21, "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: who is gone into Heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him." So it is an "answer of a good conscience toward God." This was the experience of the Eunuch who went on his way rejoicing after Philip administered the ordinance of baptism.

"Then Philip opened his mouth, and began at the same scripture and preached unto him Jesus." Peter did the same when he went to the house of Cornelius. "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (He is Lord of all:) That word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached; How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for Jesus was with him." Acts 10:34-37.

Peter had before thought that the Jews only, were the favored people of God, but now he perceives "that God is no respecter of persons; but in every nation he that feareth Him and worketh righteousness, is accepted with Him." Cornelious was a gentile and before this it was thought that they were not a favored people of God and were not accepted of Him. They were known as dogs by the Jews, but his eyes are opened to the fact that God has a people among all nations, kindred and tongue.

Paul said to Timothy, "Preach the Word." This Word is Jesus. John said, 'In the beginning was the Word, and Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men.'" John 1:1:4. The topic of all the writings of the true apostles and prophets exalted the worthy name of Jesus and preached Him, the life and salvation to totally depraved sinners. He is the only one that can loose those who are bound by fetters and chains of satan, and give repentance and forgiveness of sin. A free pardon for all their sins and transgressions comes through Jesus Christ. The peace attending this experience is felt by all who have tasted that the Lord is gracious.

T. F. Adams

#### DAN VALLEY ASSOCIATION

The Dan Valley Association will convene, the Lord Willing, with the Church at Cascade, Virginia, the second Sunday, Friday and Saturday before, June 10, 11 and 12th, 1955.

To those traveling through Danville, Virginia, on Highway 58, go fifteen miles west of Danville, Virginia, turn left at

West Fork, then go about five miles to Cascade. Those traveling through Martinsville, Virginia, go east about fifteen miles, turn right about five miles out to Cascade. Those coming on Highway 770 through Draper, go about one mile out of Draper and turn left to Cascade; then go about three miles to the church.

All lovers of the truth are cordially invited.

J. H. Owen

#### EASTERN UNION MEETING

The next session of the Eastern Union meeting is appointed to be held, the Lord willing, with the Church at Beulah in Hyde County, North Carolina, on Saturday and fifth Sunday in May, 1955. All lovers of the truth are invited to attend. A special invitation is extended to our ministering brethren.

Noah L. Ambrose  
Union Clerk

#### SKEWARKEY UNION MEETING

The Skewarkey Union meeting will be held with William's Church fifth Sunday in May, 1955, Friday and Saturday before, D. V.

Those going north on highway 125 through Leggetts, N. C., may turn left on unpaved road two miles north of Leggetts, and then two miles to the church.

Elder A. B. Ayers was chosen to preach the introductory sermon and Elder C. L. Robbins his alternate. A cordial invitation is extended to our ministering brethren, brethren and friends.

E. C. Harrison,  
Union Clerk

#### NOTICE

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

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

#### BLUE RIDGE ASSOCIATION

The Blue Ridge Association will convene with the Riverside Primitive Baptist Church beginning on Friday before the third Sunday in July, and continuing through Sunday. We invite all lovers of the truth to be with us. The church is located one mile from Fieldale, Virginia.

Elder H. D. Prillman, Moderator  
Jackson Via, Clerk

Caroline Rees

# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

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## PROVERBS

### CHAPTER X.

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The fear of the Lord prolongeth days: but the years of the wicked shall be shortened.

The hope of the righteous shall be gladness: but the expectation of the wicked shall perish.

The way of the Lord is strength to upright: but destruction shall be to the workers of iniquity.

The righteous shall never be removed: but the wicked shall not inhabit the earth.

The mouth of the just bringeth forth wisdom: but the froward tongue shall be cut out.

The lips of the righteous know what is acceptable: but the mouth of the wicked speaketh frowardness.

### CHAPTER XI

A false balance is abomination to the Lord: but a just weight is his delight.

When pride cometh, then cometh shame: but with the lowly is wisdom.

The integrity of the upright shall guide them, but the perverseness of transgressors shall destroy them.

Riches profit not in the day of wrath: but righteousness delivereth from death.

The righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness.

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## EDITOR

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

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# ZION'S LANDMARK

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## Devoted To The Cause of Jesus Christ

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### THE PRODIGAL SON

(Continued from Last Issue)

"Now I say that the heir, as long as he is a child, differeth nothing from a servant, though he be Lord of all, but under tutors and governors until the time appointed of the Father, even so we, when we were children, were in bondage under the elements of the world: 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, and because ye are sons, God has sent forth the Spirit of His Son into your hearts, crying, Abba Father. Wherefore thou art no more a servant, but a son; and if a son then an heir of God through Christ." Gal. 4:1-7. "And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads: They shall obtain joy and gladness: and sorrow and sighing shall flee away." Isa. 35:10. "And Jesus said unto him this day is salvation come to this house forasmuch as he also is a son of Abraham, for the Son of Man is come to seek and to save that which was lost." Luke 5:21. "For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will." John 5:21. As I stated before, we were made to be in want, saw that we were without

hope or Christ, and our sins rose up as mighty mountain, and we were made to cry unto the Lord for mercy, and we have been given a sweet hope that He heard and answered our prayers. "The Lord is merciful and gracious, slow to anger and plentiful in mercy. He will not always chide: neither will He keep His anger for ever; He has not dealt with us after our sins, nor rewarded us according to our iniquities, for as the Heaven is high above the earth, so great is His mercy toward them that fear Him. As far as the east is from the west so far has He removed our transgressions from us. Like as a father pitieth his children so the Lord pitieth them that fear Him, for He knoweth our frame: He remembereth that we are dust, as for man his days are as grass, as a flower of the field, so He flourisheth, for the wind passeth over it, and it is gone, and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children; To such as keep His covenant and to those that remember His commandments to do them." Psalms 103:8-18. "Ye that love the Lord hate evil; He preserveth the souls of His saints. He delivereth them out of the hand of the wicked: Light is sown for the righteous and gladness for the upright in heart." Psalms 97:10, 11.

“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. “For the son of man is come to seek and to save that which was lost.” Luke 19:10. I wish to tell you my friends, in my closing remarks that all the heirs of God and joint heirs with Christ were given to the Son by the Father in the covenant of election before the world began, and they will all be housed in Heaven without the loss of a single one. But as long as they remain here, they are all going to feel their unworthiness, for all the worthiness they possess is treasured up in Christ, and too, I want to see if we can bring this subject of the prodigal son a little closer. We, as sons and daughters while traveling through that far country, which I believe was the law, for the law was our school master to bring us to Christ, did many foolish and sinful things that were not pleasing to God, the Father, and as I have already said we came to ourselves and began to be in want. That time was not Mother’s, Dad’s, or the preacher’s time, but the time appointed and predestinated by God, the Father, that He should show us what we are by nature and must be by grace to ever see God in peace.

I remember very distinctly that cold night when I left my companion in bed and went out to the barn lot, fell on my knees, fell to the

ground and begged God to spare my life and forgive me of my sins; and I have a sweet hope that He heard my prayer. Then when He took our feet out of the mirey clay, and placed them on the Rock (Christ); opened our blinded eyes; unstopped our deaf ears; and gave us an understanding heart, our tongues were loosed that we might sing His praises.

The best robe that the father had put on the son, is that seamless robe that none can dress in until Jesus puts its on, and the ring He had placed on his finger typifies the great love that God puts in the sinner’s heart causing him to hate sin and love God; the shoes he had put on his feet represents the preparation of the gospel of peace. Yes, the fatted calf was killed for him to eat; the Son of God was slain that we might drink His blood and eat His flesh—the just for the unjust. And Jesus says, “If any man drink of my blood and eat of my flesh, he shall never hunger or thirst.” “They began to be merry.” Yes, “There is more rejoicing in Heaven over one sinner that repents than over ninety and nine just persons that need no repentance.” He (Jesus) 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.” Psa. 40:11. He knoweth His sheep and calleth them by name and leadeth them and they go in and out and find pasture. He makes them to sit down in Heavenly places with Christ Jesus and feast on the food that He sent them by those He has called and qualified to

preach His gospel. Please remember me in prayer.

Yours in need of mercy,  
Mack K. Alford,  
Nichols, S. C.

Below are a few supplements, submitted for your consideration to the inclosed article.

1st. In regards to the son going back to his father, "No man can come to the Father except by me (says Jesus) and he that cometh to me I will in no wise cast out."

2nd. In reference to the pasture on last page, I am the door (says Jesus) by which if any man enter in he shall go in and out and find pasture."

3rd. In reference to the Heavenly places on last page, He maketh them to sit down in Heavenly places with Christ Jesus and feast on the food He sends them by those whom He has called, qualified, and commanded to go into all the world and preach His gospel, feed His sheep, and feed His Lambs.

4th. In reference to His calling and leading His sheep, "Christ is the good Shepherd; He gave His life for His sheep: He knoweth His sheep and calleth them by name and leadeth them, and a stranger they will not follow, for they know not the voice of a stranger."

5th. Addition at close. My friends it is not best for us to always be in those Heavenly places. for we would become exalted; whereas to be Christlike we must needs be kept humble, low down at the foot of the cross, and at the feet of our brethren; therefore a part of our time, and I confess a large part of my time, we have to go through a

season or place as the poet describes thus:

"Dark and thorny is the desert,  
Through which pilgrims make  
their way,

But beyond the vale of sorrows,  
Lie the field of endless day.

M.K.A.

#### **PATTIE PETERS' EXPERIENCE**

Dear Brother Adams:

My sister, Martha Peters, better known as "Pattie Peters" was born August 26, 1880, and died October 3rd, 1954. She was taken ill June 21, 1954, and was at home only three weeks during that time. I would like to write her obituary but can not, but I feel that I would be very glad for you to print her experience in the Landmark if you can spare the space as it is lengthy. We were very close to each other, I think more so than ordinary sisters. We had been living here in Richmond together more than three years, and I do miss her so much. I feel she has a happy change; she tried so hard to get well and come back home. She was in a hospital and convalescent home except the three weeks at home. I certainly did enjoy Sister Mollie Salmon's piece in which she explained how we would know each other in Heaven. I believed it but didn't know I believed it before reading it. I keep that Landmark nearby in order to re-read it often. I am enclosing stamped envelope for return of Sister's experience after you are through with it.

Sadly, I hope a little sister,

Emma Hagood

3121 Barton Avenue

Richmond 22, Virginia

(Experience)  
 (Reprint From The  
 Messenger Of Truth)

Elder A. B. Philpott  
 Dear Brother:

If you will allow one so little and unworthy as I feel myself to be to call you brother, I will write you of my little hope and experience. I did not feel like I could talk to you the night that you were here. But I have felt badly about it because I did not. I felt that I had too little to tell and that I might be deceived. I had not made any public profession of a hope then and had been very backward about talking to any one. But I had a desire to talk with some Baptist member and felt to be doing wrong in not talking. I remember, when eleven years old, sitting by Ma, asking her questions about the hereafter, and that she told me there was a Heaven and a hell; that the good people would go to Heaven, and the bad ones to hell, and that children were not accountable for their sins till after they were twelve years old. That put me into trouble about myself. I thought if I should die before reaching that age I would not be lost. Then, after I was twelve years old, I realized that I was a sinner, and would have deep and serious thoughts at times. The question would arise, what will become of me, if I should die? Thus it went on with me for sometime, I don't know how long.

I would go and have my fun with other young people, and enjoy myself very much at times; but, at other times, I would feel very sad about myself. I did not note my age nor the time that passed, for it

was my condition that bothered me. But, when a mere child, I dreamed of coming down the road from Union till I got to the old "Forge House." Just against the house, on the side of the road, I heard an awful roaring and blowing noise. I looked to the left, at the old house, to see what it was, and saw something as large as three common horses, as black as could be; and it was coming at me and I was much frightened. I thought I would be destroyed there, and don't know what I said; but, just then, it seemed that a voice up in the air was saying, "Run to the tree of life." I looked around to see where it was; and on the right was a pretty, straight, tall pine, and I ran my best to it. I was so frightened that I could not run as fast as I wished to; and said, "I can't run fast, but if I get there I shall be safe." When I reached the tree, a crowd of children were there, as close to it as they could get. I said, "If I can only get on the outer edge I shall be safe." Then all the fear left me, and I went straight back to that fearful beast, which I thought to be Satan. It seemed that the tree of life had all power over Satan. I went by him into the house, and there was a crowd of people sitting in there, just like they do at meeting, with open books ready to sing, "How Firm A Foundation!" I knew Uncle John Prillaman, Uncle Baily Cannaday, and Brother Flem and Sister Susan Lefew. This to me seemed a good dream.

I continued to go to school and enjoyed playing with my playmates. For a long time, I don't

know how long, I felt myself to be the worst of sinners; that without the help of the Lord I would be forever lost, and hell would surely be my place. O! how I did dread that awful torment. I would try to ask the Lord to have mercy on me, but it seemed to do no good. I seemed to get worse all the time. I would slip out the little Testament and read it, but that seemed only to condemn me. To me, it seemed that judgment day was coming at once, and to find me unprepared to meet it. It troubled me so that I would go to bed and cry at night, feeling that death would overtake me before morning. When morning would come, it seemed that the approaching night would not find me alive. The burden in my breast seemed to be more than could be borne. I knew that it was sin that troubled my breast and so I went trying to ask the Lord to have mercy on me and to forgive my sins, if it only could be His will.

At a meeting in our school building, Elder P. A. Cahill, in his preaching said, "I hate the sins that trouble my breast." That was my feeling at that time, and it helped me up some to think that a good man like he, was troubled like I was. Not long after that I dreamed of traveling and came to a deep, clear river, and on the other side of the river was a beautiful house, in which I heard Elder Cahill's voice, preaching as plain as I ever heard it in my life. I was trying to cross the river to where he was; but, not being able to cross, I turned back and went into a house nearby, and some one spoke to me, saying, "I will take those filthy

garments off of you and put on you a nice white robe." This was done and I felt like a different person altogether. When I started to leave the house, they told me that the word "husband" was written in my breast, and I thought I, myself, could see it written there.

I felt much better after this, but could not claim it for a hope, but as a sign that I would afterwards receive a hope. I have never felt that same heavy burden in my breast again; and, if my sins have ever been pardoned, it was there, in that dream, but I did not know it then.

My mind was then directed to the Primitive Baptist Church. They were, to me, the most beautiful and lovely people that I had ever seen and I wanted to be one among them. Yet I wanted more evidence, that I might know that I was fit to join the Church, for I thought I was too young to belong to the Church. For this reason I went on in the same way till, one night, I dreamed of going into a large house, which, I think, represented the world, where some one carried me around, showing me the things in there to attract my attention from another room, up higher. I was not interested in the one showing me these things, and started up into the other room. When I stepped on one step I could go no farther, but sat down and waited for help. I looked under me, and there was a deep, dark pit, so deep that it had no bottom; I could go neither way. While I sat there wondering what would become of me, some one came and took me by the hand and helped me into the

room, the prettiest place I have ever seen. As far as I could see, it was as light and bright as the sun. Someone said to me, "The angels dwell still farther on." When I stepped into the room, Ella, my sister-in-law, was in there, and we were together. After this I had a strong impression to go to the Church and tell them what I have here written. But I thought, "If I have a hope, Ella has one too, for she was in that beautiful room when I entered it." So I decided to wait on, and if Ella ever joined the Church, I would join also. It seemed that I was just depending on her joining, to decide whether or not I did. I had never heard anything about her being a professor; but it was not long till I heard some saying that they were expecting Ella to join at Town Creek. That was what I wished to hear, and it was not long till she did join. I had not mentioned a thing to anyone about what had passed with me. I intended to go to the Church soon and tell them what little I had to tell. But my brother Flem spoke like he was not satisfied with Ella, and so I thought, if she is deceived, I am deceived also. I did not know that people had doubts about having a hope, I thought they ought to know it. So I thought I would not act the part of a hypocrite any longer, and that I would go on like other young people, and try to enjoy myself like they did, and maybe all this would leave me; and, if it should not leave me, I would conclude that it was the work of the Lord with me; and that it would be brought to light someday and be shown to me

in some way.

So I went about with other young people, enjoying myself in most any kind of amusement, and I enjoyed worldly amusements as well as any of my companions for awhile. But I soon became tired of that and felt that I was doing wrong. I enjoyed myself for awhile, but would soon feel dull and sad. Then I would go away and sit down, and could have but little to say to anyone. My companions were not much enjoyment to me, and I knew I was not to them. I felt like one alone and could not enjoy the ways of the world, and did not feel fit to be with the Old Baptists. So I did not know what to do, nor what was the matter with me.

I was always high tempered, and, when anyone of the family would say or do anything that irritated me, I would do and say anything, almost, and in a few minutes, I I would hate it, O, so much! So I thought that anyone who had been changed would not do that way. I wanted to do better, and tried to do so, and it looked like I could not.

One night there was to be a big dance in the neighborhood, and my sisters and I, we were invited. I did not want to be slighted and did not want to go. I thought my sisters might go and I would stay at home; but Emma said she was sick. So I went on but did not go with the intention of dancing one step, and did not. I thought we would be there to keep people from saying that we were so curious or peculiar and so different from other young people. I made out the best I could, till time for the crowd

to go home; and, when I started off, I promised myself that it would be the last dance that I would ever go to, and it was so. I felt that I was the meanest one there, for going, and that I had done very wrong. I just said, to myself, I do not care what the young people may say, I will stay at home the next time.

I felt like I was in a strange fix, and different from anyone else: for I could not enjoy the ways of the world, and was not fit to be with the Church; and, really, could not claim any hope. I did not know whether my sins were pardoned or not. I was in deep trouble again, greatly desiring to know whether my sins had ever been pardoned or not. I thought, if it were the Lord's will, I would be willing to suffer anything and in any way the Lord wanted me to, if I could know it was because of my sins. I went on in this way for sometime. I hardly can express myself here. I knew well that I had a soul to be saved or to be lost, one or the other; and I felt just like I was lost. I could not see how God could justly save one like me, and felt that there was a better chance for anyone than for me. If it could have been possible, I would have readily exchanged my condition with any bird or beast that had no soul. I felt willing that the Lord's will be done, and tried to ask Him to show me in some way whether my sins had been pardoned or not. I thought if I could dream of being baptized, I would be satisfied. So I went to bed one night, desiring a dream of being baptized, but the morning came and I had not dreamed it.

While descending the stairs on that morning, the thought came, saying, "Your sins have been forgiven." This eased me for a few minutes, or till the thought, "That is only an imagination," came rushing through my mind. Then the desire to dream of being baptized was renewed, and continued with me for sometime; but I could dream nothing to satisfy me. I had about given it up, when about the first of December, 1908, I awoke awhile before day, and had dreamed of being baptized. I dreamed that cousin Sanders Cahill led several into the water, and I went with them and was baptized. I slept no more that night, but spent the time rejoicing and meditating over my dream; and, while thus engaged, the following lines ran through my mind as fast as I could say them myself.

"Twas a Heaven below  
My Redeemer to know,  
And the angels could do nothing  
more  
Than to fall at his feet,  
And the story repeat,  
And the Savior of sinners adore."

And as I arose to dress, the following lines came into my mind with force — I was not singing them out, but singing to myself:

"My Lord, my Life, my Way, my  
— End,

Accept the praise I bring."

I was praising the Lord, because my desires had been answered. I thought I would tell it at the breakfast table that morning, but could not. I went to my work, and everything looked pleasant and full of rejoicing. I enjoyed my work all

day, and everything went on so smoothly and easily with me. I had hardly begun my work, when the words, "I'm not ashamed to own my Lord," came into my mind, making me feel that I could stand before a large congregation of people and talk. Then, at once, came the words, "'Tis a point I long to know." I had never heard these words sung and did not know that they were in a song. But when I went to the house I looked into the hymn book and found them. They suited my feelings so well that I became satisfied: for I could then see that the Lord had been with me all along the way, and I had not known it. I saw how he had blessed me when I did not deserve it, for I could not see where I had ever done anything good. I went on in doubts and fears, sometimes finding sweet deliverance, and at other times fearing that I was deceived.

Sometime in last April, I dreamed that Flem and I were traveling, that we came to a town that had three Churches in a row. We went into the first one, a Missionary Baptist Church. The house was crowded with people. There were five or six Baptist preachers sitting down, singing. They had given these preachers the privilege to sing, and the others did not sing. I stood around awhile, and did not feel satisfied. I suggested that we would go to the other Church where all could sing together; and, as these preachers rose to go, one stepped up to me, and said, "It seems to me you have not done what you ought to do yet." I never asked what it was, and he did not

say; but I knew what he meant, that he meant I had never joined the Church. I told him that it did not seem that way to me, for I was not fit to join the Church. But this dream, to me, seemed to have a deep meaning.

On Saturday before the fourth Sunday in April, while at the Church at Union, they opened the door to receive members, and I felt like I could not go in for a long time, if I ever could: for it was too great an undertaking for me, unless I felt like it; and, if I did not, I could never join. That night Brethren Philpott, Corn, Cockram, and other brethren, sisters, and friends were here and had preaching. Sister Emma joined and they asked me to join, but I did not feel like it; I thought if I could go on and be satisfied, I would do so. During the night, I began to feel that I had done wrong, and thought I would talk with them next morning, if they gave me a chance; but they did not say anything more to me, till after they had started away. Then Brother Pilpott asked me, so kindly, if I did not feel like talking, and I told him no. He replied, "If you do, I will call the brethren back." I do now know why I did so, but I answered, I reckon not." I did want to talk, but thought I would wait on longer, if I could do so. Then, after they had all gone to Church, I felt so badly over not talking to them, that it seemed that I could not live, unless I should go and offer myself to the Church. I thought of what the preacher said to me in my dream, that I had not yet done my duty. I felt that I had done very wrong and that there

would be some punishment sent on me, if I should fail to discharge this duty. I went off from the house, where Ma could not see me, and cried at the top of my voice — I could not help it — and promised the Lord, if it was His will to let me live till I should have another chance, that I would surely go to the Church and tell them what I had to tell; and if they should not receive me, I could not blame them; for I felt just like they could not. Emma, a few days later, asked me if I had any intention of joining the Church. I was glad she asked, for I wanted to tell her how I felt. I told her, if I lived to have another chance, I would. She replied, "If that is what is the matter, you will live." I had gotten so desirous to talk to some one that I could not stand it any longer, and told Emma what I have written. I felt much relieved then, but still regarded it as a great and a serious thing to join the Church. I did not see how I could go, nor how I could stay away. I was afraid not to go, lest some punishment should be sent on me for not going.

On the fourth Saturday in May, I meant to offer myself to the Church, but no preacher was there. I did not feel that I could wait till another meeting; but I thought, It is no matter if I do have to suffer a little longer, for I had had chances to join and did not.

On the fourth Saturday in June, I went to Union and told a little of what I have written and was received; and, on the next day was baptized with seven others. I have not yet regretted joining and being baptized. But I do not feel worthy

of being among those good people. I often fear that it is all a mistake with me. But, if I am deceived, I am honest in it, and could not find ease anywhere else.

Now, as my letter is already too long, I will stop. But it seems that the half has not yet been told.

Brother Philpott, you will no doubt be surprised to get this from me. But for some cause I have desired to write to you ever since you were here.

If it is not too much trouble, and you think it worthy, you may send it to Brother Branscome for publication in the MESSENGER OF TRUTH, that others may see it, and because some have asked me to do so. If not deceived, I am

Your little sister in hope,  
Miss Pattie Prillaman  
Henry, Virginia

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#### DELLA HARRIS COX

On November 1, 1954, it pleased our Lord to take from this life, our Sister in Christ, Della Harris Cox. She had been in declining health twelve years, and was confined to her bed two years prior to her death. Sister Cox was at home with her son and family who were always by her bedside to make her as comfortable as possible in this life.

She professed a hope in Christ on the third Sunday in May, 1916, and joined the Church at Hancocks. She was faithful to attend until her health prevented her from going. The funeral was held at Hancocks Church by Elder A. P. Mewborn, and the body was laid to rest in the church cemetery beneath a beautiful display of flowers.

We, the Church at Hancocks, bow in humble submission to the will of Him who doeth all things well. We pray that our dear Lord will bless and comfort the children, grandchildren, relatives and friends in their great loss.

Written by request of the church in conference, Saturday before the third Sunday in February, 1955.

Ara Sawyer (Committee)  
Elder A. P. Mewborn, Moderator  
Nina McLawhorn, Asst. Clerk

## Zion's Landmark

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

Editor

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

WILSON, N. C.                      JUNE 1, 1955

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### CHRIST JESUS CAME INTO THE WORLD TO SAVE SINNERS.

"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. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on Him to life everlasting." 1st. Tim. 1:15, 16.

Before any one has the knowledge that Jesus Christ came into the world to save sinners, he must first be taught that he himself is a sinner, that he is totally depraved and he must receive the saving grace of Jesus Christ accompanied with His indescribable pardon and peace. All the human learning that a natural man may be capacitated to obtain will never enable him to see that he is a vile sinner. Reading the best of books written by the ablest scholars, even the writing of the Prophets and Apostles who were inspired by divine revelation, will never reveal the corruption

that dwells in the flesh. This fact was well proven by the behavior of of the self righteous scribes and pharisees, who had access to the writings of the law and prophets. Paul said of himself, "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Gal. 1:11, 12. The sun light will portray the true colors of earthly objects. Spiritual light will reveal to man that he is totally depraved and corrupt from the sole of his foot to the head. It was this light which shone round about Saul of Tarsus as he journeyed to Damascus, which enabled him to see that he was a vile sinner and a persecutor of the saints of God. While on this journey he had letters of authority which he had obtained from the high priest to bind men and women who were worshipping in the synagogues at Damascus and to bring them bound to Jerusalem.

It was his guilt made manifest by this light from Heaven that caused Paul (then called Saul) to fall to the earth. This experience marks the turning point in his life. It stopped his wild career, reversed his course, turned him from darkness to light causing him to behold Jesus as the way of life and salvation. He obtained mercy, he says, because what he did before as an evil persecutor was through ignorance and unbelief. Reviewing his past life, beholding himself as being the chief of sinners, and receiving mercy through Jesus Christ, enabled him to write from

his own heart, without the aid, help, or previous learning, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief."

A man may be well versed in the letter of the Holy scriptures, yet void of the knowledge that Jesus Christ came into the world to save sinners. To have this knowledge, the creature must first be quickened by the Holy Spirit of God and the justice of God's law applied to his soul. He must know by experience that God condemned sin in the flesh. When a line is stretched on a log it brings to view how crooked it is. When the sinner is put under God's law, it reveals the truth of what Paul said, "By the law is the knowledge of sin." The log is sized and made strait by applying the hewing axe. Through this process the material is prepared for use in the construction of the building. By the rebukes and chastisements of God, the Lord purges His people and reduces them to the proper size to fit into His building. When their works of righteousness are consumed, they come to the end of their strength with no hope of ever reaching Heaven. Sin has become exceedingly sinful. They see that their whole body is, as expressed by the Prophet Isaiah 1:6, "From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores." Jesus now appears with healing balm, binds up their wounds, cleanses them with His blood, gives them a full pardon for all their sins and transgression,

and a peace which the world cannot give. When one has seen and felt the wretchedness of his condition and obtained mercy through Jesus Christ, he can witness with Paul, "It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief."

The Apostle was writing for the comfort of those who should believe on Jesus to life everlasting. A child of God when convicted of sin is brought to the knowledge that Christ Jesus came into the world to save sinners, but the great question in his mind is this, can or will He save one who is so undeserving, one whose life has been so worthless, so full of sin as I have been: One that has done so many wicked things? Can there ever be any hope for such a vile and wretched sinner as I know myself to be? The Holy Ghost inspired the Apostle to write as he did for the comfort of those who feel that they are the vilest of the vile. Paul explained in the preceding verse what a reckless character he was before his conversion, "Who was before a blasphemer, and a persecutor, and injurious." He received letters of authority from the high priest, to bind men and women, who were worshipping in the synagogues at Damascus, and to bring them bound to Jerusalem and put them into prison. He was playing havoc with the Church, not only this, but he was a party with others to the murder of an innocent man. When Stephen was stoned to death, the witnesses laid down their clothes at his feet, (He was then known as

Saul) and he consented to his death. See 7th and 8th chapters of Acts.

Inasmuch as Saul of Tarsus obtained mercy through Jesus Christ who granted to him repentance and forgiveness of sin, after he had committed so many abominable things, can you not take courage and believe that there is yet hope for such a vile sinner as you feel yourself to be? The Apostle wrote this letter to Timothy for the encouragement and benefit of future generations that they might take courage because one who had been a murderer and persecutor of the saints had found favor with God and had become a penitent child of God and great defender of the doctrine of salvation by grace.

Now Paul said, "Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should believe on Him to life everlasting." Not that the Apostle Paul was the first to be converted, for there were many converted before him, but he was the first in the gospel dispensation that we have on record to persecute the saints for their religious belief by putting them into prison and giving his consent to those who would stone and murder a just and innocent man. He filled up his measure by pouring out his malice and fury to satisfy his vengeance upon God fearing and innocent persons. Had it been the pleasure of the Lord to have done so, He could have put an end to his mad career long before He did. The purpose of Him in not doing so was to show the goodness and mercy of God, His loving kindness and long for-

bearance to a wild and ignorant sinner, who knew nothing about His patience and long forbearance until He manifested His love and mercy to him. The extreme violence committed by the Apostle before he was checked by the hand of God proves there is no case too hard for God and sets forth the longsuffering of Jesus Christ for a pattern to them which should hereafter believe on Him to life everlasting.

When a sinner is bowed down under a load of guilt and shame, subject to the wrath of God's law because of his sins and transgressions, he may be near the throne of grace; yet he feels to be standing afar off, like the publican who "Standing afar off, would not lift up so much as his eyes unto Heaven, but smote upon his breast, saying, God be merciful to me a sinner." Luke 18:13. The Lord spoke comforting words to burdened sinners by the mouth of His Prophets. We find recorded in the prophecy of Isaiah, "Come now and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isaiah 1:18.

The judgment of God is poured out upon every convicted soul for sin and transgression of His just and Holy law. And through his efforts, he learns a lesson that is not soon to be forgotten. 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. But mercy abundantly bestowed through the shed blood of Jesus Christ is

the great cure for sin. David said, "Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face. Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance." Psalm 89:14, 15.

The Holy scriptures were written for the benefit of the poor, and afflicted, the ones who feel the need of the comfort these scriptures bring. Xhrist said: "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me." John 5:39. These scriptures are comforting to us, when we are enabled to receive them as testimonies that Christ has come to us in our experience that He is our Saviour and Redeemer. They are here applied to our 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.

David transgressed God's Holy and righteous law when he had Uriah put in the forefront of the battle that he might be slain and then took his wife as his own wife. Love and mercy, through the atoning blood of Jesus Christ, put away his sin. Paul said of himself that he was the chief of sinners, a blasphemer and a persecutor of the saints of God. But he found pardon and peace through the love and mercy of a crucified and risen Saviour. Being a foremost sinner to receive grace and mercy, through the sacrificial offering of the body of Jesus, causes his experience to

be an example for the comfort of others. To see the loving kindness and long suffering of Jesus Christ to the "chief of sinners," is encouraging to those who have felt that forgiveness for their sins and transgressions were beyond the reach of the love and mercy of God.

"Howbeit for this cause I obtained mercy that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on Him to life everlasting."

T. F. Adams

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— IN MEMORY OF —

**ELDER R. W. GURGANUS**

Our hearts were grieved when the message came bearing the sad news that Elder Gurganus had been removed from our midst. His Fatherly advice was sought by many. Only those who knew him best can realize the loss of this noble and able minister of the Lord Jesus Christ. His judgment in discipline was safe. His passing from this world will be keenly felt. Elder Gurganus' nonassuming manner and the humble spirit which he always manifested was evidence that he had been taught by the unerring spirit of God.

Many pages could be written in behalf of this precious brother, setting forth his long and useful life in serving many churches in the bounds of the White Oak Association as well as an humble moderator of the White Oak Association. His presence among the churches in the bounds of the corresponding associations will be greatly missed because of his faithfulness to attend.

The writer has had many enjoyable exchange of visits with this humble brother, and his association with Zion's Landmark has been cooperative, harmonious and pleasant. His life was an inspiration to them who were privileged to be closely associated with him, and his memory is truly a benediction.

May the giver of every good and perfect gift console his dear wife and family, and renew His ancient promise in which our Lord said, "I will be a judge to the widows and a father to the fatherless." May the God of all grace raise up others to be faithful, and God fearing, as was the life of our precious brother.

T. F. A.

**RESOLUTIONS OF RESPECT FOR BROTHER NORRIS**

Whereas it has pleased our Heavenly Father to remove from our midst our dear beloved Brother who was born January 22, 1907 and died February 16, 1955, making his stay here on earth forty-eight years and twenty-five days.

Brother Norris was received into the full fellowship of the Primitive Baptist Church at Bethsaida in Harnett County, North Carolina the second Sunday in May 1953, and owing to his affliction and suffering was never able to be baptized, he never was able to attend meetings with the Church, but the Church occasionally met with Brother Norris in his home during his afflictions and held service with him. Brother Norris, although his affliction was so great, was a firm believer in salvation by grace and loved the true doctrine of His Saviour, the Lord Jesus Christ, and was faithful to his Church so far as he was able. We, the Church at Bethsaida, feel that our loss is his eternal gain. We loved Brother Norris, but we believe the Lord and Saviour Jesus Christ loved him better and has called him to abide with Him in that Eternal Home where there is perfect peace and rest; and suffering will be no more.

We, the Church at Bethsaida, bow in humble submission to our Heavenly Father and to His will, we realize we too, will someday be called to our Eternal Home of rest.

Second, we the Church at Bethsaida, extend our heart felt sympathy to the family and pray that God may lead

them, and spread His banner of love over them and guide them in the footsteps of His righteousness to the extent that they may know that He is God and there is none else.

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

Done by order of Bethsaida Church in conference March 5, 1955, and submitted to the Church for approval April, 1955.

W. J. Tew  
L. D. Reaves  
T. B. Barefoot  
Committee

**SIMPSON A. NAYLOR**

It has pleased the Lord to call from our midst, Brother Simpson A. Naylor. He was born August 15, 1873, and died January 25, 1955, making his stay on earth 81 years 5 months and 10 days.

The funeral was preached by Elder M. F. Westbrook. The body was laid to rest in the church cemetery. Brother Naylor leaves to mourn his departure, his wife, Sister Bessie Beal Naylor, three daughters, three sons, and a host of friends and relatives.

Saturday before the first Sunday in October, 1910, he united with the Harnett Church, being a loyal and devoted member about 45 years. In his last few years he was confined to the bed and his suffering was great. Therefore, be it resolved:

First: That in the death of brother Naylor we feel Harnett Church has sustained a great loss.

Second: That we extend to the bereaved family our heart-felt sympathy in the loss of their husband and father, yet we feel that they have much to be thankful for. The Lord blessed him with grace and endurance, and we can say as one of old, "He has fought a good fight, he has kept the faith, and we believe there is henceforth laid up for him a crown of righteousness." We feel confident that he is now resting in the Paradise of God's love, where trials, tribulations, sickness, sorrow, pain, and death are no more. Many times during his suffering we have heard him beg the Lord for mercy.

Third: That a copy of this obituary be spread on our Church book, a copy sent to the family, and a copy sent to Zion's Landmark for publication.

Done by order of the Church, in conference, this 5th day of February, 1955.

Elder Barham, Moderator  
Brother Avery Baggett, Clerk  
Fuiler Jackson  
Graham Jackson  
Committee

**RESOLUTIONS OF RESPECT**

Resolution of Respect for Sister Stella Frederick who passed away on April 26, 1955.

Resolved First: That if we know our hearts, we bow in humble submission to him who doeth all things well.

Resolved Second: That we feel we have sustained a great loss in the death of Sister Frederick and we wish to extend our heartfelt sympathy in the loss of the Mother and Grandmother. We know we will miss her smiling face and her sweet countenance but the Lord knows better than we.

Resolved Third: That a copy of these resolutions be sent to the family, a copy placed on our church record and a copy sent to Zion Landmark for publication.

Done by order of Roxboro church in conference, April 30th, 1955.

L. P. Martin, Moderator  
F. D. Long, Clerk

**MRS. CADDIE MOORE BURNETTE**

With a sad heart, the Church of Robersonville, attempts to write resolutions of respect for Sister Burnette, a dear faithful member for several years.

She passed from this vain world of sorrow and afflictions, we believe, into that eternal rest which remains to the people of God. Her funeral was conducted by Elder A. B. Ayers and a Missionary Baptist minister of Bethel in the Ayers funeral home of the same town, March, 1955. We have every evidence to believe she was one of the redeemed by her Godly walk and conversation, for she was gifted in expression of her faith and love and her dependence in a crucified, arisen, and ascended Saviour who is seated at the right hand of God making intercession for us who are left behind.

She is resting in the paradise of God awaiting the final resurrection of the saints, and her faith and hope has ripened into fruition, all doubts and fears are at an end.

"By their fruits we shall know them, and she was a "faithful soldier of the cross", suffering afflictions with the people of God. She filled her seat in Church as long as health permitted.

The Church at Robersonville has lost a true and faithful member. We hope God will give the family sustaining grace in this hour of bereavement.

Written by order of conference 1st Saturday in April, 1955.

Elder E. C. Stevenson, Moderator  
Sue Moore, Clerk Pro Tem

**RESOLUTIONS OF RESPECT**

Whereas it has pleased our Heavenly Father to remove from us by death our dearly beloved brother, Elder Ransom W. Gurganus, and while we feel our loss is great as well as the fact that he will be greatly missed by all of us, yet for him we feel it is a great gain.

Therefore, we bow in humble submission to the will of Him who does all things well. Brother Gurganus spent the greater part of his life in the service of his God, and for any and all who called for him. He had been an ordained minister of the Gospel 36 years, serving faithfully and well many churches in the White Oak Association, as well as having visited many of our sister associations. He was held in the highest esteem by all who knew him. Truly, a great one in Israel has fallen.

Therefore be it resolved that the Church at South West extend to his dear family our heartfelt sympathy and may the Lord of Glory reconcile them to his divine will, and cause them to feel in their hearts, not our will, but thine be done.

It is further resolved that we send a copy of these resolutions to Zion's Landmark for publication and place a copy on our church record.

Done by order of South West Church in conference Saturday before first Sunday in May, 1955.

Elder E. F. Pollard, Moderator  
J. B. Pollard, Clerk

**HYMN & TUNE BOOKS**

An order has been placed with the printers for an edition of the Durand & Lester Hymn & Tune Books. Details as to prices and time of delivery will be announced later.

P. G. Lester, Jr.  
2246 Memorial Ave., S. W.  
Roanoke 15, Va.

**NOTICE**

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

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

# ZION'S LANDMARK

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## PROVERBS

### CHAPTER XI

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The righteousness of the upright shall deliver them: but transgressors shall be taken in their own naughtiness.

When a wicked man dieth, his expectation shall perish: and the hope of unjust men perisheth.

The righteous is delivered out of trouble, and the wicked cometh in his stead.

A hypocrite with his mouth destroyeth his neighbour: but through knowledge shall the just be delivered.

When it goeth well with the righteous, the city rejoiceth: and when the wicked perish, there is shouting.

By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked.

He that is void of wisdom despiseth his neighbour: but a man of understanding holdeth his peace.

A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.

Where no counsel is, the people fall: but in the multitude of counsellors there is safety.

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## EDITOR

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

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# ZION'S LANDMARK

## Devoted To The Cause of Jesus Christ

### UPON ONE STONE SHALL BE SEVEN EYES

“For behold the stone that I have laid before Joshua upon one stone shall be seven eyes. Behold I will engrave the engravings thereof saith the Lord of hosts, and I will remove the iniquity of that land, in one day.” Zech. 3:9.

This Stone is Christ that stands for us in grace and providence. This Stone is laid by God, the Father. Upon this Stone-Christ shall be seven eyes. The seven Spirits of God, the seven gifts of the Holy Ghost, are resting upon Christ for us. God gave not the Spirit by measure unto Him, but in the body in the shape of a dove. There are three blessings that go with each of the seven Spirits, the supreme power, the kingdom power over all the ordained powers, and the healing power of miracles by faith. I am not taking up space to mention many of these Heavenly blessings. The power of God is over all things; satan is held back in the power of darkness in his bounds. When one is changed by the grace of God, then the iniquity of that land is removed in one day. That day may be one hour; it's a season of peace and love.

God delivers us out of a desert land into the pastures of living green beside the still waters, but we soon find that we are journeying in a wilderness land of doubts and fears, and we can not come

up out of it to remain, but now we are blessed to drink of the water of life and eat the bread of life by faith through His glorious righteousness.

The seven Spirits produced the seven colors of the rainbow, and there are three colors to every shade of color of the seven colors. Yellow, the richest color represents the everlasting love of God. Red represents the healing balm of the Spirit, the rich blood of Jesus shed for our sins and the rich blessings of grace bestowed upon us from our Fountain Head in glory. The obedience of Christ keeps us from the evils of the world because of the obedience of Christ in His people. God sent the elect from the city of Jerusalem before the destruction of the city. Under the law day God promised to bless Israel in obedience and plague them in disobedience to His command. For the disobedience of Israel, God scattered the nation among all nations, but promised to gather them back again. The Jews and Gentiles will unite in bonds of love and peace. Then, as the Prophet Isaiah said, Israel will bud and blossom as the rose and bring forth fruit unto righteousness; then the peace of the Jews will be as the peace of the Gentiles, peace and love from each other will flow together as a river that can not be passed over. There is a Godly repentance that works in the hearts of God's children that God is pleas-

ed with. God chastises all His children according to the works of the flesh. He saved the city of Ninevah, because they repented of their evil way. He feels for us, and they that touch us, touch the apple of His eye. Zech. chapter 4. God predestinated, purposed and decreed all things as they are.

The wicked are for correction, judgment and the trial of our faith. God uses them as His sword, His wrath and His indignation for the day of evil. His anger is His displeasure. Christ is called a Stone because of the firmness and the truthfulness of the word. If one is blessed with one of the seven Spirits, they are blessed more or less with all the other gifts, and if one has the love of God shed in his heart, they have eternal life and love, they are promised all Heavenly blessings and are as sure of Heaven as is God's throne, for God is love. It was love that brought our Saviour down to suffer, bleed, and die on the rugged cross to save us from the evils of the world, and to save us at last in Heaven, our sweet home and from all our troubles and trials here and to save us from the lower world of eternal destruction. Only in Heaven can such joys clearly be known. I have tried to be brief in writing.

Your unworthy sister in hope of eternal life,

Mollie Salmons

Woolwine, Virginia

**"NOT THAT WE ARE  
SUFFICIENT OF OURSELVES TO  
THINK ANY THING AS OF  
OURSELVES, BUT OUR  
SUFFICIENCY IS OF GOD."**

Dear Brethren and Sisters:

By referring to 2nd Cor. 3; 5, We find that the above scripture was written by Paul, an apostle of Jesus Christ, by the will of God; and is addressed to the church of God which is at Corinth, to them that are sanctified in Jesus Christ called to be saints, with all that call upon the name of Jesus Christ our Lord, both their's and our's.

We also find that the writer was a chosen vessel of the Lord, to bear His name before the Gentiles, and kings, and the children of Israel: for He says, "I will shew him how great things he must suffer for my name's sake." (Acts. 9; 15-16)

The apostle had not always believed this doctrine which he was preaching to the Corinthian brethren. There had been a time that he trusted in his own sufficiency, for in his testimony before king Agrippa, we hear him saying, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme: and being exceedingly mad against them, I persecuted them even unto strange cities. Whereupon as I went to Damascus with au-

thority and commission from the chief priests, At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining around about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks." (Acts. 26; 9 to 15)

Doubtless, he believed in his own "breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they be men or women, he might bring them bound unto Jerusalem." (Acts. 9; 1 to 3) But when that great light from heaven shined round him above the brightness of the noon day sun, all self sufficiency was taken away, for he says, "Lord, what wilt thou have me to do?" He was made to know that he was not sufficient of himself to think any thing as of himself, but his sufficiency was of God.

Some time ago I heard a man who was speaking over the air, say. "We should all learn how to control our thoughts." He went on to say that we all have the ability to do so if we would. Evidently, this man was not one of the "WE" of whom the apostle was referring when he said, "Not that we are sufficient of ourselves to think any thing as of ourselves, but our sufficiency is of God."

We find in Holy writ, that Jeremiah was sanctified and ordained

a prophet before he was born, for the word of the Lord came unto him saying, "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." (Jeremiah, 1; 5) However, notwithstanding all this, he was not sufficient of himself to think any thing as of himself, but his sufficiency was of God. For we hear him saying, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." (Chap. 10; 23) Solomon, the wise man, says, "The preparation of the heart in man, and the answer of the tongue, is from the Lord." (Prov. 16; 1) David, a man after God's own heart says. "The steps of a good man are ordered of the Lord." Psalms, 37; 23)

We find that Job was a perfect and upright man, and one that feared God, and eschewed evil. (Chap. 1; 1) Yet, we hear him saying, "Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow; and continueth not." Who can bring a clean thing out of an unclean? not one. Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass." (Chap. 14; 1, 2, 4, 5) Also we hear him saying in chap. 23; 3 to 5, "Oh that I knew where I might find Him! that I might come even to His seat! I would order my cause before Him, and fill my mouth with arguments I would know the words which He would answer me, and under-

stand what He would say unto me." Would Job have spoken as he did if he had felt sufficient of himself to think any thing as of himself? And would Jeremiah's, David's and Solomon's testimony agree so harmoniously with his if their sufficiency had been of themselves? The fact that their testimony was in perfect harmony with the text, is positive proof that they were of the "WE" whom the apostle had in mind when he said, "Not that we are sufficient of ourselves to think any thing as of ourselves, but our sufficiency is of God."

To argue that we are sufficient of ourselves to think any thing as of ourselves, is equivalent to saying that the apostle's words are untrue. And not only this, but it would be a flat contradiction of the words of Jesus, for He emphatically declared, "Without me, ye can do nothing." (John, 15; 5) He also said, "I can of mine own self do nothing, My Father worketh hitherto, and I work." (John, 17 and 30) And in chap. 14; 10, we hear Him saying to His disciples, "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, He doeth the works."

A few days ago, I was getting ready to go to the grocery store. As I started to get in the car, the thought occurred to me to get some soft drinks. Knowing there were some empty soft drink bottles in the kitchen, I turned around and went into the house to get them. But when I got into the kitchen, I could not remember what I had come for. As I stood there gazing around, my

wife said to me, "What are you looking for?" I replied, "I don't know. I came in here to get something, but I have forgotten what it was." I am not sufficient of myself to think any thing as of myself, but my sufficiency is of God.

This past Saturday at my home church, Smith's Grove, I tried to speak in connection with the scripture quoted at the beginning of this article, only to find myself enveloped in a great cloud of darkness. I am not sufficient to think any thing as of myself. The sweetness which I had felt while meditating on this had disappeared, and I was forced to sit down in much humiliation. As I took my seat a voice seemingly said to me, "This is just another witness that God has never called you to preach." Elder Eudy a visitor, followed me, and was, I feel, endued with power from on high to preach wonderfully. The congregation seemed filled to overflowing. Some of the sisters were shouting praises to God. On the following day, Sunday, we gathered back in the meeting house. There was a large congregation present, but Elder Eudy did not come back. Elder Allen insisted that I introduce the service with song and prayer. Fearful though I was to make the attempt, I could not argue with one that I esteem so highly, and love so dearly as I do Elder Allen, so I endeavored to comply with his request, and if not deceived, I feel that I was favored with some degree of liberty in an effort of prayer.

Elder Allen then arose and preached a most able and soul cheering sermon in a few words.

When he sat down he said to me, Brother Whitley go ahead, I hope the Lord will bless you to preach as I have heard you. I had tried all morning to think of some scripture that I could use as a text but all in vain. For, while several passages of scripture had crossed my mind, not one held any meaning to me. No condemned prisoner as he rises before the judge to hear his sentence pronounced could feel more helpless than I did as I arose to the bookboard on speaker's stand. The breathings of my poor soul were, "God be merciful to me a poor sinner." Suddenly, a voice seemingly spoke to me saying, "I Jesus, have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star." I picked up the Bible and opened to the last chap. of Revelations and read the 16 and 17 verses, quote, "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." After speaking a few words, it seemed that the very windows of heaven were opened, and I was lifted above the cares of this world and made to feast on that heavenly "Manna," which comes from the inexhaustible storehouse of God's everlasting love. When I was brought to a realization of where I was, I was out of the pulpit shaking hands with the dear brethren and sisters, whom

it seemed were filled to overflowing with some of them shouting the praises of God. I feel that I was made to realize not only, that I was not sufficient of myself to think anything as of myself, but even more wonderful, that my sufficiency was of God.

"O give us dearest Lord each day  
Sufficient grace along the way,  
To bear the sorrows in the race  
That's set before each child of  
grace,

In nature's night be Thou our day  
And guide our footsteps lest we  
stray;

May Thy free Spirit ever lead  
Our mind, our thought, our word,  
our deed.

When we must yield our latest  
breath,

O Lord, forsake us not in death  
But let Thy breast our pillow be  
For Thou art our Sufficiency"

Humbly submitted in love.

C. D. Whitley

Rt. 1

Oakboro, N. C.

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#### THE LORD HEARD MY CRY.

"I waited patiently for the Lord; and He inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And He hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord." Psalm 40:1-3.

There is a desire in my heart to express my views on the above in-

spired words of God; yet when I so forceably realize my unworthiness, insignificance, and lack of Spiritual knowledge, I fear to even begin. I pray in His infinite wisdom and Divine grace to guide my feeble hand that these comments may be to the comfort of God's little ones.

We read the words of Jeremiah 10:23, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." David expressed the inability of man to direct his course by saying, "The steps of a good man are ordered by the Lord: and he delighteth in his way." Psalm 37:23. Solomon, the wisest man of his time, of whom the scripture says, "There shall come none after him as wise as he," realized of whom the Godly walk of the creature originated, when he said, "Man's goings are of the Lord; how can a man then understand his own way?" Proverbs 20:24.

Peter, one of the twelve disciples, appointed of the Lord, spoke, as he was moved by that unerring Spirit, by these words: "For the prophecy came not in old time by the will of man: but Holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21. And Paul said in Hebrews 1:1, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets."

David waited patiently on the Lord for his salvation because he realized that was the only means of receiving it. Did not we have this experience after trying our self righteousness just before the glorious appearing of Christ within our

hearts? Now, let us go back before the time that God placed His marvelous light in these hearts of ours. Before we felt our real need of Him, our goods were in peace, but when a stronger than we came upon us and overcame us and took from us all the armour wherein we trusted, this aroused us to our sinful condition; it made us conscious of our dependence on a true and living God. The armour wherein we trusted had carried with it all of our efficiency, all our good work and all of our righteousnesses, and we were made to cry as did Daniel 9:18, "O my God, incline thine ear, and hear? open thine eyes, and behold our desolations, and the city which is called by Thy name: for we do not present our supplications before Thee for our righteousness, but for Thy great mercies.

If we were in a dark pit with no light shining within, could we see anything that might be dwelling about us? We will undoubtedly answer this question in the negative. This is true in our experience, for without the rays of the Heavenly light, we are unable to behold the mass of corruption that we are. Do we not see our sins rolling before us as a mountain when the first ray of light is revealed in us? We acknowledge our very thoughts are foolish and vile and that we are the most sinful wretches on earth. Paul himself was our witness when speaking to Timothy, his son in the ministry, "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." I Timothy 1:15.

With this revelation of our leanness and dire need, we beg for mer-

cy and compassion. How often do we witness with Isaiah 24:16, when he exclaimed: "My leanness, my leanness, woe unto me!" These experiences teach us that our relief, our salvation are the work of grace. The self-righteous is a strong man armed and he keepeth his palace; his goods are in peace; but with the quickening hand of God he is awoken and finds that a stronger than he has come upon him and overcome him. "He taketh from him all his armour (self righteousness) wherein he trusted and divideth his spoils." This one finds that his goods are no longer in peace; and that he is dwelling in bondage and is shut up to the faith as expressed by Paul in Gal. 3:23: "But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed." He was then building his house (trust) upon the sand (self righteousness). When Christ baptized him with the Holy Ghost and with fire, he fell and experienced a great fall. Hence he had lost everything that he once possessed—self righteousness. "But when a stronger than he shall come upon him, and overcome him, He taketh from him all his armour wherein he trusted and divideth his spoils." Luke 11:23. "And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." Matthew 7:26, 27.

After coming to the end of the

law, and being lifted from this dark and horrible pit, we beheld Christ, the Prince of Glory. He embraced us with His gentle and loving arms and gave us Divine wisdom, through which we were enabled to produce fruits of the Spirit. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Galatians 5:22, 23. Christ said "For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist." Luke 21:15. Paul, in addressing the saints at Corinth, said these words concerning wisdom, "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 Corinthians 1:30, 31.

Jesus on one occasion spoke to Peter concerning the Church, "And 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." Matthew 16:18. The Church which was under consideration composed of all the elect family of God, who were "chosen in Him before the foundation of the world," and predestined to be conformed to Christ's image. I think we will readily admit that the Rock which the Church was built upon was Christ, for Paul said, "And did all drink the same Spiritual drink: for they drank of that Spiritual Rock that that followed them; and that Rock was Christ." "I Cor. 10: 4. Since being built upon Christ, none

of the dangers, snares, or traps can destroy the Church, the Bride of Christ. "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 grater than all; and no man is able to pluck them out of my Father's hand." St. John 10:27-29.

A new song is placed within the children of God; they sang praises to God because they are new creatures in Christ. 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." 1 Corinthians 5:17. Before regeneration our minds and hearts are filled with natural or carnal things. After the inward man (Christ) is placed within our hearts, we desire Heavenly things. How sweet those things are to us. We hate the sinful lusts of the outward man (flesh or carnal nature), and our utmost desire is to live above sin. Having the inward man does not mean that we no longer think upon natural or carnal things or commit sin, for we have the carnal flesh to contend with. The Spirit and flesh are in constant warfare, one being contrary to the other. Paul said, "For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. 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." Romans 7:18-23.

We do not sing praises unto God continuously, being most of the time in the valley because of the doubts and fears dwelling within, begging God for a restoration of the joys of His salvation. David said, "For I have eaten ashes like bread, and mingled my drink with weeping, Because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down." Psalm 102:9, 10. "Restore unto me thy joy of thy salvation; and uphold me with thy free Spirit." Psalm 51:12. But when we were blessed with this free grace, everlasting love, and mercy, did we not witness with Job? "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." Job 19:25, 26.

In our experience, the flesh has never overcome the Spirit. Even though we are down in the valley much of our time; in His appointed time, God has mercy, places His wonderful face before us, lifts us up on the mountain top, and causes us to give thanks for His loving-kindness. The Heavenly Deity will never place more on His little ones than they can bear; neither will He forsake nor leave them.

May the God of all creation, the

one who not only condemns but grants peaceful moments; guide, keep, and direct us in this life; also cause us to be humble, always esteeming other better than self. When we have lived all the days appointed of God, may He carry us in His gentle arms to that beautiful throne to sing praises to God, the Father; God, the Son; and God, the Holy Ghost as one God, world without end.

R. L. Fish

R. F. D. 1

Willow Springs, N. C.

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By the request of Mrs. W. M. Westmoreland, RFD 3, Winston Salem, N. C., I am submitting the following articles for publication. T.F.A.

#### EXPERIENCE OF DEWITT M. VANCE

I have been so wonderfully impressed to write a sketch of my life, and the dealings of the merciful creator toward me, hoping it will be of interest to some little one, and be left here for my little children to read when I am in the grave.

I was brought up believing in the doctrine of the Methodists denomination, and was told by preachers and kindred of that faith that all I had to do was to believe in the Lord with my whole heart, and repent of my sins, and I would be saved, and I verily believed I had done this. So I joined the church in this condition, believing that I was right. But in a short time I would hear a great many of that denomination say if they died they were sure of heaven, if they held out faithful, so this gave me some trouble, for I was not so sure about

it as they seemed to be; and I began to look at myself in a different manner, for I knew I was just as worldly as I ever was, and enjoyed all kinds of worldly amusements as much as I ever did. I went on in this condition for several years, ashamed to ask them to take my name off the church book, and still feeling cramped in this, for when I would go to meeting the preacher would be sure to ask the Christian people to stand up and testify for the Lord, and I did not feel safe to claim the name Christian; so in my condition I did not go to the meetings at all, unless it was a protracted meeting, thinking I would not be noticed in so large a crowd.

In the year 1882, I was married in a Baptist family. My wife was a Baptist believer, but did not belong to the church until about three years ago. All this while I would go with her to the Baptist meetings once or twice a year just for courtesy, not believing in them the least bit; so I had lost faith in the Methodists, and there was not one bit of Baptist about me. So you may very well see what a dreadful condition I was getting in. I looked at myself as being in almost as bad condition as an infidel, and this gave me great trouble. The second Sunday in May, 1903, I went to Saint Delight Church, and took my family. My wife communed with the church that day. Oh how I felt, no tongue can tell. It seemed to me that she was on her road to rest, and I was on my road to eternal destruction. Right there I saw my sins so plain I could not study about anything but my dread-

ful condition. No tongue can tell the agony I was in the remainder of the summer. I thought my dear wife and children had turned their backs on me, and I felt that I had not a friend on earth. So I felt like I would rather die than live in this dreadful condition. I felt to be beneath anyone's notice. I would get the Bible and try to read something for my comfort. But alas, this I could not find at all. It read condemnation to me. I went on in this condition, from bad to worse until fall came, and of all creatures on earth I felt to be the most miserable. Every breeze that passed, crickets that croaked, and every insect that crept seemed to be pouncing destruction to me. I dragged along in this condition.

Tobacco curing time came on, and the night of the 10th of September, my boys decided they would stay with the barn they were trying to cure the early part of the night, so they woke me up about two o'clock, and I in this dreadful condition felt almost afraid to be alone, but I went on to the barn, and when I got there I fixed up my fires and laid down hoping to rest, and at this critical moment, I thought my time had come that I must leave this world. I saw very plainly that destruction was my doom, so I thought I would go to the house and tell my wife about it. She tried to encourage me by telling me the darkest hour was just before day. She seemed to know just what I was talking about. She said she had traveled this same troublesome road, but it gave me no comfort, for I told her that her troubles were of the Lord, and

mine were worst than she could imagine. I was afraid my troubles were of the devil, so I stayed at the house as long as I thought I dare, and returned to the barn. I picked up the Bible to try to read in it for a short time, and also some Landmarks I had down there, hoping I might find some comfort in something; but alas! alas! no comfort in anything I could read for myself. All this time I had been trying to pray to the Almighty God to have mercy on me a poor sinner. But right here let me say I gave up all hope, no arm of flesh was able to reach my case, so I must die and hell was my portion. I lay down on the ground expecting in a few moments to be in torment, and in the twinkling of an eye I felt my load of sin was all gone. I arose praising God, and in a moment I bethought myself and something seemed to say, perhaps you are deceived; so I sat down again, and quicker done than told I was up praising God again, so I could not stay away from the house. I went along the road praising God, for I so plainly saw his goodness and mercy to me that words can never tell. And when I reached the house I was in such a jerking condition my whole frame was in a quiver. All within me felt to be praise to God. And up to this time I had been trying to cling to my former opinion which was the work system, but at this very moment it all gave way, and I believe I was shown the true church as plain as I ever saw anything in my life, so I am obliged to believe in a revealed God, one that opens and none can shut; and shuts and

none can open. I now feel that I know what the text means that reads, work out your own salvation with fear and trembling for it is God that works in you both the will and the do of His good pleasure. I feel that it was addressed to a trembling sinner that has his eyes opened to see his sinful condition, and not as one that is blind to his condition as I was when I was trying to work myself into the favor of the Lord. But I do feel grateful to the Almighty God for what I do hope he has done for poor unworthy me. I felt to be ten thousand talents in debt and nothing to pay. This being my condition, to think one could step in my room and stead, and pay the debt seems to almost overjoy to me, and makes the poet so dear to me,  
 What wondrous love is this, O my soul!

I must say I had a love for a church that I once hated, the Primitive Baptist. It seemed to me I could not wait until meeting day at Pine Ridge to see those dear people, and tell them a few of my feelings; but when preaching day came I went over there and the preacher didn't come, so I felt I must give up the idea of talking, and when the members opened the door of the church, I went out of the house to keep from talking; and after that time I didn't feel so wonderfully impressed to talk to the church until the first Saturday in June, 1904. I was at church and when the doors were opened for the reception of members, I thought to myself I can't go today. Although, I felt it my duty, but I didn't feel that was the time for me; but while on my seat I began to jerk, and I

can not describe my feelings. The first thing I knew I was up and offering myself to the church. I told a part of what I have here written, was received into the fellowship of the church, and was baptized the day following by Elder J. W. Flinchum.

Dear brothers and sisters in Christ, I feel so turned around that it seems almost like a miracle to me, and it seems to me I can't praise God enough, for I can see his goodness and mercy so plainly, and dear little ones, if any of you have ever been turned about as I have, I am sure you will know just what I am talking about.

Dear Brother Gold, if you think this an experience of grace, please publish. If you do not think so, throw it in the waste basket.

Yours in hope of a better world,  
 DeWitt M. Vance,  
 Kernersville, N. C.  
 Aug. 16, 1904

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Dear Brethren Gold and Lester:

The following is a letter which my wife wrote to one of her sisters (in the flesh), but of a different belief. I send it for publication, hoping it may be of comfort to some one.

Your brother in Christ, I hope,  
 D. M. Vance  
 Kernersville, N. C. 20 Sept., 1905

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Dear Sister Lou:

I awoke this morning at 2 o'clock with such a great impression to write you that my bed is no comfort to me, and I hope the one that will not let me sleep may direct my pencil to write you the truth and the whole truth.

(Continued Next Issue)

## Zion's Landmark

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

Editor

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

WILSON, N. C.      JUNE 15, 1955

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### "THE LAST STATE OF THAT MAN IS WORSE THAN THE FIRST"

I have been requested to give my views on Luke 11:24, 25, 26, which reads as follows, "When the unclean spirit is gone out of a man he walketh through dry places, seeking rest; and finding none, he saith, I will return into my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first." This parable is also recorded in Matt. 12:43, 44, 45. The 45th verse ends by saying, "Even so shall it be also unto this wicked generation."

Paul in writing to Timothy said, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all

good works." 2nd Tim. 3:16, 17. Jesus said, "A corrupt tree cannot bring forth good fruit, neither can a good tree bring forth evil fruit. By their fruits ye shall know them."

In the preceding verse Jesus said, "He that is not with me, is against me: And that gathereth not with me scattereth." Luke 11:23. Jesus now begins by saying, "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none, he sayeth, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first."

The unclean spirit under consideration is the devil or satan. The man whom he went out of, is not a man of God who has been born of the Spirit of God, but a professor, those who taught for doctrine the commandments of men. A wicked person who has made an outward profession of religion like the scribes and pharisees who make clean the outside the cup and platter but inwardly they are full of dead men's bones, and all uncleanness. There is no evidence that the devil was cast out of the man, but went out and in at his pleasure. He walketh through dry places. The dry places which are under consideration is in the souls of those who have been regenerated and born of the Spirit of God. There is moisture or living water in the souls of God's people to quench their thirst in time of need, but this is

not suited to the taste of satan. This place is very dry for him; he cannot carry on his operations with the success which he desires. These chosen vessels have become dead to sin. Paul said, "How can they that are dead to sin, live any longer therein." Sin lives in their flesh, but they cannot live in sin. That which is food and drink for those who follow the work of satan is detestable to the saints of God.

This parable is well suited to the Jews, who had the Holy commandments of God delivered unto them. They appeared outwardly to be very pious and religious. For this reason it may be said that the unclean spirit went out. That is, he did not find the rest and comfort in the bodies of the chosen of God whose bodies are not the house or property that belongs to Satan. Their bodies are the house of God, the dwelling place of God, the temple of God. "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?" I Cor. 6:19. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you. 1st. Cor. 3-16. This house is not so agreeable a place for satan to dwell as it was in his own house. Therefore he said I will return into my HOUSE whence I came out. Satan's house is in the scribes and pharisees, who desired to have the applause of men, occupy the uppermost rooms at feast and sit in the chief seats of the synagogues, and be called Rabbi. It is said, when he returned, he found it swept and garnish-

ed. In Matthew it is recorded he found it empty, swept, and garnished. Matt. 12:44. This house was empty of sin and wickedness. It was swept with an outward reformation and garnished with the lust of the flesh, and the lust of the eyes and the pride of life. See 1st John 2:16. "Then goeth he and taketh to him seven other spirits more wicked than himself; and they enter in and dwell there, and the last state of that man is worse than the first." The word seven often means completeness. In this man or wicked generation was an agreeable place for these wicked spirits to work and build up hate and malice to pour out their vengeance in persecuting the saints of God and crucifying the Lord of Glory. "The last state of that man is worse than the first." Whatever is true with reference to this man, Jesus said, "Even so shall it be with this wicked generation." As before stated, the scribes and pharisees are the wicked generation, which Jesus referred to. He pronounced a "woe" against them. "Woe unto you scribes and pharisees, hypocrites! for ye devour widows houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation, woe unto you, scribes and pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves." Matt. 23:14, 15. It is not clear to be seen that their last state was worse than the first? The Holy commandments of God were delivered unto them. They put on an outward reformation of religion.

They appeared righteous unto men. Inwardly they were full of hypocrisy and deceit. They, for pretense, made long prayers. They devoured widows' houses. They made proselytes. "They paid tithes of mint, and anise and cummin, and omitted the weightier matter of the law, which was judgment, mercy, and faith. They made clean the outside of the cup and of the platter." They appeared outwardly righteous unto men, but within they were full of hypocrisy and iniquity. They worshipped the creature more than the creator. They change the truth of God into a lie, and taught for doctrine the commandments of men.

The above characters are described by Peter as being false teachers. "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 and through covetousness shall they with fained words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not." 2 Peter 2:1, 2, 3.

Peter continues by giving a fuller description of those in whom these wicked spirits dwell. "They speak evil of the things that they understand not." "Sporting themselves with their own deceivings while they feast with you. Having eyes full of adultery, and that cannot cease from sin, beguiling un-

stable souls." "These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever. For when they speak great swelling words of vanity, they allure through the flesh, through wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought into bondage. For if after they have escaped the pollution 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 commandment delivered unto them. But it is happened unto them according to the true proverb, the dog is turned to his own vomit again; and the sow that is washed to her wallowing in the mire." 2nd Peter 2:17-22. Jesus said, "The last state of that man is worse than the first." Peter said, "The latter end is worse with them than the beginning."

These false teachers were taught in the letter of the law. They only had a head knowledge of the Lord, the Saviour of sinners. If they had been born of the Spirit of God, and had an experimental knowledge of Jesus Christ, they would not have been engaged in persecuting the saints of God and crucifying the Lord of glory. Jude said, "For there are certain men crept in unawares,

who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." Jude 1:5. The above described characters are the persons in whom these wicked spirits dwell whether they are Jews or Gentiles which is their own house, and not the house of the Lord.

T. F. Adams

#### RESOLUTIONS OF RESPECT FOR ELDER RANSOM W. GURGANUS

Whereas, it has pleased our Heavenly Father in His infinite wisdom to call from the care of our church our faithful and dearly beloved pastor, Elder R. W. Gurganus, who was fatally injured in an automobile collision, near his home on April 23, 1955, as he was returning from services at one of the churches he served, and

Whereas, we, the Primitive Baptist Church of Wilmington, are deeply grieved by the loss of one who had so humbly and faithfully served us since February 15, 1930, we feel that our loss is his eternal gain, that he has gone to enjoy the reward of the faithful, and

Whereas, we extend our deepest sympathy to the bereaved family, especially the widow, now therefore, be it resolved:

First, that we bow in humble submission to the will of Him that doeth all things well.

Second, that we show our love and deep appreciation of our deceased pastor by following the example and teaching he left for us by living in humbleness, meekness, love, peace and sweet fellowship with each other.

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

Done by order of conference duly held on May 14, 1955.

Edward J. Scott, Clerk  
Maude D. Scott  
Amie H. Benson  
Committee

#### NOTICE OF ASSOCIATION MEETING

The Forty-Ninth Annual Session of the Lower Country Line Primitive Baptist Association to be held with the Church at Mebane, N. C., July 2, 3, 4, 1955. The Association and Camping Grounds are located on the right of Highway No. 70 to the west of the City of Mebane on the American Legion Children's Playground.

Elder F. W. Rhodes was chosen at the last session to preach the Introductory Sermon and Elder N. D. Teasley, as Alternate. A Cordial invitation is extended to all Brethren, Sisters and Friends and especially do we invite visiting Brethren of same Faith and Order.

Reuben Bowes  
Association Clerk

#### MELINDA SMITH

This dear sister and mother in Israel was born February 23, 1876 and departed this life March 29, 1955.

She was twice married, first to Kenneth Nelson. To this union two girls were born, both of whom survive her. He passed away in the year 1900, and later she was again married. This time to John L. Smith, who was our faithful deacon until he passed away in 1933, leaving her again in widowhood. To them was born four boys and four girls, who survive her except two of the girls who preceded her to the grave.

She united with the Hunting Quarter Primitive Baptist church on Saturday before the second Sunday in September, 1907. She was baptized by her pastor Eld. L. H. Hardy. She remained a true and faithful member always filling her seat unless providentially hindered. She was a true and faithful wife and a kind and loving mother.

Her funeral was conducted by Elder B. L. Godwin amidst a throng of sorrowing relatives and friends and she was laid to rest beneath a mound of beautiful flowers there to await that bright and glorious morn when Christ shall descend from heaven and we believe she will be among that number who will come forth from the grave and meet Him in the air and be forever with Him.

Now we wish to say to the bereaved family that you cannot grieve as those without hope, and may He who is able, reconcile each one of you together with each member of this Church to say truly from the heart—"Thy will be done, O God, and not ours."

Now be it resolved that a copy of this notice be sent to Zion's Landmark and one to Old Faith Contender, one to the family and one spread on our church book.

Done by order of conference assembled this, Saturday before the third Sunday in April, 1955.

Elder S. Gray, Moderator  
J. D. Smith, Church Clerk

#### HYMN & TUNE BOOKS

An order has been placed with the printers for an edition of the Durand & Lester Hymn & Tune Books. Details as to prices and time of delivery will be announced later.

P. G. Lester, Jr.  
2246 Memorial Ave., S. W.  
Roanoke 15, Va.

# ZION'S LANDMARK

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## PROVERBS

### CHAPTER XI

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He that is surety for a stranger shall smart for it: and he that hateth suretyship is sure.

A gracious woman retaineth honour: and strong men retain riches.

The merciful man doeth good to his own soul: but he that is cruel troubleth his own flesh.

The wicked worketh a deceitful work: but to him that soweth righteousness shall be a sure reward.

As righteousness tendeth to life; so he that pursueth evil pursueth it to his own death.

They that are of a froward heart are abomination to the Lord: but such as are upright in their way are his delight.

Though hand join in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered.

As a jewel of gold in a swine's snout, so is a fair woman which is without discretion.

The desire of the righteous is only good: but the expectation of the wicked is wrath.

There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.

The liberal soul shall be made fat: and he that watereth shall be watered also himself.

He that withholdeth corn, the people shall curse him: but blessing shall be upon the head of him that selleth it.

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## EDITOR

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

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**\$2.50 PER YEAR**

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# ZION'S LANDMARK

## Devoted To The Cause of Jesus Christ

### EXPERIENCE OF DEWITT M. VANCE

(Continued From Last Issue)

Edgar came from your house, and told me that you told him that in my early days I had been to the mourner's bench. I explained to him as best as I could how it was, and dismissed it from my mind. Yesterday, dear sister Floss told me that you had told her the same. This, I am obliged to acknowledge with horror, for of all the things I ever did in my young days this has given me the most trouble.

Now I will try to explain to you how it was. I cannot remember back far enough to know the time that I was not in trouble on account of my sins, and at this time and you know how a great many people talk, that going to the mourner's bench would show that you were willing to do all in your power to help save yourself, or to show to the people that you were not ashamed of your Lord. The preachers and people told me all of this, and a great deal more, and I thought if there was anything in my power I certainly was willing to do all that I could. So I went, and if that was all I feel that I could bear to hear it, but no, the people had a great stir all around me, and after I went up here my trouble seemed to be gone, and the people were rejoicing all around, and to my horror I claimed to

have a change. I can never tell you whether this was the devil that whispered this to me or what it was; but I know this gave me more trouble than any sin that I ever committed in my young days. I always lived a moral life, but after this happened I had a trouble on me that I never could get rid of. My troubles returned with this added to the list. Previous to this, I was a great sinner, but now I was still this — great sinner with "hypocrite" added to it. I will use the same expression to you that so greatly tormented me, for at times my trouble was so great that it seemed to me that my life itself was torment to me. One special night, I will mention. My sins arose before me to such a great extent with this same expression, "hypocrite," in my mind so strong that I did not feel that the good Lord would let me live till morning. Very early I would go up to my parents home and tell them that I had deceived them, and that I was only a hell-deserving wretch, and it might be by so doing I could get rid of this awful tormenting expression, "hypocrite;" but morning came and I felt a little better, so I could not go then, but I happened up there a short time after this, and told a part of them of the great trouble that I had been going through.

A very great expression among the people is confess your Savior

before men, but let me tell you this was not my trouble, but to confess before me that I had acted the hypocrite was what seemed to be just dragging me down to hell.

I heard a dear old brother in a sermon use the expression that it was not a hard matter for a person to know whether they had passed from nature to grace for the great love they had for the Lord, while there was a certain class of people that were trying to worship the Lord through fear, and of course I had to be weighed in this balance, and I was found wanting, for I plainly saw that this was my dreadful condition. This gave me a great deal of trouble. It seemed as if this cut me off from all hope of ever being saved. I had tried my strength and I had none left. I did not have this love; how was I to get it? Oh! this was out of my reach. All undone, in vain I tried, but I felt my arm was too short. I did not have the power to change my condition in the least. I was just here and must die in this dreadful condition. My case was so alarming I could not sleep, for I plainly saw my case was of death; but then the awful judgment, this was just more, it seemed, than I could bear in this awful condition, and all the prayer that I could offer was only the prayer of such a great sinner that the good Lord did not hear me, so I felt my doom was cast, but to my great surprise in the morning about 8 o'clock after a dreadful, sleepless night it seemed that my trouble was all gone, suddenly, and joy, unspeakable joy, instead: and let me tell you, dear sweet Lou, that is one sweet morn-

ing to me that will never fade from my memory while I am in this bitter world of woe. It seemed to me that everything that I looked upon was praising God, and then I felt that I could claim Him as my God, and then, Oh! that love that had been such a distressing thought to me on account that I knew I was destitute of it was made manifest to me so plainly that it has given me more joy than anything I can ever speak or think about the remainder of my days. I feel that my expressions are too weak to give my dear blessed Jesus half the honor, glory, and praise that I feel, for I do feel that he has been my blessed redeemer, and I feel that he is Lord of all power, and that he is always good and merciful.

Now, dear sister, I have written what I have written to let you know that the mourner's bench gave me a great deal of trouble in place of any comfort. I do not judge any one by my own sinful self, and I only hope you have true religion, and if I have written any reason for a hope I hope you will acknowledge it, and if you feel to write me your reason, I hope you will do so, if not please throw this in the waste basket and forget it. I will close by saying,

I remain your devoted sister,

F. A. Vance

Kernersville, N. C.

P. S. I do not blame you one bit for your religious views, and hope you will not me for mine.

Florella

**"BE NOT DECEIVED;  
GOD IS NOT MOCKED"**

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Galatians 6:7, 8.

One night recently as I slept upon my bed, I awoke with this scripture in my mind, and it has continued to stay in my mind. "For he that soweth to his flesh shall of the flesh reap corruption;" The Scripture also says, "And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes." Luke 12:47.

I am persuaded that the Dear Lord has revealed unto me "what is His will," but owing to the strength of the opposing forces of evil—"When I would do good evil is present." So much of the time I find I have gone out of the way. At sundry times along, I have been reminded very forcibly that satan is stronger than I, and for some reason the Dear Lord has given him the power to overcome me. So when I sow to the flesh, I of the flesh reap corruption. Woe is me. I can only say, "Lord, have mercy upon me, a sinner."

We cannot sow to the Spirit except we are first given from above, the seeds to sow. God prepareth the heart. Lip service is not enough. Mortals are as prone to sin as sparks are to fly upward. Consider the strait and narrow way; few there be that go or enter in: while broad is the gate and wide is the

way that leadeth to destruction, and many there be that go in thereat: none ever enter in that narrow way except he be enabled by the righteous and Holy Spirit, for we have no power of our own to please the Spirit; it is God that worketh in us both to will and to do of His good pleasure, if it so be that we are ever in the Spirit. All of man's righteousness is unprofitable-as: "The pharisee (who) stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess.

Now let us see what the publican says. "And the publican, standing afar off, would not lift up so much as his eyes unto Heaven, but smote upon his breast, saying, God be merciful to me a sinner." It seems easy to me to understand which of these two were rewarded openly. Whosoever is rewarded in this world, and is happy in so gaining the world's adulation it seems to me that there is no hope of reward in the world to come, or I would rather say there is no evidence at that particular time, of a fervent hope, that when our Lord shall come, He will gather us home.

"For he that soweth to his flesh shall of the flesh reap corruption;" so much the more to lay up for ourselves a hope for a reward in Heaven, where thieves do not break through and steal, nor moth corrupt.

I so often wonder if I have been born again, there is so much in this life that doth beset me so. All that I do is mixed with sin to be

sure. It is my earnest desire to cleave to that which is good, but the flesh is weak. It seems that I am so many times led to "take the ship of Tarsish" as poor Jonah was, and also pay my way. I have seen myself in a dream as a transgressor of the law, was found guilty and condemned. I have been made to feel that Christ Jesus was my all. Mercy was measured out, and I was forgiven for all my transgressions; the dark spots that were apparent against me were made as white as snow. The Lord has been merciful to me all the days of my life- but I still am sometimes made to wonder if I have been born again.

In my dream I was down near our old family burial ground, and I heard singing all over everywhere; it appeared to me to be the final judgment morning. It came from Heaven as well as everywhere else. I looked toward the East, and all over the eastern sky there was a fire in the Heavens. As I gazed at the graves (one of them contained one of my brothers), I saw that the dead were being raised as a mist, as the Heavens were reverberating the song: "In the final judgment morning."

I seemed to have a heavy burden in my arms, but was trying to get away from this terrible scene; however, the more I tried to move away, the heavier my burden became, and I could not move far. I finally came across one of my brothers not far from the scene, and asked him if he knew that the "end of time" was at hand. But he seemed to be asleep. Finally I came to a place where I asked if

I were on the right track. But some of the people that were at the place told me that I had come too far, and that I would have to turn back, and go a little to the right, if I wanted to find the right way to Heaven.

No one knew how heavy I felt when I heard that. But I turned with much trepidation, and wandered along, fearing what I would find along the way. It was dark and gloomy all the way, but I finally found a place where I saw a great wide canal that had one path across it and it was most beautiful. This path shown as the sun. It was narrow but spanned this wide canal. I started across on this bright path, feeling to say: "I have found the right path at last."

Dear Elder Adams, as to my experience, I have had so many all along my way, since I have been living! It has not been anything sudden, as so many have told. So many times I have had some experiences, and if it be the good Lord's will, I hope to tell you something from time to time, if it be according to His will to give me a mind to write thereof.

May God bless you in all your undertakings.

From one of the very least of all the little sisters,

Mrs. C. W. Adams, Sr.  
643 Mt. Vernon Avenue  
Portsmouth, Virginia.

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### THE PRINCE OF PEACE

After receiving a Christmas greeting with the verse from Isaiah 9:6 inscribed in one corner: "For unto us a child is born, unto us a son is given: and the gov-

ernment shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." This leads me into an exercise of mind on some of the things spoken of Jesus in the scripture, so I have tried to set down some of them in writing.

The wisemen inquiring, "Where is He that is born King of the Jews?" Math. 2:2 and in John 18:37 Jesus replies to Pilate, "Thou sayest that I am a King. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."

This we know that the Prophets and the law foretold of Him from before the foundation of the world, and He is here before Pilate bearing witness of the truths they spoke.

"He came unto His own, and His own received Him not." John 1:11. Then they cried, "Not this man but Barabbas, the robber." John 18:40.

Jesus told the Pharisees to "Search the scriptures; for in them ye think ye have eternal life: and they are they that testify of me." John 5:39.

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

The 8th chapter Proverbs 22:31 shows that Jesus was with the Father before the foundation of the world, and that His delights were with the sons of men.

And it is recorded of Him, John 13:1, "Having loved His own which were in the world, He loved them unto the end." His people are in

the world but not of the world. So we see He had a people whom He foreknew before the foundation of the world. Romans 8:29:30, "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified."

Genesis 1:27, "So God created man in His own image, in the image of God created He him; male and female created He them." But Adam lost this likeness through transgression, for chapter 5:3 says that Adam begat a son in his own likeness after his own image.

Eve was deceived but Adam willingly partook of the fruit and went down with her. It is here that He portrays the figure of Christ and the Church.

The promise was given to the woman that her seed should bruise the serpent's head, and that its head should bruise his heel. Paul says that the creature was made subject to vanity not willingly but by reason of Him (Jesus) who subjected the same in hope. Romans 5:19, "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

We might note here that as sin and death came into the world by woman, so also did life and health. Gal. 4:4, "But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, To redeem them that were under the law, that we might

receive the adoption of sons." (Note there is neither male nor female in the Church) Women in the Old Testament did so abhor the sin of mother Eve that they coveted children that this one or that one might be the mother of the Saviour.

Women rejoiced in Jesus before men or angels. Luke 2, witness Mary and her cousin, Elizabeth.

Women followed Jesus and ministered unto Him of their substance. Woman washed the feet of Jesus with her tears and wiped them with the hairs of her head. Woman anointed His body to the burial.

There were women that wept when He was going to the cross and followed Him from the cross and sat over against His sepulchre when He was buried.

Women were first at the sepulchre on the morning of the resurrection.

It was to woman that Jesus spoke after His resurrection and women that brought the glad tidings to the disciples, but man thought it idle tales. These things go to show that woman is an equal sharer with the man in the covenant of grace.

Moses foretold of Christ's coming in telling the Israelites that the Lord would raise one from among the brethren like unto me. Him shall ye hear also the serpent of brass being raised up upon which when the Israelites looked they were healed.

Also Genesis 49:10, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh (Jesus) come; and unto Him shall the gathering of the people be."

This came to pass in the history of the Israelites in transgression and captivity. The tribe of Judah in a mysterious way retained authority. Even the Levitical priests were subject to the tribe of Judah. In coming back from the captivity of Babylon they looked for a priest with URIM and THAMMIN—means (light and Perfection) but one could not be found. In Jesus only were these attributes. He only could fill a Priest office being Holy, which means morally pure, Spiritually perfect. He only filled the Priest office in baptism, unction, and sacrifice. He is our eternal High Priest.

A little child is born at Bethlehem as the Prophet Micah prophesied. Micah 5:2, "But thou, Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."

As Joseph was told His name shall be called Jesus, for He shall save His people from their sins.

The Romans had issued a decree that Israelites were to be taxed. They now were rulers of the land; the Israelites were in subjection to them. This brought Mary and Joseph to Bethlehem. God works in His mysterious way. They came to the inn to lodge, but being a vanquished people they were turned from the inn and found refuge in the stabel with the common beasts of the earth fulfilling scriptures. Phil. 2:7, "But made Himself of no reputation and took upon Him the form of a servant, and was made

in the likeness of men:" Heb. 2:16 "For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham." He was made a little lower than the angels for the suffering of death.

How contrary to the natural way of thinking that one that is born King to be born in a manger of the inn stable, then the wise men found Him in an ordinary house with Mary, His Mother, but they were wise in scripture and were believers, for it is recorded they fell down and worshipped Him, and they expected Jesus to restore the natural kingdom of Israel, even the disciples had controversy of whom should be greatest in the kingdom. They saw these things afar off like looking through a glass darkly. They were yet under the law; they could not comprehend until Jesus Himself revealed these things to them after His resurrection when He said, Luke 24:26, 26, "Ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses and all the Prophets, He expounded unto them in all the scriptures the things concerning Himself."

Romans 4:25 says, "Who was delivered for our offenses, and was raised again for our justification."

The inscription over His cross was Jesus of Nazareth, the King of the Jews.

Eldon Gilbert

Talbotville, Ontario, Canada

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**"GOD'S WILL BE DONE"**

Dear Brother Adams,

I hope that you are well. We are doing very well. Kay is able now to be up in the house, but hasn't tried

to do any work yet. I guess you heard we lost our baby. It was sad, especially for Kay, but I believe that everything happens for the best. I hope and trust that we both have been reconciled by our Blessed Lord and enabled to feel that it was according to His will that our baby should be taken from this vile world, now. I believe that God is all wise, and foreknew everything, His will is and will be done, and none can stay His hand. He does all things well. We are helpless and have to beg from day to day that He lead us, have mercy on us, and upholds us by His great power. I try to pray that He lead me by His Blessed Spirit and keep me as the apple of His eyes, for I have long since learned I can do nothing of myself. I find, "The things I would do, I do not, and the things I would not do, that I do." Have you ever thought you would do the things that are right, and would dismiss evil ideas from your mind and that you were going to forget all such things? But what happens? When a child of God makes such a resolution, he is in for a fall and disappointment, because the first thing he knows, he has done something that he thought he never would do again. This is an awfully disappointing experience; it is such a let down, but it happens to us over and over again, until we are convinced that we are not our own keeper; that we are helpless and totally dependent on God. We have to look unto the Hills, from whence cometh all our help.

When we lose a loved one, it is a sad experience to us in nature, but how wonderful it is when we

are enabled to say "Thy will be done." We know that it can't come back to us, and that we have no power to bring it back, but it is comforting to have a little hope, that someday we will be carried HOME to it. Do you ever get HOMESICK or LONESOME? I sometimes realize that life here is only a short span, and if not deceived, I trust that I have been give a sweet hope that someday I'll be carried home. I hope my name is in that sealed BOOK. If it is not, I can not get it there. You can not buy your way there, nor can you order a trip there. I have heard some say that they were going to Heaven. But if I get there, I'll have to be carried by the power, grace, and mercy of our Lord and Saviour, for "If I should die and go to Hell, His righteous law approves it well."

As the poet said, "The bud may have a bitter taste, but sweet will be the flower." His purposes shall ripen fast in His appointed time; I believe that He is ruling and reigning in Heaven and in earth, today as He was yesterday and shall continue to do so until His will is fulfilled. Then is when I hope I'll be carried home.

If you have a mind and can, please come to see us, and if not asking too much, please remember this poor boy in your prayers.

If not deceived, yours in bonds of love,

T. R. Whitley  
118 S. East St.  
Raleigh, N C

### "BY THE GRACE OF GOD I AM WHAT I AM"

Dear Brother McLeod:

Your kind letter came and was read and reread with deep interest. I was truly glad to hear from you, but often times I am made to wonder what my good brethren have seen or heard in me that leads them to even think of me. In your letter you expressed my sentiments so well it caused me to think, and even hope that we have been taught in the same school and by the same Teacher. I am a very imperfect being, Dear Brother. I often do that which I ought not and leave undone many things that I should do. But as the beloved apostle has declared, "By the grace of God I am what I am." I might as well say we, because this is the experience and sentiment expressed by all my brethren whom I try to serve. We have tried the work system and have learned by experience and by the teaching of the Holy word that "It is not the works of righteousness which we have done but according to His mercy He hath saved us." All our righteousnesses are as filthy rags. This, Dear Brother, has been my theme since I have been trying to serve my brethren in the capacity of pastor or under shepherd of the flock. In the spirit I delight in all the divine attributes of God. His wisdom, His power, and His determination to save to the uttermost, all that come unto God by Him. Our God knew from the beginning who they were that would not believe and who should betray Him. For He chose His people in Christ Jesus before the foundation of this

world. There can not be one added to that number, and thanks be to His Holy name, not one can ever be taken away.

I have tried many times to show to my dear brethren the efficacy of the shed blood of Jesus as is shown in numerous types and shadows as set forth in the Old Testament scripture. I feel too weak to present these types in a commendable way, yet that does not detract from the beauty of the types. For a moment let us notice the first two boys that were born into this world, Cain and Abel. Abel is denominated as "Righteous Abel," while Cain was of that wicked one and slew his brother. Cain was a tiller of the ground and Abel was a keeper of sheep. And it came to pass in the process of time that Cain brought an offering unto the Lord of the fruit of the ground, representing his own works of course, and Abel also brought an offering unto the Lord of the **FIRSTLING** of the flock, representing Jesus, the first born from the dead. And the Lord had respect unto Abel and his offering but unto Cain and his offering God had not respect. The reason is obvious, Cain's offering was of the earth earthly and represented his own works. Abel's offering represented Christ, the Lamb of God who taketh away the sin of the world. Cain was wroth with his brother, and it came to pass when they were in the field together Cain rose up against his brother and slew him. The Lord appeared upon the scene, and said unto Cain, "Where is Abel, thy brother?" and Satan like, Cain lied unto the Lord saying, "I know not,

am I my brother's keeper?" The Lord saith unto Cain, "What hast thou done? the voice of thy brother's blood crieth unto me from the ground." And so dear brother, even to this day the voice of the blood of Jesus, the Lamb of God, crieth unto God from the ground where it was spilled for us. That is an eloquent voice, and it will never lose its virtue. There are numerous other types, just as impressive as this, but I will forbear to dwell further on the types and shadows, but to me they all point in some way to the suffering of Christ and the glory that should follow.

Yesterday was our regular meeting day here. We held our meeting right here in my humble home. We have been for some time past, holding our meetings in Topeka in the home of my niece, Sister Della Davis, but on account of the sickness of her daughter, it was decided to hold it here, and from now until further notice we will hold our regular meetings in my home. I am living all alone, have buried two noble companions. I passed my 85th birthday last November. I have one daughter living in Kansas City, and another daughter living within a mile and a half from me. My children, as well as other relatives and friends, are all good to me, but my life is lonely, indeed. I have traveled some amongst our people. Our dear sister, Lottie Gardner, of Topeka and I, made a trip back to Virginia last fall, and later we made a trip to Illinois, but I don't count on making many, if any more trips like these. Now dear brother, I must bring this scribble to a close, assuring you

that I should be delighted to meet you, but if that seems impossible I will hope to hear from you again.

I am, I hope your very unworthy brother in the patience and tribulation of Jesus Christ, our Lord.

(Elder) L. L. Schenck  
Williamstown, Kansas

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**GOD GIVES UNDERSTANDING  
AND KNOWLEDGE.**

Dear Brother Adams:

I have thought so many times I would write and express some of my feelings, but I have never felt fit to even have my name in your paper.

Sometimes it is the greatest thing on this earth to me, just to think of God's people here on earth. Oh, there are so many things in these days to confront God's people! We are not to be swayed to and fro by Worldy things on every wind of doctrine. When God gives me an understanding and knowledge that there is a Saviour who keeps us, I can praise my Saviour more and more.

Oh how I have, so many times, had to call on him to lift me up one more time! He had been so good to me! As I grow older I feel the need of him more and more. Sometime I feel like my troubles would be over if I could just fall asleep in His arms: and I long for assurance that I am one of His. I read the Bible trying to find something written by those Apostles that would relate to my experience. My experience shows me I am the least among all of you. My desire is to stay at the feet of my Brethren and Sisters. I feel like I have a love for God's

people that I did not and could not put into my heart. I can go out with other people for awhile, but it is not long before something stronger than they, says: "Go home and get ready to meet the Brethren and Sisters."

Oh how I do enjoy preparing for our church days! and I do enjoy meeting with the Brethren and Sisters at churches and shaking their hands, seeing their sweet faces, that great love manifested one to another. Now I can say I know why the poet said "Oh For A Closer Walk With God," "For God is love." This is prompted by the love God gave us; no one can hinder that precious love. For God so loved us that he gave his only begotten son for us, and we were made joint heirs with him. We should love one another, for it is written by the word of God: "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" I Jno. 4:20. I feel so little most of my time! When God gives you a heart to pray, Pray for me.

A little sister in hope,  
Mrs. Ada Vaught  
R. F. D. 2  
Loris, S. C.

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**GOD WORKS AND  
NONE CAN HINDER**

Dearest Kindred:

I want to be able to go to Memorial Church tomorrow and hear Elder Davis preach again, and others too if any others are there, and to see many of my old friends. Brethren and Sisters whom I have

missed so much since I have been shut in about three or four months, due to my aged parents that live with me I have had a nervous breakdown too, because of worry, work, and loss of sleep.

I have really been tried with the fiery darts of Satan to the extent that I am perfectly willing to serve the "God" that delivered me from the lowest belly of HELL and put a new song in my heart, even praises to "Israel's God."

I am late getting this mailed, but I am home and getting on wonderfully well considering all my ups and downs at home and in the family. I don't worry over anything now like I used to, knowing that God works and none can hinder, hinders and none can work. I thought I had known the depths of sorrow and the heights of joy in this world, but during the last thirty days which I have spent in the hospital, I found out that I had not, and every moment I have been home has been so blessed that I can hardly see why such can be bestowed on such a sinner as I feel to be.

Annie Hooks  
Fremont, N. C.

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### HAS YOUR SUBSCRIPTION EXPIRED?

Dear Subscribers,

Please check the expiration date on the label of your Landmark. If your time has expired, and you desire to renew your subscription, please send us your renewal. This will help us to pay our monthly printing expenses. If however, you are not in a position to pay at the present time, please notify us that

you plan to pay later. If you do not plan to renew, please write us to discontinue your subscription and include your back due if any.

Editor

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### OBITUARY

Sister Lula Fannie Roberson Yergan was born in Granville County, N. C., October 15, 1871, and she died February 4, 1955, making her stay on earth some over 83 years.

She was married to Mr. George W. Yergan, March 11, 1886, and to this union were born five children, two having preceded her to the grave. Surviving her are Irvin M. Yergan of Lomita, California, Julia G. Allen of Durham, and Fannie Belle Stephenson of Willow Springs, the latter with which she made her home.

Sister Yergan united with the Church at Willow Springs fourth Sunday in August, 1941, and proved a faithful member. She enjoyed coming to church until declining health caused her to be shut in. She always enjoyed the visits of her brethren, and would sometimes call on her pastor for prayer service. Sister Yergan always greeted everyone with a pleasant smile. She possessed a meek, humble and peaceful disposition. She was patient and made very little complaint of her suffering. Her daughter, Fannie Belle, and family did all for her that human hands could do. Her funeral was conducted at Willow Springs Church and burial was in the church cemetery beneath a mound of beautiful flowers.

Sleep on dear one and take your rest,

We loved you, but God loved you best.

We the Church at Willow Springs feel our loss, but we believe our loss is her eternal gain. Therefore be it resolved:

1st — That the Church at Willow Springs bows in humble submission to the will of God who does all things well.

2nd — That we extend to the family our deepest sympathy, and may the Lord of all Grace and Mercy reconcile you to His will.

3rd — That a copy of these resolutions be spread on our church records, a copy sent to the bereaved family and a copy sent to Zion's Landmark for publication.

Azzie W. Sexton  
E. B. Pearce  
Eva Pearce  
Committee

## Zion's Landmark

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

Editor

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

WILSON, N. C.                      JULY 1, 1955

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### "MANY WATERS CANNOT QUENCH LOVE"

By request I am submitting my views on the 7th verse of the 8th chapter of the Song of Solomon which reads as follows, "Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned."

Perhaps the inquirer has a better conception of the true meaning of this portion of God's sacred word than I can give; yet I am willing to offer such meditations as I have. "Many waters cannot quench love." The word waters in this sentence means trouble or afflictions. David said, "Many are the afflictions of the righteous: but the Lord delivereth him out of them all." Psalms 34:19. Job had many afflictions; yet his faith in God was never shaken. When this love of God is shed abroad into the hearts of God's chosen vessels, they are made to feel that their sufferings are in the appointment

of God, and instead of being driven further away from God their love grows stronger for Him, and they are drawn nearer to Him.

"Neither can the floods drown it" which means that even the severest trials will never subdue this great love. Solomon said, "For love is strong as death." The billows and waves came over David; he said all thy billows and waves have gone over me. This can be termed a flood of waters. Paul passed through some of the greatest floods of waters — that is, sore trials of persecution. Like the Saviour he was mocked and scourged, suffered shipwreck, beaten with many stripes, cast into prison; yet none of these things had any tendency to separate him from the love of God. 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? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:35-39. This, together with many other testimonies which could be added, is evidence that floods of waters cannot drown this love of God, which is more precious than all things that the world could offer. We know from experience that

troubles and tribulations draw us closer to Christ. It is through trials and troubles that we realize our great need of Him and flee to Him for refuge. By this means we feel our dependence on Him and realize our insufficiency.

This love of God cannot be purchased with money, silver or gold, nor any earthly substance which a man may have. Even though he may have a large estate, it is worthless so far as being able to purchase this love of God. Self works and self righteousness have no value in procuring the love of God which is in Christ Jesus. It is a free gift to all the redeemed family of God, to those who were chosen in Christ Jesus from the foundation of the world. The Prophet Isaiah said, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy wine and milk without money and without price." Isaiah 55:1. This love or grace of God is a free and unmerited gift bestowed or given to an unworthy recipient. It is treasured up in Christ Jesus and meted out to the poor and needy.

"If a man would give all the substance of his house for love, it would utterly be contemned." The word contemn means "To view or treat with contempt, to reject with disdain, To despise, scorn. The love of God is not for sale at any price that man could offer of his earthly treasures. Solomon said, "If a man would give all the substance of his house, it would utterly be contemned. That is, He, God, would view or treat it with contempt, or reject it with disdain. This was

proven by the offering of Simon. "And when Simon saw that through laying on of the Apostles' hands the Holy Ghost was given, he offered them money, Saying, give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money, Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity." Acts 8:18-23.

Natural treasurers, as gold, silver, or other medals can be exchanged for purchasing material things. Love is a Heavenly treasure, as well as grace, mercy, and peace, all of which proceed from the throne of God. The Heavenly treasures are free gifts to all of those, to whom it pleases the Lord to give them. The receivers of them are the poor, halt, maimed, and blind. Sacrifice and offerings, the best of which were offered under the law, had no purchasing power to gain the favor and love of God.

Faith and prayer are the keys that unlock the store house of Heaven to those who ask, seek, and knock, but how do we obtain faith and prayer? They come only as a gift of God. Jesus said, "Ask and it shall be given you: seek, and ye shall find; knock and it shall be opened." Matt. 7:7, 8. Here Christ is talking only to one class of people;

this people feel the need to knock. They are a needy people. They have great need to seek because of their leanness and barrenness. He prepares us to ask for these gifts by bringing need upon us. And only those so visited can qualify or are spoken to by this scripture.

Any approach to God with works of righteousness, sacrifice and offerings, or earthly substance, in an effort to receive love or favor from Him is condemned by God. The only way to receive the blessings of Heaven is through Jesus Christ, the door of the sheep, "Who of God is made unto us wisdom, righteousness, sanctification, and redemption."

"If a man would give all the substance of his house for love, it would utterly be contemned."

T. F. Adams

**CONTRIBUTION FOR INDIGENTS**

S. N. Helms, Raleigh, N. C.	\$2.50
Mrs. Amie H. Benson, Fayetteville, N. C.	\$1.00
R. A. Roebuck, Robersonville, N.C.	.50
Mrs. W. S. Wilkins, Kernersville, N. C.	\$1.50
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Elder J. C. Dunbar, Mount Airy, N. C.	6.00
C. W. Watson, Willis, Virginia	.50

**RESOLUTION OF RESPECT**

Blessed are the dead that die in the Lord. Yea, saith the Spirit, they rest from their labors, and their works do follow them.

It has become our duty to write a few words in memory of our dear Brother

James J. Taylor, and we feel he lived a true witness to what he professed, our loss is his eternal gain.

Brother Taylor, a leading farmer and popular citizen of Pitt County, died at his home near Stokes, Monday, April 11, 1955. The son of the late John G. and Mattilda Taylor, he was born in Pitt County 66 years ago and remained there through life.

Brother Taylor united with the Church at Flat Swamp the first Saturday in May, 1939, was baptized by Elder W. E. Grimes and was ordained a deacon several years later. He was a faithful member, always filling his seat at Church. He only missed the last meeting during his short illness. Brother Taylor was very faithful in visiting the sister Churches ever lending a helping hand and will be greatly missed by them as well as the community and family.

He leaves to mourn his departure, his wife, the former Ella Corey, and three sons, Curtis of Stokes, John Gray of Robersonville, and Joney of Farmville, one son, Jesse, passed away about six months before), one sister, Mrs. Mary T. Barnhill.

While his seat is vacant he still lives in the mind of his Church, his family, and friends. May the Spirit of the Lord keep his bereaved family within His walls of loving protection.

His funeral was conducted in Flat Swamp Church by his pastor, Elder W. E. Grimes and others. Each one spoke comforting words to the family and friends. His body was laid to rest in the Robersonville Cemetery beneath a mound of beautiful flowers to await the resurrection morn to be formed in that eternal body and be satisfied.

Therefore be it resolved:

First, that we bow in humble submission to the Almighty God, who giveth and taketh away, Blessed be His Holy name.

Second, that we extend our deepest sympathy to his bereaved family and pray that the guiding hand of the Lord comfort them.

Done by order of the church in conference at Flat Swamp Church, Saturday before first Sunday in May, 1955.

Elder W. E. Grimes, Moderator  
 Lester Bryant, Clerk  
 Susie Gray Bryant  
 Nelia Bryant Keel — Committee

**ELDER W. R. HINES**

We, the members of the Raleigh Primitive Baptist Church, Raleigh, N. C., are called upon, with sad hearts, to record the death of our beloved Pastor Elder W. R. Hines, who served this church from August 1936 until his death. He was a wonderful Pastor always striving for peace and fellowship in the church and he was loved by all who knew him.

Brother Hines joined New Chapel Primitive Baptist Church in Wayne Coun-

ty, N. C., June 16, 1917 and was baptized the following day. He was ordained a deacon September 16, 1917 and was ordained a minister the second Sunday in June 1929. He served that church as pastor a number of years.

He was born August 14, 1876 and died March 16, 1955. The funeral was held in The Raleigh Primitive Baptist Church March 17, 1955 with Elder T. Floyd Adams officiating after which he was laid to rest in Montlawn Cemetery beneath a mound of beautiful flowers.

Elder Hines was married to the former Lula Smith December 24, 1903 who survives with three children, Russell D. Hines, Atlanta Ga., W. Gordan Hines, Ft. Lauderdale, Fla., and Ellen Hines Simkins, Wilmington, N. C.

Resolved that we the members of The Raleigh Church bow in humble submission to him who doeth all things well.

2nd. That we, the members of The Raleigh Church, extend our heart-felt sympathy to the family in the loss of a precious husband and father.

3rd. That a copy of these resolutions be sent to the family, one sent to Zion's Landmark, one to Old Faith Contender for publication, and one recorded on our Church book.

Done by order of the Church in conference Friday night, April 15, 1955.

B. F. Wilson-C. C.

Neta W. Goodwin, Committee

#### OBITUARY NOTICE

Mrs. Ella F. O'Neal was born August 11, 1879 and died April 3, 1955, making her stay on earth 76 years.

She left a husband, five children, three sisters and a brother to mourn their loss.

She united with the Primitive Baptist Church at Kitty Hawk July 1897, and she loved the cause till her death. She was a faithful member with a deep heart felt regard for the cause of her Church and the word of truth.

Her courage was such that it gave comfort to all who knew her in her last years of life. She suffered immensely from ill health but was always cheerful and those who knew her loved her dearly.

We feel our loss is her eternal gain. May God in His tender mercy remember her children and loved ones, and enable them to be submissive to His will.

Funeral services were held at the Austen cemetery April 8, 1955.

We believe she is at rest with her Heavenly Father.

Written by order of the Church in conference,

J. P. Tingle, Moderator  
Nellie Perry, Clerk Pro Tem

#### WILL YOU HELP?

Elder T. F. Adams

Willow Springs, N. C.

Dear Brother Adams:

If this meets with your approval, please publish this little note in our family paper.

A little more than a year ago, our church house at Ridgeway, Virginia, was damaged by fire. Since that time we haven't had sufficient funds to repair it like we would like to have. Our membership is very small, and the most of them are women. Of course, material is very expensive, so in behalf of the church, I am asking if there is any one among our brethren, sisters and friends who feel in their hearts they would like to help us, the gift will be appreciated no matter how small.

We hope we are thankful for our little place of worship, and we would like to see it preserved. The Lord willing, the Lower Mayo Association will be held with this church in October commencing on Friday before the first Sunday and continuing through Sunday. We want as many as can to come and be with us.

Your most unworthy Sister,

If indeed I am one,

Mrs. D. L. Moseley

Route 2,

Ridgeway, Virginia

#### NOTICE

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

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

#### HYMN & TUNE BOOKS

An order has been placed with the printers for an edition of the Durand & Lester Hymn & Tune Books. Details as to prices and time of delivery will be announced later.

P. G. Lester, Jr.

2246 Memorial Ave., S. W.

Roanoke 15, Va.

# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

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VOL. LXXXVIII

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## PROVERBS

### CHAPTER XI

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He that diligently seeketh good procureth favour: but he that seeketh mischief, it shall come unto him.

He that trusteth in his riches shall fall: but the righteous shall flourish as a branch.

He that troubleth his own house shall inherit the wind: and the fool shall be servant to the wise of heart.

The fruit of the righteous is a tree of life; and he that winneth souls is wise.

Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner.

### CHAPTER XII

Whoso loveth instruction loveth knowledge: but he that hateth reproof is brutish.

A good man obtaineth favour of the Lord: but a man of wicked devices will he condemn.

A man shall not be established by wickedness: but the root of the righteous shall not be moved.

A virtuous woman is a crown to her husband: but she that maketh ashamed is as rottenness in his bones.

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## EDITOR

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

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**\$2.50 PER YEAR**

**TO ELDERS \$1.50 PER YEAR**

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

# ZION'S LANDMARK

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## Devoted To The Cause of Jesus Christ

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### EXPERIENCE

Dear Brethren and Friends:

I would like to leave on record some of my feelings. The Lord has seen fit to afflict me in my old age. I am now 65 years old, and I have not been able to work much in several years; still the Lord has been good to me; I feel that He has supplied my every need. I am now confined to my home. While here I want to tell some of what I hope the Lord has done for me.

The first thing He did was to show me what a poor lost sinner I was here in the world, and I now feel so poor and unfit and unworthy; so undone, weak, lame, sick, blind, deaf, and dumb, that I hesitate to try to write. This you will see before I have finished. I have always felt so lonely and depressed, different from everyone else. I could never enjoy life like anyone else here because of my loneliness and despondency so much of my time.

When 8 years old, I dreamed I saw a lone grave being dug in a desolate looking valley and the dirt being thrown out. I knew it was my grave, and I was to be buried in it. The funeral was to be at 2:00 o'clock, and someone was to take charge of the funeral. I walked to the head of the grave, and the crowd gathered for the funeral. When time came for the funeral, I told them I was the one to be buried, but that I was not dead

and was not going to die. Yet, I was the one that had to conduct the funeral. I knelt down and prayed, and I felt the power of prayer if I have ever felt it. Oh the power of such a wonderful God! That, from time to time, has been made so precious to me.

Oh, Dear Children, my life has been so rough, rugged, and sinful! Somehow my life has always been attended with a state of desolation. I have always felt different from everyone else. I so often wondered if the God of all grace could have mercy on a wretch like me, but one night when about 9 years old, God came down into my father's yard where we children were playing, and talked with me. He told me to come and go with Him that He had everything I would ever need and that I would never want anymore. There was a power that picked me up, and we started up. I was going home to want no more, but I looked back at my brothers and sisters and thought of Mom and Dad, and was immediately let down, while He ascended on out of sight. This has often made me wonder if any of the blood Jesus shed, was for poor sinners like me; yet one night while traveling in a strange country, I was carried to a great building. There I met a beautiful woman dressed in white which I believe represented the Church. She appeared to me as an angel. I was

carried to the top of the building, and there in the top room, Jesus appeared and talked with me. He showed me the nail prints in His hands, and the wound in His side and told me everything was all right and to go ahead, but I could not find any way out of that building, so this makes me feel like if one is carried to the Church, there is no way out.

When about fifteen, there was a voice talking to me and it told me I wouldn't live to be thirty years old and that hell would be my home. After this I would go to bed at night and cry most all night feeling I would not live another day, and that I would never see the sun rise again. So many times, I would watch the sun go down, never expecting to see it rise again. I could see the awful burning flames that were to destroy my poor soul and would beg God to have mercy on me, a poor worthless, helpless being while I live here in this desolate world. I have always felt to be a stranger to myself and to everyone else and have wished so many times for the earth to open its mouth and swallow me up, out of all my troubles. Much of my time, I have wanted to hide myself from the presence of all people. The poet so richly expressed my feelings in the hymn:

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.

One morning in the early part of 1919, when I got up to go to my work, a voice spoke to me saying, "You will never see home again," and the same voice said, "go to

your closet and pray." I went and fell on my sinful knees to pray, but the words didn't go higher than my head and I got up feeling more condemned than ever. I went through the house and out into the street. Again the voice spoke and said go back and tell your wife and children goodbye, for you will never see them again. I turned around to go back and the same voice spoke again saying, "You will only trouble them; you are not worth troubling over." This was the darkest, gloomiest time I have ever seen. Everything was shrouded in mourning and every breath I drew was, Lord have mercy on my poor soul. The last thing I remember was that it was nine o'clock, and I bade farewell to a frowning world, then Jesus came and said: "Your sins are all forgiven." Oh how sweet the voice of Jesus is to a poor sinner when He speaks peace to a poor weary, sin sick soul! I found myself in a new world where everything was praising God; I felt so happy that I thought I would never sin anymore, and never sigh or shed another tear.

What a glorious thought of the wonderful work grace had wrought for my poor soul through the Blessed Jesus; and how I wanted to go home to the Church and tell them what I hoped Jesus had done for this poor sinner! But I had to wait four long years. In 1924, when at a home meeting, I tried to tell those good people what the Lord had done for my poor sin sick soul and I was received before I had finished relating this precious experience. I have been trying ever

since, but can witness with the Queen of Sheba, when she said "the half has never been told me." Neither have I been able to tell the half of this glorious work of grace wrought in a wretched sinner's heart.

Submitted by one of the least if one at all, and I hope by an unworthy brother in bonds of sweet fellowship,

Elder G. H. Doss  
564 Piney Forest Road  
Danville, Virginia

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**"THE STEPS OF A GOOD  
MAN ARE ORDERED  
BY THE LORD"**

Dear Brethren, Sisters, and Kind Friends in the Lord:

The Good Lord willing, I will write again hoping and trusting He will guide my hand and direct my mind and that I will write nothing but the truth as it is in Christ Jesus, our Lord. For without Him I can do nothing. Since writing last I feel I have been impressed to write many times and have written, but feeling so weak and unworthy in so great a cause, I did not mail it. But it still stays with me and in seeking peace of mind I am writing again. What I will write is unknown to me at this time. I am only trusting in God who is too wise to err and too good to be unkind. If I know myself it is my heart's desire to write to the comfort of God's people, but it is not in man that walketh to direct his steps. David said, "The steps of a good man are ordered by the Lord." Therefore, I am trusting Him for all things to enable me to say as did Christ just before His

crucifixion, "Not my will, but thine be done."

My mind goes back to an experience I had four years ago last July. My brother's wife was in the hospital very sick. The Sunday before she went to the hospital on Tuesday, she asked me to keep her baby until she came back. I was very upset about her. I was afraid she would die and leave her three children. One night after I had put the baby to bed and retired for the night, I said, "Oh Lord, if it be thy will, have mercy, and raise her up from her bed of afflictions and restore her to wanted health." There appeared, as it were, a man in great power. He raised his right hand and said, "I will raise her up at the last day." She died a few days later. I still had the baby with me, but no one has decided I should keep her. It was my desire, however, as she had said if she died and left a baby, she wanted me to keep it. I thought seriously about it, but I was afraid I could not give it the love and care that it deserved, and I worried right much over it. But, I want to say thanks to my God for enabling me to do the best I could. Dear Brethren, Sisters, and Kind Friends in the Lord, the way has not been smooth all the time, but if not deceived and right now I believe I can say of a truth, I have seen the great power of our God manifested so plainly in this. I believe the Lord placed this child in our home. I was shown this over eighteen years before I was ever married.

A few days after the mother of the baby died, I dreamed I was in

an open field and there was a mother dog and her three puppies, a big puppy, a middle sized puppy, and a little puppy. A man was standing by the mother dog and her three puppies. He had a line around the mother dog's neck and was going to take her away and leave the three puppies. The mother dog was hollowing and crying; I was standing looking on. The man looked at me, nodded at the little puppy and said take good care of the little puppy, for they are of good breed. When I awoke, I thought about the dream, and this is what came to my mind. The mother dog represented the mother that died, the three puppies the three children ranging in different sizes. His saying take good care of the little puppy meant for me to take the baby, and his saying they were a good breed meant they were children of God. I became satisfied about it, so I talked with my brother, and he said I could keep the baby.

God moves in a mysterious way,  
His wonders to perform.  
He plants His footsteps in the sea,  
And rides upon the storm.

"Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls." Matt. 11:28:29. What a sweet promise to those who labour and are heavy laden, for they shall find rest to their souls. Brethren, you see who this scripture is addressed to, not to all the world, but the world within the world, those who

labour and are heavy laden. Again we hear our Blessed Saviour say: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." Jno. 16:13. These sweet promises are just enough when we are blessed to be in the Spirit and can meditate upon them. May the Lord bless and keep each one of you and when you are in trouble, may you be given faith to look unto Him who is able to speak peace and rest to your souls.

I would like to say to Brother Adams in my closing remarks that the wife of one of those whose name I sent in for new subscribers to Zion's Landmark, Mrs. John Taylor, Sea Level, N. C., has come home to her friends telling them what good things the Lord has done for her. She is my aunt, and I feel to say she is one of those who has laboured and was heavy laden. I desire the prayers of God's children.

A sinner,  
Mrs. Eva M. Hamilton  
Atlantic, N. C.

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**"THY WILL BE DONE"**

Dear Brother Blalock:

The clouds of sorrow have overshadowed me since I wrote you last, for the Lord has seen fit to call home my mother who is the best friend a girl ever had. My heart is sore pained within me, and the way ahead seems so dark I stumble and fall crying out to God, from time to time, for mercy to endure the hardships that are before me. It seems I am almost lost in this big wide world without my loving mother to guide and direct

me. There is none that can take her place here, but I do know there is one above that is able to take this pain out of my heart and cause me to lift up my sorrowful head and sing this beautiful song that David of old sang, "The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters. He restoreth my soul; He leadeth me in the paths of righteousness for His name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

I wish you to know that your good letter came as a great comfort to me, and it seems it came in the right time; for I was so downcast I felt to be all alone at that time and one to myself. I trust that these few lines will reach you and find you getting along fine, as I have no doubt but that you are one of the Lord's little ones, and He has so wonderfully promised to take care of His own. I have had this impression of you, ever since I read your article in the Landmark, and I am glad I have had the pleasure of corresponding with you in writing, as it has been a great comfort to me; even if I have never seen your face.

You mentioned something in your last letter that I have had more experience with, it seems, than anything else. I often find myself trying to fix things, as I would have them and I am apt to grumble if they fail to come out my way, and they usually always fail. I am so glad they do when blessed to think

about it with some resignation to the will of the Lord, because it proves to me that God is God, and there is none other besides Him. He is King of kings and Lord of lords, all glory to His Grand and good name. Oh, I do love to think of Him as the God of Israel, the one who carried them through the Red Sea on dry ground. He is the same today that He was then and will ever be with His people; although it seems to me of late that He has hid His radiant face from me, and I am made to wonder as poor old Job, (What is my strength that I should hope and what is my mine end that I should prolong my days.) It seems to me that since my mother has gone that life is unbearable, but I hope God in His love will visit me with some degree of submissiveness; and enable me to say, "Thy will be done." I desire to live an honest and truthful life just as she did, and to be blessed to meet her in that home where there will be no more parting, all tears and all pain will be done away and we will ever be praising Him in a world without end. When you pray, please remember a sinner like me.

Hoping to hear from you soon; I remain the same.

Yours in the love and sweet fellowship of Christ,

Miss Minnie Batchelor  
R. F. D. 1, Box 168  
Richlands, N. C.

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**A LETTER TO ELDER DODD  
AND FAMILY WRITTEN  
AUGUST 3-1947**

Dear Elder Dodd and Family:

I have thought of you so much of

late, wishing there were something I could do or say that would be of help or comfort to you, but I am so poor in everything, I know there is nothing I can do or say that could possibly help in your great loss, and being a poor writer I hesitate to even try, also I know my leanness of Spirit. I feel that I know nothing as I ought, but I wanted you to know that you have my husband's and my deepest sympathy, and so I know of no other way but to write and tell you. Brother Dodd, I feel so cast down in my feelings tonight, I am wondering whether God has ever blessed me to know anything of His Blessed truth. I went to a meeting last night to hear one of our able ministers. I feel that he preached good, but I couldn't hear, I was shut up in the dark, and there wasn't any Spiritual blessing in it for me. It seems that I'm in this state most of my time as I grow older. That is why I am wondering if I love the Lord. Am I His or am I not? This wanting to be assured over and over again grows more serious with me day by day. I ask myself time and time again, can so great a love be for such as I? Surely not; yet I find myself hoping against hope, that surely I have tasted, felt, and believed that the Lord is my Redeemer. Some times I feel that the Church made a great mistake when they received me into their fellowship. At times I feel that I am so sinful and undone that I'll ask the Church to drop my name, because surely I have deceived them. If they could see me as God, and I, see me, I feel I wouldn't have to ask them to exclude me, for I am

sure they could not have any fellowship for a worm such as I. On the heels of these thoughts and feelings follows, "Where will you go? What can you do?" Then it is, that I know there is no where else to go, nowhere else I desire to go, for if I know anything, it is, that I love these people above all people on earth, and if I'm ever cast out from them, there is no place else for me. When I first received what I believed to be a hope, way back when I was a girl of seventeen, I wanted to offer to the Church then. But I felt my sinfulness and unworthiness so forceably that I was afraid I looked upon the Church as a sinless body. I felt that those good people did not sin or have sinful thoughts as I did. Therefore I wasn't fit to ask a home with them. So I thought I could never belong to these good people. I didn't feel fit to even go hear them preach, but my poor hungry soul cried out in hunger for the gospel, and I thought surely they wouldn't mind me coming to hear them as long as I behaved myself. So I would go to every meeting, and at such times I would feel if I could only be there and hear them without being seen. I wasn't ashamed of them, oh! no; but oh! so ashamed was I of myself. I remember on one occasion as they were singing just before dismissing, the hymn was, "Come Thou Fount of Every Blessing," it was all I could do to keep from shouting and praising God. Oh! I thought afterwards, what would they have thought of me if I had shouted aloud? Then I thought I would have to stay out of the Church, but that maybe I could

feast on the outside, as I could never offer my sinful self to these good people, not that I had ever done a dastardly act in my life. I could witness with Paul when he said, "As touching the law I was blameless." But oh! how guilty I stood before an all wise God. This began with me soon after my mother died, at the age of fourteen; although, I had had serious thoughts about death, ever since I could remember, and often wondered what would become of me when I died. At the age of fourteen, I believe I was given to see my terribly sinful condition. I was struck down, in other words when I saw this, it struck me with such terrific force; my whole life was bare before me; my sins rose up as great black clouds, and I fell there in my uncle's house, down, down. I could not stand, my awful condition pulled me to the ground, and there I cried for mercy. I firmly believed that God was going to kill me then and there, and so from then on my every breath was begging God to have mercy on me, I was so vile and sinful. I knew I deserved death and hell, but I couldn't help but beg God for mercy. I firmly believed that I had sinned and was so vile and wicked that there couldn't possibly be any hope or mercy for me. I knew in my mind that every one saw me for what I was and though, it was, no wonder I had no friends, not one on earth and worst of all that God couldn't possibly care for such a terrible sinful wretch as I was. It's no wonder the young people thought me strange and queer. I couldn't enjoy their fun and join in their merry making when my soul

was condemned to death. Oh! how dreadful were my days. You perhaps knew that my father was a very poor man with a large family; therefore, I had practically no education at all (as I'm sure you have learned by reading these humble lines). At this time of my life I began to try to read the Bible; I couldn't pronounce words, but would try and those I could read condemned me. I would look around and see the dumb creatures God had made, and a great longing would come over me, that made me wish I could exchange places with them, for they had no soul to go to hell while mine was condemned to death, and I knew mine was going there just as soon as I died, and I thought that it wouldn't be long off. One thing I was made to know was, I was justly condemned, and without the mercy of God there was no hope for me. I was made to go on in this way for about three years, at times feeling my burden of sin was so great I could not live, and then it would wear off for awhile or seem to wear off for awhile, but all the while it was there some where. I was conscious of it all the time but at times more forcibly so than at other times. I was made to hunger after righteousness of the Son of God. During part of this time I lived in Reidsville, N. C., and when Church meeting time was held at Wolf Island Church, I would walk to the Church hoping I would hear something that would give my poor soul a little comfort. At such times the preaching seemingly was directed right to me or it seemed to be. I would feel so condemned I would wish I could

sink through the floor or hide where no one could see me. Oh! dear Brother, no one knows these things except those who have experienced them. Now, let me say if I have ever been delivered from this terrible condition, it was in a dream. I had given up and tried everything on earth, even going to prayer meetings and going up to the mourner's bench to be prayed for. for I had long ago given up hoping that my cries for mercy could reach the God of Heaven, but I was made to go on begging for mercy. (Incidentally I have been a beggar ever since I was made to beg for mercy the first time.) Well, in a dream of my deliverance, if it is such, I saw Jesus. First there was a great black cloud; it seemed the whole earth was covered in this great black cloud, and in this cloud of blackness there hanged Jesus on the cross. (Before this though I had begged the Lord to deliver me from my awful state, and if He were working in me or had begun His work in my soul to show or make it known to me in a dream, so I had the dream.) After He had appeared in this terrible black cloud which was blacker than anything I had ever seen, He was on the cross with the crown of thorns on His head. And as I stood and gazed in wonder and great amazement, the clouds rolled away and there He was in shining garments ascending up to Heaven. I dreamed this dream three times before I awoke, and when I did awake, all my burden was gone. I felt as free and happy as though I had never sinned in my life. I went on to my work singing in my soul, for I had

awaken to a bright new world. everything was different; the birds sang more beautifully, the trees were greener, in fact the whole world looked new to me that great and beautiful morning. I felt I loved everybody and everything that God had made, for it seemed good in His sight, but I wasn't allowed to stay in this state so very long, for the devil came after me and whispered all sorts of things to me. He told me that I was deceived, that it was all imagination, that I was a fool to think for a moment that God could pardon the sins of a being like myself, and that is the way it has been from then on until now. At times my hope seems so little I think I have none at all, but somehow it never lets me go entirely. As I've said it seems I hope against hope. I can't think of anything more terrible than to be without God or hope. The very thoughts of it makes me tremble in great fear. Oh! how I long to know more and more of the goodness and mercies of the God in whom I hope I believe and trust. the God who has made Heaven and earth and every living thing that creeps upon it, the God who said or says I will and you shall, the one who says I will do all my pleasure and none can stay His hand or say why DOETH thou, the one who has declared that He made everything that was made, all for His honor and His glory. Praise be to His great and Holy name. There is none like unto our God. If I am deceived I know I am the worst deceived wretch on this earth. I may not be what I hope to be, but I believe the doctrine of the Primitive Baptist with all my heart and soul, that

is, when it's preached in its purity and truth. I believe, whether I'm one or not, they are the Church of Jesus Christ, and they, the Church, will be raised and housed in Heaven to ever be with Jesus.

Yours in hope of eternal life,  
Mrs. O. N. Link  
704 North Main Street  
Danville, Virginia

The above letter was written over seven years ago. Somehow or other I never finished it. I guess I laid it aside for the time being, thinking I would finish it later, but for some reason I never did, and until a few months ago I thought it had been destroyed. My husband and my brother, C. C. Shreve, asked that I send it to the Landmark for publication.

Now, if the Good Lord will enable me to write a little more of what I hope He has done for my poor soul I want to add that after a year and four months of my marriage and a few months before my first child was born in the year 1913, I was at Danville Church at their regular meeting time. As I have stated before, I had decided that I could never offer to the Church, but on this day, the second Sunday in March, when they were singing just before the close of the service, Beside the Gospel Pool Appointed For the Poor, my whole being trembled. It seem that I forgot self entirely, and before I realized where I was, I had gotten to the stand. It seemed that I was carried there by a power other than my own. When I realized what I had done I became so scared, I began crying and trembling so back-

ly I couldn't talk. Some one took me by the arm and led me to a seat, and asked if I wanted to talk to the Church. I said I wanted to, but could not. I told them after a short space of time that I loved them and wanted a home with them, but didn't feel that I was worthy. I was received with much joy on my part, and I believed the Church rejoiced also. On the fourth Sunday of the same month I was baptized in old Dan River. I had a dream of this baptism that when I came up out of the water I was as light as a feather and was so happy! And so it was as I had dreamed it. That was forty-one years ago this past March. I have tried to beg my God many, many times on bended knees that He keep me from ever causing trouble to the saints of dear Jesus. I have lived with them low these many years; and I have been blessed never to have been the cause of any trouble. Oh! the Dear Lord has been so good to me. I am still a poor sinful worm of the dust, a beggar still and I know I shall be as long as life remains in this body. I live in doubts and fears. Sometimes when the Dear Saviour blesses me with His sweet presence, I am made to rejoice and long for that sweet home of rest, where there is no more sin, nor sorrow, pain, nor death. Sometimes it seems that I am carried away on the wings "When I Can Read My Title Clear to Mansion In The Sky, I'll bid farewell to every fear and wipe my weeping eyes." I believe I know if I am saved, it is only by the grace and mercy of an all wise God. If I love Him, it is because He first loved me and gave Himself

for me. I know I wasn't taught this by man, nor did I receive it of man, for if it were left for me to choose, I never, no never would have chosen to go through all the doubts, and fears, that has been my lot for forty-eight years. Sometimes I wonder why the Lord has been and continues to be so good to me and mine. When we are so vile and sinful, He sees us—His child—through His dear Son - free from sin because of what He has done for them, praise His matchless name. It is much too wonderful for me, for I know nothing as I ought.

I would like to tell of a vision I had a few years ago. One Sunday night I was in such great distress of soul and Spirit, I walked the floor crying and begging God for mercy. I felt the world was coming to its end. Oh! I can't express the awfulness of that night of what was on my heart and soul; there was such an awful burden. I fell on my knees and begged God to relieve me or surely I must die. I wanted to be with the people of God and hear the sweet gospel preached in all its power and glory. I lay down on my bed and reached for the Bible, thinking perhaps I would get relief reading God's word. I began reading where the Bible opened, Isaiah, chapter sixty-three, "Who is this that cometh from Edom with dyed garments from Bozrah, this that is glorious in his apparel traveling in the greatness of his strength? I that speak in righteousness mighty to save." I got no further in reading for the heavens were opened, and I saw and heard the glorious gospel preached by those that were around the

throne of God. I saw some that I knew who have gone on to be with God and His precious Son. I shouted aloud praising Him from whom all blessings flow, no mortal tongue can tell of the beauties, sweetness, and wonderfulness of this that the gracious God of Heaven so amazingly blessed me to see and experience on that wonderful night, no pen nor anything mortal can ever find expression in words to tell just as it was. I thought after this amazing sight that I had seen, that surely I would be enabled to live the rest of my life in such a way that I would never have sinful thoughts or acts again. I had begged God so often to remove such things from me, but as you well know I am still in the flesh and still have doubts and fears, faith and hope; it is a mixture of joys and sorrows with me. Sometimes I am down in the valley sinking down with woe. Sometimes I have a feast and my soul is filled with joy.

"Great and marvelous are thy works Lord God Almighty, just and true are thy ways, thou King of saints."

Dear Brother Adams, as you see this portion of this letter was written several months ago, sometimes I write a portion of what I believe and hope the Dear Lord has done for me, then I lay it aside, for I can't tell or write like I feel and see things; then too, my writings and expressing things is so like my imperfect self. I just hesitate to send my scribble to any one to read.

However, do with this as you see fit, and whatever is, will be all right with me.

Dear Brother, I am sending two

dollars together with this to help a little for those that are in more need than I am. The Good Lord knows I don't have much, but He gives me what I do have and I know it's enough. I am made to want to share what little I do have with those that are in distress and need.

May the Good Lord bless and keep you always.

Your unworthy sister, I hope in the Lord,

Mrs. O. N. Link  
704 North Main Street  
Danville, Virginia

-30 Aug. -54.

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### TAKING THE LANDMARK FIFTY YEARS

Elder T. F. Adams  
Willow Springs, N. C.  
Dear Brother and Editor of Zion's  
Landmark:

I desire to renew my subscription, but I do not know whether I will ever be able to pay for it any more if I should live that long. I feel ruined without it. Brother Adams, I have been taking the Landmark fifty years, and I have known many of the editors that have passed on to their home of rest.

I joined dear old Tarboro Church in 1893, November Meeting, and was baptized by our pastor, the late Elder P. D. Gold. The Church had a large membership then. Now everyone who was there then is gone to his or her resting place. Their passing leaves me the oldest. Our beloved pastor, Elder J. D. Fly, preaches for us monthly, and we love the Gospel he preaches, which is Jesus, the Saviour of poor sinners. We occasionally have other

elders who come preaching that wonderful Gospel.

The Gospel of Jesus Christ is ever new. It never grows old to those who are taught of the Lord that they are sinners, and if they are saved at all, then their salvation is by the precious grace of God. Oh! how good and how pleasant it is for Brethren to dwell together in unity and in love.

I have lost all of my children and my husband. My health became so bad together with old age, that I saw I could not make a go of it. I came here on Tuesday after the third Sunday in last November. I was taken very ill on the 7th of March, and they took me to the hospital where they found I had gallstone colic and yellow jaundice. It is a wonderful home to me now, and I am improving very nicely.

I have been so I could not write, but I do desire to thank all the dear people for their sweet cards and letters from far and near. I hope they will be given a mind to write me about their good meetings. I would appreciate it so much.

Brother Adams, I want to say to you that I sure did enjoy reading your editorial in the April 15th issue. I read it with tears in my eyes. I have been reading in my testament lately of the great suffering of our Lord and Saviour, Jesus Christ, while here in this world. I do hope and pray that I am one of His little Ones.

A little sister, I hope,  
Lula Overton Hyman  
Daughters Confederate Home  
Fayetteville, N. C.

**A GOOD LETTER**

Dear Brother Adams:

I am enclosing a letter written to me just after the funeral of my Sister, Pattie Peters who died October 3, 1954. It was a good letter to me, and if you care to, you may publish it.

The writer of the enclosed letter is a step daughter of my sister. I feel sure she knows the "Canaan language."

Your little sister,  
Emma Hagood

Dear Emma,

As I'm thinking of you this morning, I will try in my poor way to pen you a few lines.

How are you feeling this A. M.? I thought of you so many times Tuesday evening and yesterday, having such a long trip back to Richmond, and wondered how you made out; though the Lord will take care of His own.

We had a most beautiful day for the funeral, and the memory is still in my mind of how peaceful and happy she looked. I can often recall how she looked when she was pleased and happy about anything, and that's the way she looked to me lying there as a corpse. I know she will be missed; though we're sure our loss is her eternal gain and oh, what a consolation to feel that she's gone on and is resting in that beautiful home above where there's no sickness pain or death.

Well Emma, hope this will find you feeling well. We sure have had a change in the weather; it's real chilly this morning, if it keeps this up we're most likely to have frost tonight. Give my love to the rest and Mrs. Adams, come to see

us, take care of yourself. Write us and let us know how you get along.

John sends his best to you and the family.  
Rena

**RESOLUTION OF RESPECT  
W. H. EVANS**

We, the church at Goldsboro, N. C., in conference Saturday before first Sunday in June 1955 adopts the following resolutions.

First: Be it resolved that we bow in humble submission to our Heavenly Father in removing from our midst our Dear Brother Deacon W. H. Evans, As it is written, "Precious in the sight of the Lord is the death of His saints." Brother Evans, united with the church Saturday before first Sunday in August, 1911, and was baptized the next day by his pastor, Elder J. W. Gardner.

He was ordained a deacon first Sunday in June 1914, chosen clerk Saturday before first Sunday in December, 1926. Died Wednesday February, 2, 1955. Funeral service was conducted at Goldsboro Church Friday afternoon February, 4th, by his pastor, Elder W. G. Pate, assisted by Elder H. E. Mann, and Rev. C. Arthur Burton, Brother Evans served as deacon and clerk with distinction and honor to the church until a short time before his death when his eyesight and health failed. He always manifested his love and devotion to the Membership, looking over them for good and not for evil; mindful of their comfort and the peace and welfare of the church he loved so dearly, giving freely his time and money to the support and upkeep of the church. His home and heart was always open to his brethren, sisters and many friends.

Second: That in the passing of our precious and faithful brother, the Goldsboro Church has sustained a great loss.

Third: That we extend to our precious Sister Evans and family, our heart-felt sympathy in their great loss. May they be comforted in the words of St. John in revelations, "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 after them. We feel confident he is now resting in the Paradise of God's love, where trials, tribulations, sickness, sorrow, pain and death are felt and feared no more. And we can say of him as one of old. He has fought a good fight; He has finished his course; He has kept the faith; Henceforth there is laid up for him a crown of righteousness.

Fourth: That a copy of these resolutions be inscribed on our church ledger, a copy sent to the family and a copy sent to Zion's Landmark for publication.

W. G. Pate, Moderator  
M. L. Bartlett, Clerk

## Zion's Landmark

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

Editor

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

WILSON N. C.                      JULY 15, 1955

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VOL. LXXXVIII                      No. 17

### "THIS IS MY BELOVED SON IN WHOM I AM WELL PLEASSED"

"And Crispus, the chief ruler of the synogogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized." Acts 18:8.

The period from Adam until the Saviour was born into the world embraces about four thousand years during which we do not have any record of water baptism. The baptism administered by John is the first baptism by water recorded in the scriptures. He later administered this ordinance in the river of Jordan, to those who brought forth fruit, confessing their sins. "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, And were baptized of him in Jordan, confessing their sins." Matt. 3:5, 6. The word baptism means to immerse, that is, to cover the body with water. This was the mode which was practiced by John, as will be seen by reading the following verses. "Then cometh Jesus from Galilee to Jor-

dan unto John, to be baptized of him. But John forbade Him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when He was baptized, went up straightway out of the water: and, lo, the Heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him: And lo a voice from Heaven, saying, This is my beloved Son, in whom I am well pleased." Matt. 3:13 to 17. May it be observed, when Jesus was baptized, He went up straightway out of the water. For further proof or testimony that the body was immersed, we will call the reader's attention to the case in which Philip baptized the Eunuch, "And as they went on their way, they came unto a certain water: and the Eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, if thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: 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 of the Lord caught away Philip, that the Eunuch saw him no more; and he went on his way rejoicing." Acts 8:36-39.

There are three things necessary to constitute orderly baptism. First, there must be a believer in the Lord Jesus Christ; second, a called and qualified servant of God to ad-

minister the ordinance, third, a sufficient amount of water to immerse the believer. The belief which the saints of God have in Jesus Christ is not predicated upon any of their works of righteousness. Jesus said, "This is the work of God, that ye believe on Him whom He hath sent." John 6:26. Paul said, "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10:10. The believers are those that are ordained to eternal life. We find recorded in Acts, "And when the Gentiles heard this, they were glad, and glorified the word of the Lord: And as many as were ordained to eternal life believed." Acts 13:48. It is therefore obvious that Crispus, the chief ruler of the synagogues together with his house, and many of the Corinthians were ordained to eternal life. They believed and were baptized.

Baptism is not essential to eternal salvation. Believers in the Lord Jesus Christ were saved in the mind and purpose of God before the world began, and this was manifested to them by the appearing of Jesus Christ. 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 before the world began. But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. 1:9, 10. The question may arise in the minds of many as to what purpose baptism serves, if the creature is already sav-

ed. Peter makes clear the purpose of this sacred ordinance, and the saving effect it has on those who follow the precepts of our Lord and Master. "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also He went and preached unto the spirits in prison: Which sometimes were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ: Who is gone into Heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him." 1st Peter 3:18 to 2. Jesus, Himself was baptized by John in the river of Jordan, thus He set forth the example and is a pattern to the believers to follow through all generations until the end of time. After the crucifixion, and resurrection of Jesus Christ, He said unto His Apostles, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." Matt. 28:19, 20.

Peter, as well as all of the Apostles observed the commandments of their Lord and Master, by putting into practice the ordinance of bap-

tism to all believers who repented and confessed their sins. Peter's sermon on the day of pentecost had a powerful effect upon those who were pricked in their hearts. His words were piercing. They were accompanied with the Spirit and power of God. They penetrated the heart and exposed their guilt and shame. "Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their hearts, and said unto Peter and the rest of the Apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." Acts 2:36;1.

The door is opened to believers in Jesus Christ that they may take up their cross and follow Him in precept and example by going into the liquid grave and rise to walk with Him in newness of life. This is an emblem of His burial and resurrection. The Bride, (Church) as well as the Spirit beckons them with loving kindness to come, "And the Spirit and the Bride say, Come, and let him that heareth say,

Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17.

"And Crispus, the chief ruler of the synogogue, believed on the Lord with all his house; and many of the Corinthians hearing believed and were baptized."

T. F. Adams

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#### ERRATUM

In the editorial of June 15, page 238, second column, the third line from the top of the page reads, "This house was empty of sin and wickedness." It should read, "This house was not empty of sin and wickedness."

T. F. Adams

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#### NOTICE

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

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

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#### WHITE OAK UNION MEETING

The White Oak Union Meeting will be held, the Lord willing, with South West Church on the fifth Sunday and Saturday before in July, 1955.

The church is located about five miles west of Jacksonville, N. C., on highway No. 53.

An invitation is hereby extended to all, and especially to the brethren in the ministry.

W. A. Walton  
Union Clerk

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#### BLACK CREEK UNION

The next session of the Black Creek Union is appointed to be held with the church at Goldsboro, N. C., the fifth Sunday and Saturday before in July 1955. Elder H. E. Mann is appointed to preach the introductory sermon and Elder W. P. Lamm his alternate.

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

J. T. Boyette,  
Union Clerk

286.4

# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

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AUGUST 1, 1955

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## PROVERBS

### CHAPTER XII

The thoughts of the righteous are right, but the counsels of the wicked are deceit.

The words of the wicked are to lie in wait for blood: but the mouth of the upright shall deliver them.

The wicked are overthrown, and are not: but the house of the righteous shall stand.

A man shall be commended according to his wisdom: but he that is of a perverse heart shall be despised.

He that is despised, and hath a servant, is better than he that honoureth himself, and lacketh bread.

A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel.

He that tilleth his land shall be satisfied with bread, but he that followeth vain persons is void of understanding.

The wicked desireth the net of evil men: but the root of the righteous yieldeth fruit.

The wicked is snared by the transgression of his lips, but the just shall come out of trouble.

A man shall be satisfied with good by the fruit of his mouth: and the recompense of a man's hands shall be rendered unto him.

The way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise.

A fool's wrath is presently known: but a prudent man covereth shame.

## EDITOR

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

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# ZION'S LANDMARK

## Devoted To The Cause of Jesus Christ

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### **"FOR I KNOW THAT MY REDEEMER LIVETH"**

**"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."**  
**Job 19:25, 26, 27.**

To know is, to recognize as valid or as fact on the basis of information possessed or of one's understanding. Therefore something more than hearsay is necessary. There must be a seeing or a revelation of a thing before we can say with any degree of certainty that we know. Job didn't understand the language of Bildad when he told him of the calamities of the wicked, leaving the impression that Job was the character to whom he referred. "Then Job answered and said, how long will ye vex my soul, and break me in pieces with words? These ten times have ye reproached me: ye are not ashamed that ye make yourselves strange to me. Then Job said, I have heard many such things: miserable comforters are ye all."

Job said, "Oh that my words were now written! oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever!" Job evidently realized that not in the too

distant future, his voice would be stilled and his body lie low in the ground; but he would like for a record to be made of his words. He would like for them to be made in a book, or engraven upon the rock that would stand at the head of his grave when he would be free from the noise of his miserable comforters. He didn't say which of his words he would like a record made of, but I presume, that the words, "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth," would satisfy his soul.

Paul said to the Hebrews, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." There were efforts made by the reputed friends of Job to get him to deny his God and redeemer, because of the continued afflictions visited upon him. Even his wife tried to induce him to curse God and die, but he said to her, shall we receive good at the hand of the Lord, and not evil. None of these things changed Job, because he knew something more than they did. He knew that his redeemer, the Eternal Son of God, was at that time living and would at the latter day be veiled in the flesh, and stand upon the earth. He is set forth in the 8th chapter of Proverbs under the appellation of wisdom, and says, "The Lord possessed me in the beginning of his way, before his

works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth: when he established the clouds above: when he strengthened the fountains of the deep: when he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the sons of men. Now therefore, hearken unto me, O ye children: for blessed are they that keep my ways."

Job was one of those blessed children who hearkened unto Him, and kept His ways. He knew his redeemer was at that time living, and would at the latter days stand upon the earth dressed in uncontaminated humanity and blood, which was necessary to redeem. To know that a redeemer of men liveth is not sufficient. It requires a personal interest in, and some manifestation of love from him, to be able to say with any degree of certainty, as Job did, "I know that my redeemer liveth." Job must have known that he had a personal redeemer by the evidence, that Jeremiah

knew that God loved him with an everlasting love. Jeremiah said, "The Lord hath appeared of old unto me, saying, yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee." Had Jeremiah been asked how he knew the Lord had loved him with an ever lasting love he could only have said, because with lovingkindness He has drawn me. Job knew he had a living redeemer, and Jeremiah knew he had a loving Lord, because of the manifestation of His love toward them. Jesus comforted the hearts of His disciples by saying unto them, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." He also said unto them, "Because I live ye shall live also." Yes, Jesus in His human nature died, but not His divine nature, because He was both God and man, and if God had died, this world would have crumbled into nothing because there would have been no God to have supported it even for one moment, let alone for three days and night.

"And he shall stand at the latter day upon the earth," in the likeness of that body that was prepared for Him. "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God." Meaning that His Father, God, had no desire to continue the offerings and sacrifices which are offered by the law,

as they could not atone for sin. When He came into the world, He traversed this earth doing good to men. The eyes of the blind were opened, the deaf ears made to hear, the lame man leaped as an hart, and the tongue of the dumb sang, in the wilderness waters break out, and streams in the desert. And He said, "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." He also said, "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink."

"And though after my skin worms destroy this body, yet in my flesh shall I see God." Job evidently realized that his body was made of dust, and would comply with the sentence passed upon it, and return to dust, where the worms, disintegration and decay would soon set in, and destroy that body that had been weakened by the boils and sores that it had endured. And if he were here I would like to comfort his heart by the words of Him that spake as never man spake, when He said, "Because I live ye shall live also." Paul says, "If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead."

Some seem to think that because some of our bodies are buried in the depth of the sea, and some are cremated, that it would be impos-

sible for them to ever come forth again. But to me the reformation would not be near so difficult now, as it was in the beginning, for in the beginning, God had to speak into existence the substance which was not, in order to form the bodies which now appear. Now He has dust to start with, whereas in the beginning He had nothing but the word of His power. And that same powerful word that spake to Lazarus and said, "Come forth," will speak to these sleeping bodies of ours, and they shall come forth fashioned like unto His glorious body. But some will ask in what form or fashion is His glorious body? It is the same as yours and mine, with one exception, it is not vile and corrupt, but contains the same flesh, blood and bones now as it did before it succumbed to the grave. And when this vile body of ours has been changed, "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality," then our bodies will be fashioned like His. My hope is, my eyes shall see Him as He is, and, that we can lay aside the future tense, ("shall see") and incorporate the present tense (now) in my flesh I see God.

"Whom I shall see for myself, and not another." The hope of the children of God is, that they will see the same Jesus that walked this earth, raised the dead and comforted them in all their tribulations. When Jesus was transfigured before Peter, James, and John, "Peter said unto Jesus; Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and

one for Elias. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, arise, and be not afraid. And when they lifted up their eyes, they saw no man, save Jesus only." Elias was gone, prophecy was fulfilled, Moses had disappeared, the law was satisfied, and there was only Jesus to unto, and to hear.

When Jesus finished His work as a redeemer, rising from the grave, gaining a decisive victory over it, He remained on earth forty days teaching and commanding His disciples. And when He ascended to heaven, "A cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye see him go into heaven."

But some will ask, do we not read in the scriptures that flesh and blood cannot inherit the kingdom of God? Yes they do, and they will not in their present condition. Let me explain: the City of Atlanta where I reside, derives its water from the Chattahoochee River, into which all kinds of dead animals are thrown, and into which filth and refuse flow from every direction to contribute to its steam. But this water goes through a purifying process which

eliminates defilement, and makes it usable, but it is the same water. So when the bodies of the saints go through this change or purifying process their flesh and blood will also be changed, and with their eyes and not another, they shall see their Redeemer, and be like Him, and see Him as He is, and as He has always been the same yesterday today and for ever.

Again some one will ask, did not Paul say that, "It is sown a natural body; it is raised a spiritual body?" Yes he did, but he didn't say that it is raised a spirit. There is difference in a spirit and being raised spiritual. We can't see a spirit any more than we can see life. We can see the effects of both, but cannot see either. To be spiritual is to have our affections influenced by the divine Spirit; to be spiritually minded, and when it is raised a Spiritual body, it will be free from evil and animated only by the Spirit of Him who is our life.

It is also said that Jesus came forth from the tomb another person, a different man, because His disciples didn't know Him. They didn't know Him for the same reason that the great masses of the people don't know Him now. No one has ever known Him except by revelation. The eyes of the two disciples that walked with Him to a village called Emmaus, "Were holden that they should not know him." And this is the reason they didn't know Him, instead of some transformation of His body. He proved this by saying to Thomas, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side:

and be not faithless, but believing. And Thomas answered and said unto him, my Lord and my God."

It is also thought by some, that He came forth without blood, because He had shed His blood on the cross. We might as well say that He came forth without a body, bones or life, as to say that there was no blood in His veins when He rose from the dead. Paul says, "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he, by the grace of God, should taste death for every man." (All the household of faith).

May we behold Him with our eyes, and not another.

H. O. Nash

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### SANCTIFICATION

It is the delight of Zion to praise and magnify the Lord, and we would call your attention to her high calling, and to the things that are most surely believed amongst us. In Peter 1:2. the apostle speaks of the strangers who are scattered over the various provinces, as Elect according to the foreknowledge of God the Father, Elect unto obedience. This accords with Paul, who said in Ephesians 2:10. "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Thus God the Father chose them unto obedience. By nature they were born to sin and disobedience, which they inherited from the first Adam. By grace they are chosen and fore-ordained to obedience, the Obedience of Christ. Their breaches of

the law are His and His Obedience theirs. Not only are they Elect unto obedience but also to the sprinkling of the blood of Jesus Christ, that is, every one who was elect before the foundation of the world, by God the Father, was redeemed by God the Son at a certain time, called in one place the end of the world, and His blood is sprinkled for them and upon them as surely as they are and were elect of God before the world began. The Father chose, the Son redeemed and the Spirit sanctifies. Every act of God is perfect, like unto Himself. God, being in Christ Jesus, made every act of Jesus Christ perfect. "By one offering He hath perfected for ever them that are sanctified." It is written, "Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." Each perfect as Christ is perfect. HE IS THE PERFECT MAN. He is our wisdom, He is our righteousness, He is our SANCTIFICATION, He is our redemption, that if any man glorieth, let him glory in the Lord. Now the Spirit's work of sanctifying the Elect is a perfect work. In type it was clearly set forth when the tabernacle of God in the wilderness had to be anointed ONCE ONLY to sanctify it to the service of God. The High Priest, being a type of Jesus, was holy in his office as long as he lived, and his successors must be sanctified as he was, or ever they could enter into the tabernacle worship as High Priest. There was no cloud covering the tabernacle until sanctification was complete. Exodus 40:34.

We have said that God's work is

perfect. God rested from His work on the seventh day and sanctified it. Christ Jesus, our sanctification, rested from His labours when He cried "It is finished," and so a rest remains to the people of God. The HOLY OIL must not be imitated, any one who tried to do so, must be cut off from his people. It must not touch the flesh of a man. Exodus 30:32. This holy oil is a type of the pouring out of the Holy Ghost by our great High Priest, Jesus Christ, who is in Heaven. Joel 2:28. and Acts 2:4. Wherever that oil touched, it was holy unto the Lord. True, the wood was still wood and the silver was still silver, but that act made it holy unto the Lord. Wherever the Holy Spirit touches a person in conviction, from that day, sanctification of the Spirit is manifest. Like a seed, it is according to its kind.

This pouring out of the Holy Spirit is spoken of by John as "AN UNCTION FROM THE HOLY ONE," and in I John 2:27. he says "But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it HATH taught you, ye shall abide in Him." In our flesh, there is no holiness, and to our dying day we shall, if rightly taught, see our holiness in Him. The proof that our flesh is dead and that our body is dead because of sin, is that we shall die and go to corruption. In closing we see in our subject the perfect work of the Trinity in Unity. God the Father choosing; God the Son coming at the fulness of

time, living a life of perfect obedience for us, and shedding His blood; God the Holy Ghost taking up His abode in His people, separating them, sanctifying them, teaching them and applying Christ's obedience to their account, as He shows that their sins were laid upon Him, and sprinkling the shed blood upon their consciences, purging them from sin and dead works to serve the Living God. No wonder that Peter, instead of finding fault and belittling the people of God, as the Pharisees did, could say "Grace and peace be multiplied unto you." May grace and peace abound among the churches of the Zion of our God for Jesus' sake. Amen.

George Ruston.

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**A PECULIAR SINNER**

Elder Floyd Adams  
Willow Springs, N. C.  
Dear Brother Adams,

You will find enclosed a letter that was sent to me several years ago by a sister. I enjoyed the letter then and do yet. I have had an unusual experience in regard to this letter, because it was signed, as you will see, "A Peculiar Sinner;" yet when I read it, I told my wife, and others who read it that I felt in my heart that I knew who wrote the letter.

I gave it to the sister-in-law of the one whom I thought was the writer, to compare the handwriting. She came back and said that she did not think I was correct. I asked the brother of the writer, and he said "No, it is not my sister's handwriting." Yet in all of this my feelings were that I knew who wrote the letter.

So, on the first of July, 1954, she was baptized in the fellowship of Burlington Church and on the following Monday, I saw her at the Lower Country Line Association. I felt to ask her if she wrote me a letter several years ago and signed it "A Peculiar Sinner." She dropped her head and said that she did and had wished a thousand times that she had not mailed it. I told her that she did not know how much it meant to me. I had enjoyed the letter very much. When I heard her say that she did write it, I could not keep the tears back. There was again a witness to my heart-felt feelings of the mighty work of the Holy Spirit.

I could not feel to ask her about the writing of this letter until after she joined the Church for fear of imposing on her feelings, and knowing how it was and how it still is with me. At times I feel too sinful and vile to be in the Church. So my fellowship for her was such that I did not want to intrude into the sacred secrets of her heart, and I did not know how to comfort her.

I felt at the time I received this letter I would see or hear of her joining the Church someday, because for many years I have felt to have fellowship for her.

You know this dear sister very well. She is Sister Dosa Martin, the daughter of the late Elder Ben Martin, the sister of Elder L. P. Martin of Roxboro, N. C., and Brother H. E. Martin of Smithfield, N. C.

I would be glad for you to publish this letter in the "Landmark."

Yours in hope,

A. B. Barham

### (The Letter)

Dear Mr. Barham,

I am writing to ask you about a matter that has been troubling me recently especially since hearing two or three preachers say, that in the life of every Child of God there is a memorable day, the time that the Lord pardoned their sins, a "Red Letter Day" so to speak and that they could go back to the time and place, when they were relieved of their burdens. If this be true, I am not a Child of God, for there has been no Bethel spots in my life.

I very well remember the first sermon that I ever became interested in. I was a little girl about eleven years old. I went with my Mother one night to hear Elder J. R. Wilson preach. He said that if God ever started a work, he would finish it, that if a person ever felt to be a sinner and was made to feel the need of a Saviour, the Lord would make His love manifest to him or her in due time. That has been twenty-five years ago and I feel to be just as big a sinner now as I ever did, and if God has ever pardoned my sins I have no evidence of it. I have no vision or dream, as so many others tell about, although at times I feel that if my summons came, all would be well with me.

I am ashamed to admit it, but I have often doubted that there is a God. "A fool hath said in his heart there is no God." Then I am made to realize that there is some higher power that rules the sun and moon, seasons and the earth and creatures upon it, and I am made to tremble

I have often wished that people were like animals, born without souls, or that I had never been born at all. I have wondered why I was so different from anyone else. It seems to me that everyone is better than I. Even when a child, I felt that all my schoolmates were better than I and that they didn't want me around. For this reason I often refused to join in their games. When I grew up I couldn't enjoy the pleasures that the other young people enjoyed. I knew that my friends called me peculiar, but it didn't make me mad, for after looking the word up, I couldn't think of any adjective that described me better. I was peculiar, odd, strange, different, and queer.

Once I boarded with a dozen other young girls. They all seemed to like me but thought that I was queer. They would go to parties, dances, picnics, and shows and seemed to get a thrill out of it. At the same time they were Church workers, and said their prayers before retiring at night. When a revival meeting started they would go and take an active part and seemed to enjoy it very much. Sometimes I would go with them, but not often, for there was no enjoyment there for me. Do you wonder that those girls thought I was peculiar?

I know that my brothers, sisters, parents, and friends think that I am a good girl, and this makes me feel that I have acted a hypocrite and deceived them.

One time I overheard my Father say that there wasn't a better girl anywhere. This made me feel badly. I made a resolution that I would

not deceive my loved ones and friends any longer, that I would show how mean I am. I would go to dances, curse, smoke and do everything that other wild girls did. The first experience I had, I cursed in the presence of my Mother. No sooner had the words left my mouth than I was very much condemned. My Mother was so surprised and shocked that I wanted to ask her to forgive me, but I could not. I did ask God to forgive me.

I had tried to be good and could not. Now I tried to be mean and couldn't. Am I not crazy?

I sometimes think that the devil kept me from being good, and that the Lord prevented me from doing evil.

If this letter disgusts you, toss it in the fire and think no more of it. But pray for me.

A Peculiar Sinner  
141 Dogwood Dr.  
Burlington, N. C.

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**"BEHOLD I LAY IN ZION  
A SURE FOUNDATION"**

Elder T. Floyd Adams  
Willow Springs, N. C.  
Dear Brother Adams,

Please find enclosed money order for another year's subscription to Zion's Landmark. I am sorry I have neglected sending it for so long. It is a good paper and sets forth the doctrine that is believed by God's people everywhere, that is, the regenerate. This doctrine is not taught of man according to the testimonies of those that wrote in the Testaments, and I am persuaded according to the experiences of God's people of today and also in

ages past that it has been the same all down through the ages of time.

The Apostle Paul spoke of it (The gospel) and said, "But I certify you brethren that the gospel that was preached of me is not after man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." In the same chapter, 17th verse, he refers to the time when the Lord was pleased to reveal Himself to him, (Which I believe goes back to the time when Paul was on his way to Damascus and the Lord appeared to him in the way and spoke to him saying, "Saul, Saul, why persecutest thou me?" "Neither went I up to Jerusalem to them which were Apostles before me; but I went into Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days." However, it is very plain to me that when the Lord began His dealings with him, he ceased right there and then, to persecute and testify against the saints in condemning them to death.

Now I feel that all of His servants, when called of the Lord, go down in their feelings; instead of the road being smooth as some people set it up to be; it becomes rough and the way dark, like the song, "Dark and Thorny is the Desert through which pilgrims make their way," instead of worldly popularity, persecutions set in, but thanks be to God, he said on one occasion to His disciples, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my name's sake." This

is contrary to nature, He did not tell Paul that he would have it easy and smooth, but He did tell him, "I will shew thee how great things thou must suffer for my name's sake." Did He suffer them? According to the testimony, He certainly did. Now the going into Arabia, I have felt for a long time, this being a desert country, portrays just how one is brought down in a barren state of mind and feelings, and is taught to put his trust in the Lord, which teaches him just what he is by nature. "Dust!" The Adam creature was just as much the dust of the ground after revelation as he was before, and I do not understand that anything will grow in the "Dust." There is no foundation in man at all until the foundation of the Lord Jesus is laid in Zion. "Behold I lay in Zion a sure foundation a tried stone, and he that believeth on Him shall not be ashamed." Now if the man had a foundation in Him at the beginning, why would it be necessary to lay this foundation in Zion? It surely would not be, and this foundation is spoken of in this way, that every man take heed how he buildeth thereon, if any man build upon this foundation wood, hay, or stubble, it shall be consumed. To me, this is the work of the flesh and He plainly says that it shall be consumed, the fire of God always consumes the things of the flesh, and the gold, silver and precious stones, represent the work of the grace of God, for they are not of a combustible material, but precious gems and metals. I believe that God's people have felt this refining many times, for it is

spoken of in the scriptures: "For He is like a refiner's fire, and like fuller's sope." Then the fire is necessary to keep the works of the flesh all burned up that the grace of God may shine in the hearts of His children, God does not chasten His children for nought, but for their purging. It is not joyous, but grievous, but afterward it yieldeth the peaceable fruits of righteousness unto them that are exercised thereby. I have noticed the word IT several times when it seems to refer to the chastening hand of God. Without this chastening the fruits would not be yielded.

May the Lord be with all His dear people is my prayer and desire.

I remain, I hope your unworthy brother,

Ernest Branch  
319 Mankin Ave.  
Beckley, W. Va.

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**OUR FATHER'S EXPERIENCE  
WRITTEN BY HIM IN 1911**

We are pleased to submit the beautiful experience of the late Elder J. M. Adams, Monroe, Ga. sent to us for publication by one of his daughters - a dear Sister in Christ — Ed.

I feel to record my little experience as a reason why I have been a professor in the Church of Christ among the Primitive Baptists. It is a very serious thing to profess to be a child of God, born again, not of a corruptible seed, but according to the scriptures there is a family of that description, born of God which is love, and like begets like. When I was quite young I felt that I must be good to be saved

from hell when I died, so as my outward sins were manifested and came before me, not with much weight; yet I felt that I must pray for the forgiveness of them as they were committed, and I did in a very satisfactory way to myself, because I felt that if my good do's over balanced my bad ones, I would be safe, so I kept my account over balanced or much to my credit.

This way failed me when I was fourteen years old, my prayers seemed to be sin, and all my righteousness appeared as filthy rags, even in my sight, my sins were as a mountain before me and darkness covered my path, and I was made to mourn day and night. Prayer had failed to give me relief, mercy was what was needed in my case. I had not committed any crime but in some way had seen myself just as I was. I tried to pray all the time for mercy but could see none for me. In great distress I decided to get off a path that I was going to a thick place of bushes and get down on my knees right, thinking perhaps I had not been humble enough, but when I arrived at the place I felt it would be sin kneel down, so I fell on my face, and I do not remember my prayer, but I do remember a change in my feelings, I felt then and there to lose my garb of filthy rags and felt to be clothed with the righteousness of Jesus Christ, the Lord. The change was what I had needed when all hope had fled; I felt that all was well; my mourning had been changed to joy.

Now the first thing to do was to go and tell my Mother, but to my surprise before I got three hundred

yards I began to doubt the reality of it. My prayers were changed, saying, O Lord, if I am deceived, undeceive me, so I could not tell her about it. This is where my hope began, and I was an inquirer after truth, and it was uppermost on my mind. Elder Isaac Hamby, the pastor of my Father's Church (Harris Springs) whom I had been hearing preach so much, now could tell my feelings as though someone had told him of my case. I tried to hide the tears when he was preaching, I did not want anyone to see me so affected. I wanted more evidence. While in this condition I had a very vivid dream that did me much good. I saw myself condemned to be hanged, justly too (no murderer) no visible crime but justice must be met. My coffin was nearby under a large tree where I should soon be executed, it was between day and night, I could see the leaves on the ground. Just before the time came there came down from above a whirlwind of light and swept away all the leaves, and a voice was heard which said: "Let him go free, I will die in his stead," when I awoke I felt it was the Son of God, and I have used this to strengthen my hope for eternal life, for eternal life was in Him, and He was given power to give it to as many as the Father had given Him. I felt to praise Him for such a hope of deliverance from the power of darkness, that had translated me into the Kingdom of His dear Son. These things caused me to think and wonder what to do. I ventured to talk to my father about it when

about eighteen years old, he told me to talk to others, I didn't feel to claim it, yet couldn't give it up.

When I was married and moved to our little home, wife and I went often to meeting and in March, 1873 I thought I would offer myself to the Church but failed for fear I was deceived in the matter. There was an old deacon, a member of that Church, Jack's Creek, who could and would tell me what to do. He heard of what I wanted to do and came to see me. We talked about what I have written above, and he advised me to come next meeting day. I did and was received and the next day was baptized by Elder F. M. McLeroy, a burden was left there which I had often felt to be my duty, yet only for a time I felt free, other responsibilities seemed to bear upon my mind to offer myself a living sacrifice to God, and that has given me much concern to this day, October 19, 19-11.

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#### **SAINTS PERFECTED THROUGH CHRIST**

Dear Brother Adams:

I have been reading the Landmark almost forty-two years. It is so comforting to read the writings of the dear saints in different sections of the country, all speaking the same things. All are taught of God and their souls are purged from dead works to serve the true and living God. They are now in Christ Jesus, being created in Him unto good works which God has before ordained that they should walk in them. Old things are passed away, and all things are become new. They now have new desires and emotions of soul. They love the Lord

and the sweet gospel of peace. Many times they have a sweet foretaste of Heaven. Their souls are filled with ecstatic joy, but how soon they become shrouded in darkness and gloom when God apparently withdraws his presence from them and they are away down in "doubting castle" crying out: "Is the Lord clean gone forever? Will He be merciful no more?" All this time the sun is shining, but we can't see it. However, the cloud will be dispersed when our Father sees fit and we will see the sun again. "Weeping may endure for the night, but joy cometh in the morning." None of us would will to have this darkness and soul distresses. We do not desire to be poor beggars, but we will be beggars as long as we live — "Lord, help me." This keeps us low and humble, at each others feet.

We find a constant warfare in our members; the flesh lusteth against the Spirit, and the Spirit against the flesh; they are contrary the one to the other, so we cannot do the things we would. Sin still remains in our flesh. We hate and abhor it, but will never get rid of it until we lay our armour by here. David said, "The fear of the Lord is to hate evil." We all make mistakes, while in the flesh and have to be confessing and praying to God for guidance constantly. Our prayerful desire daily is for a closer walk with God. I love to serve Him, but when I do good, evil, is present, I realize my weakness and God's mercy and goodness. We desire to love and serve and glorify Him continually, and I am persuaded to believe we do this in the

spirit. I Jno. 3-9. In the spirit we endeavor to be good to each other, kind, gentle, tender, loving, and forgiving. We are brethren and so much need each other. May we all live at each other's feet and strive for the things that made for peace until the Lord calls us home. Just a few more bitter tears and heartaches, and the Dear Lord will take us home, where there will be no more stormy clouds, no more winter or dark nights, no more bitter tears, no more bereavement, and no more separations. When we meet here and enjoy the sweet association of Heavenly inspired company, we have to separate — some to meet no more here - but when we meet in immortal or celestial bodies, we shall be forever with the Lord. How sweet to have this blessed hope. When I was a little boy I tried to pray that Heaven would be my home when I died, but I was brought to see that no human arm could reach my case. I felt in my very soul that if I reached Heaven at last, it would be a poor sinner saved by grace.

Through many toils and sore afflictions I have gone, but His grace has preserved me thus far. The nearer I get to my journey's end the sweeter and dearer Heaven is. Heaven is a reality. There is a sweeter and better home than this awaiting us. My desire is, on earth peace; good will to men.

If we love the Lord, His people, feel poor in Spirit, hunger and thirst after righteousness, Heaven will be our home. We are His children now, and these are evidences of a Blessed state.

Mack K. Alford  
Nichols, S. C.

## Zion's Landmark

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

Editor

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

WILSON, N. C.                      AUG. 1, 1955

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### "BE NOT DECEIVED; GOD IS NOT MOCKED"

"Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear." Isaiah 59:1, 2.

Paul said, "God, who at sundry times and in divers manners spake in time past unto the fathers by the Prophets, Hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds." Heb. 1:1, 2. The Prophet Isaiah sets forth the complaints of the people, charging God with slackness in hearing their grievances. They contended that they had complied with all God's ordinances by fasting on certain days and by so doing had afflicted their souls. For this reason their murmurings were that God should hear them. They were not aware that God is not mocked. "Be not deceived God is not mocked: for whatsoever a man soweth, that shall he also reap. 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." Gal. 6:7, 8. Their

fastings, their afflicting their souls, their labors were only mockery and pretense as are all of our self works. God answered them by the mouth of His Prophet, in the way which Jesus answered the scribes and pharisees. "For ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done, and not to leave the other undone." Matt. 23:23.

In the preceding chapter the Lord exposed the hypocrisy in their fastings and gave His reason for turning a deaf ear. "Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinances of their God: they ask of me the ordinances of justice; they take delight in approaching to God. Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our souls, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours. Behold ye fast for strife and debate, and to smite with the fist of wickedness: ye shall fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? Is not THIS the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee: the glory of the Lord shall be thy reward. Then shall thou call, and

the Lord shall answer; thou shall cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day. And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shall be like a watered garden, and like a spring of water, whose waters fail not." Isaiah 58:2 to 11.

From the preceding verses, the works of the flesh and the works of the Spirit of God are clearly set forth. The ambition of man for greed and gain at the expenses of others, whether rich or poor has never changed. Men who seek pre-eminence is an abomination to the Lord. To cast the mantle of charity over the imperfections of others is well pleasing in His sight. But it is not in us to so perform, except that our God humbles this nature of ours, gives us a heart of flesh and enables us to conform to the scripture just quoted: "When thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh." This will be in evidence where love and the grace of God dwells in the souls of men. Iniquities and sins brought the separation between them and God. The Lord is not to be charged with a short hand and a heavy ear because He did not hear their complaints.

The Prophet sets forth the reason for their separation. "But your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear." Isaiah 59:2. The ear of the Lord is ever open to hear the cries of His people and deliver them out of their distresses when they approach Him by faith. 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. David said, "In my distress I called upon the Lord, and cried unto my God: He heard my voice out of His temple, and my cry came before Him, even unto His ears." Psalm 18:6. When God sends afflictions upon His people, they often feel that the Lord is against them. But these afflictions are blessings, because we seek the Lord when we are afflicted. "In their afflictions they will seek me early." When He delivers them out of their distresses, they can witness with David. Before I was afflicted I went astray but now I have kept thy word." Psalms 119:67. The poet said,

"Afflictions though they seem  
severe,  
In mercy oft are sent;  
They stopped the prodigal's  
career,  
And caused him to repent.

Although he no relentings felt,  
Till he had spent his store,  
His stubborn heart began to melt,  
When famine pinched him  
sore."

Jonah was another example of those who cried unto the Lord by reason of his afflictions. "Then Jonah prayed unto the Lord his God out of the fish's belly, and said, I cried by reason of mine afflictions unto the Lord, and He heard me; out of the belly of hell cried I, and thou heardest my voice" Jonah 2:1, 2. In the above are testimonies that, the Lord's hand is not shortened that it cannot save; neither His ear heavy that it cannot hear. The leper, the blind men who came to Jesus together with the thief on the cross, are all supporting witnesses that the Lord's ear is not heavy that it cannot hear. They approached Him with living faith. This faith is not a product of the flesh; it is a fruit of the Spirit, the possessors of which are those who are born of the Spirit of God. It does not emanate from the seed of Abraham, as the righteous

scribes and pharisees thought and taught. Paul said, "To Abraham and his seed were the promises made, I say not unto seeds as of many, but unto one seed which is Christ." Again he said, "The promise that he should be the heir of the world was not to Abraham nor his seed through the law, but through the righteousness of faith."

The Lord reduces His people from the high and lofty state to feel to be the least in His kingdom. They see themselves totally depraved and nothing but sin. When this reduction is made by the sword of the Spirit they no longer put up long prayers and complain to God for not hearing them. When the searchlight is turned on and the child of God sees the mass of corruption which dwells within, he is made to wonder why God ever heard him at all. His prayer is very much reduced in length for instead of standing on the street corner and occupying an important place in the synogogue to be seen and heard of men, they now seek a hiding place, and their prayer is "God be merciful to me a sinner." Soul and body afflictions are wonderful weapons in conquering strife, envy, hate, and in smiting the fist of wickedness.

The Lord knows how to humble His people by cutting off their comely parts and bringing them through the furnace of afflictions. Necessity forces them to pray. The words are pressed out through pain and suffering. The Lord hears their cry, as he did David when He took him up out of the horrible pit and miry clay. Those so delivered know the truth of the words of the Prophet, "Behold, the Lord's hand is not shortened that it cannot save; neither His ear heavy, that it cannot hear." T. F. ADAMS.

#### NOTICE

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

Body of Divinity by John Gill, reprint of \$1769-1770, \$5.00 postpaid.

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

#### HYMN & TUNE BOOKS

An order has been placed with the printers for an edition of the Durand & Lester Hymn & Tune Books. Details as to prices and time of delivery will be announced later.

P. G. Lester, Jr.  
2246 Memorial Ave., S. W.  
Roanoke 15, Va.

#### UNION MEETING NOTICE

The Skewarkey Union will meet with Rocky Swamp Primitive Baptist Church, fifth Sunday in July, 1955, Friday and Saturday before, D. V.

Elder C. L. Robbins was appointed to preach the introductory sermon, and Elder R. B. Denson, his alternate.

The church is located on hard-surfaced road near Enfield, North Carolina. A cordial invitation is extended to our ministering brethren, brethren and friends.

E. C. Harrison,  
Union Clerk

#### ASSOCIATION NOTICE

The Laurel Springs Association will be held, the Lord willing, with the Church at Coleman, Carroll County, Virginia, on Friday, Saturday, and Sunday, August 19, 20, and 21, 1955. Those who plan to attend our association will take highway N. C. 52 to the intersection with the Blue Ridge Parkway. At this point turn south on the Parkway toward Asheville to "Milepost 211;" then turn right on county road, and the church is one mile off the Parkway.

E. R. Sneed,  
Association Clerk

#### EASTERN UNION MEETING

The next session of the Eastern Union is appointed to be held, the Lord willing, with the Church at Pungo, Beaufort County, North Carolina, the fifth Saturday and Sunday in July, 1955. We invite all lovers of the truth to meet with us, and especially do we invite our ministering brethren.

Noah L. Ambrose  
Union Clerk

#### ANGIER UNION MEETING

The next session of the Angier Union Meeting will be held with Bethel Church, Johnson County, 5th Saturday and Sunday in July.

Bethel Church is situated about 8 miles from Angier and about 4 miles east of N. C. 210 going from Smithfield to Angier. All lovers of the truth are invited to attend.

J. R. Thompson  
Union Clerk

# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

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## PROVERBS

### CHAPTER XII

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He that speaketh truth sheweth forth righteousness: but a false witness deceit.

There is that speaketh like the piercings of a sword: but the tongue of the wise is health.

The lip of truth shall be established for ever: but a lying tongue is but for a moment.

Deceit is in the heart of them that imagine evil: but to the counsellors of peace is joy.

There shall no evil happen to the just: but the wicked shall be filled with mischief.

Lying lips are abomination to the Lord: but they that deal truly are his delight.

A prudent man concealeth knowledge: but the heart of fools proclaimeth foolishness.

The hand of the diligent shall bear rule: but the slothful shall be under tribute.

Heaviness in the heart of man maketh it stoop: but a good word maketh it glad.

The righteous is more excellent than his neighbour: but the way of the wicked seduceth them.

The slothful man roasteth not that which he took in hunting: but the substance of a diligent man is precious.

In the way of righteousness is life; and in the pathway thereof there is no death.

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## EDITOR

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

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\$2.50 PER YEAR

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# ZION'S LANDMARK

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## Devoted To The Cause of Jesus Christ

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### **"GOD WILL SUPPLY ALL OUR NEEDS" (Philippians, 4:19)**

Dearest children of the kingdom,  
You whose Saviour reigns on high  
And according to His riches  
Does your every need supply.

Blessed inhabitants of Zion,  
washed in the Redeemer's blood,  
He who dyed His garments for you  
Made you kings and priests to  
God.

Though the sea be rough and angry  
With it's billows rolling high;  
Fear not brethren, trust your Cap-  
tain,  
He will all your need supply.

When the enemy attacks you,  
And you feel too weak to stand,  
Gird your armour faithful soldiers,  
Lo, your Captain still commands.

Though the battle rages fiercely,  
And your strength is almost gone;  
You can feel your blessed Saviour  
Gently leading you along.

Jesus never will forsake you,  
He will not deny His own,  
For He paid in full the ransom  
And the winepress trod alone.

Fear not brethren, faithful soldiers,  
Lo, your Captain leads the way;  
Soon the warfare will be over,  
And you'll hear your Saviour say

"Come, ye children of the kingdom,  
You for whom I bled and died,  
In my Arms I'll safely bear you  
O'er death river's swelling tide."

There you'll join the Holy angels,  
And with all the heavenly throng  
Make the glorious heavenly arches  
Sweetly echo with your song.

In that City, there's no sorrow,  
Pain and death can never come;  
In His own good time He'll call you  
From your toils to home sweet  
home.

In that bright eternal city,  
Where the ransomed ones shall  
sing  
With their voices tuned forever,  
"Glory, Glory, to our King."  
Written by C. D. Whitley  
Route 1  
Oakboro, N. C.

---

### **"BUT HE THAT ENTERETH IN BY THE DOOR IS THE SHEPHERD OF THE SHEEP."**

"Verily, verily, I say unto you,  
he that entereth not by the door in-  
to the sheepfold, but climbeth up  
some other way the same is a thief  
and a robber." (John 10:1)

It is probable that ninety per  
cent of the population of the peo-  
ple of the world is trying to enter  
into the sheepfold or into Heaven  
some other way instead of by the  
door, which is Christ. I suppose the  
reason is that the door is closed to

them, so they are trying to climb in some other way. The door was closed against the goats or reprobates when God made the choice in Christ before the world was. It has been closed ever since and will be forevermore to come, so in trying to climb in some other way other than the choice and grace of God, they are seeking to steal and rob God of the honor of saving His people according to His own will and pleasure.

Christ did not come to earth to turn goats into sheep, for there never has been a goat turned into a sheep and never will be, neither has there ever been a sheep turned into a goat. Goats were made goats in the creation, and sheep were made sheep also in the creation as was everything else, for God decreed when He made the earth and all its inhabitants that everything shall bring forth seed after his own kind. He created His people or children in Christ as the seed of Christ. The children of the devil or satan were created satan's seed, and can not be turned into the children of God, being regenerated and born again is not the thing which makes them the children of God, but they are regenerated and born again because they are the children of God. They were the children of God in the creation, and by transgression fell under condemnation to the law of sin and became alienated to God temporarily, so He, God, sent His only begotten Son into the world to redeem them and reconcile them to Himself. Redeem means to ransom from bondage, rescue makes atonement for, perform, recover that which is right-

fully yours but has been temporarily lost from you by some illegal act or some other procedure. Christ continues in this 10th chapter. "But He that entereth in by the door is the Shepherd of the sheep, to Him the porter openeth; and the sheep hear His voice and He calleth, His own by name and leadeth them out. And when He putteth forth His own sheep, He goeth before them and the sheep follow Him, for they know His voice. When the Lord calls His people they know His voice though they never heard it before.

Paul knew the voice of the Lord when He called to him, though he never knew the Lord before, but when the voice spoke to him, he said "Who art thou Lord?" So when the Lord calls to His sheep they always hear, answer, and obey. Paul took all his orders from the Czar up until this time; he had never prayed to the Lord before. "Then said Jesus unto them again, verily, verily I say unto you I am the door of the sheep. All that come before me are thieves and robbers, but the sheep did not hear them. I am the door, by me if any man enter in he shall be saved and shall go in and out and find pasture. Christ, our Blessed Lord, is the only door whereby any one can enter into the Heavenly Kingdom, none can enter in through this door except those whom He calls in and not one of them called by Him ever refuses to enter, for He never calls any except those who were chosen and created in Him before the world was.

"I am the good shepherd, the good shepherd giveth His life for the sheep," 11th verse. "I am the

good shepherd and know my sheep and am known of mine. As the Father knoweth me even so know I the Father, and I lay down my life for the sheep. And other sheep I have which are not of this fold; them also I must bring. (Notice how impressive He makes it, I must bring them.) and they shall hear my voice, and there shall be one fold and one shepherd." 14-16 verses. He here was talking to the Jewish fold and the other sheep, as I think were of the Gentile people. Notice He says them also I must bring and they shall hear my voice. The bringing comes first, one must be regenerated and born again before he can hear His voice. Life must precede action or knowledge or feeling.

There seemed to be a division of opinion among the Jews as to whom this man was. Many of them, those unbelieving Jew said, He hath a devil, others said these are not the words of Him that hath a devil. Can a devil open the eyes of the blind? The Jews gathered "round about Him, and said unto Him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out

of my Father's hand. I and my Father are one." So when He had thus said that I and my Father are one, then the Jews took up stones again to stone Him. "Jesus answered them, many good works have I shewed you from my Father, for which of those works do ye stone me? The Jews answered Him saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God." As Christ said they had seen the many good works and miracles which He had done, such as raising the dead, giving sight to the blind, cleansing the leprosy and saw Him walk on the water and many other wonderful works, but all of this did not convince the carnal minds of men that He was the Christ, nor did it produce in them any Spiritual effect. How could material evidence be any stronger to the carnal minds of men that He was the Christ? Does not this all prove what the Apostle said, "The natural man receiveth not the things of the Spirit of God: neither can he know them, because they are Spiritually discerned?" Christ on another occasion said to the unbelieving Jews, "Why do ye not understand my speech? even because ye cannot hear my word." This is the reason the ungodly world has never and will never believe the truth; they can not hear the words of truth, ears they have and hear not, eyes they have and see not, hearts and understand not, and so they can not receive the love of the truth because they can not understand it and do not want to understand, for they hate it. The Apostle

says, "And then shall that wicked be revealed, whom the Lord shall consume with the Spirit of His mouth and shall destroy with the brightness of His coming; Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they might all be damned who believe not the truth, but had pleasure in unrighteousness." (2 Thes. 2:8-12) We find again that Christ in speaking to these same people, says, "If the Son therefore shall make you free, ye shall be free indeed. I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father: and ye do that which ye have seen with your Father. They answered and said unto Him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your Father. Then said they to Him, we be not born of fornication, We have one Father even God. Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but He sent me. Why do ye not understand my speech? even because ye cannot

hear my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there was no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell you the truth, ye believe me not, which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words; ye therefore hear them not, because ye are not of God." John 8:36-47. Who would have the courage to say that Christ came to earth to suffer and die the cruel death of the cross for these children of the devil, and if He did not, why say that He died for every man or to give every man a chance to be saved? The world tells us that the Old Baptists believe that some are born for Heaven and some born for hell, and if that be true, God would be an unjust God, but I go back further than that even to the creation. God made the devil and made him a seed to serve him and to be cast into the lake of fire with him. Nothing ever changes into something different from what it first was. The seed of the serpent has never changed into the seed of Christ and vice versa. God made the two seeds in the beginning, the seed of the serpent and the seed of the woman, the woman representing the Church, the seed of Christ; and decreed that the seed of the serpent shall bruise the heel of the seed of the woman and the seed of the woman shall bruise the head of the serpent and his seed; for He says,

I will put enmity between the two seeds. Do we not see that enmity strongly manifested in our days? We never knew a goat to turn into a sheep, neither a sheep turn into a goat, for God decreed that everything shall bring seed after its own kind, whose seed is itself, and it was so. It seems that the seed of the serpent is much greater in number than the seed of the woman, for the bond woman hath many more children than she that hath an husband.

H. L. Rogers

Denton, Kentucky

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### TWO DREAMS

I've been thinking for some time of writing my two dreams, as they mean so much to me to reflect over when I am in trouble and distress.

The first dream I had, I dreamed there was going to be a house built for me to live in. I didn't know where the house was to be built, but the next thing I remembered about it was that it was built in my daddy's flower garden, and it was no taller or larger than a door. I went inside, and entered into a large room. I thought I was going to live in the one room, and my sister, Kate, was going to live with me, but she wasn't in the room at the time. I went out and looked around and thought it was too close to the road, and that I would be afraid to live in it that near the road, so it just moved back where I wanted it to be. I went back inside then, and I came out and looked toward the west in the clouds, and when I did a great light flashed up in the clouds and

lighted up an angel that was in the clouds. It seemed that she was looking straight at me and her face was bright from the light. When she looked at me I was made to know 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 couldn't because I could not find words to express my happiness. In my dream, I ran out to my mother's home to tell her, shouting within my heart. Then I went back to my little house, and my brother - Dorsey Meeks - came in, and I told him about my dream. I was still in the dream, and I thought I told him about the dream I just had. We both cried for 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 that I had to face the storms of this life.

My second dream came sometime later. I dreamed I was going toward the south, up one side of a mountain and down the other side into the valley, and I dreamed the whole mountain was covered in pretty green grass just as smooth as if it had 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 and get married to 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 the marriage meant that when I died the Saviour was coming and 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 lifetime, knowing that when I died I would 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 other dream.

The doubts, fears, and dark clouds that have arisen before me since then have been unspeakable. The loss of my youngest son that 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 did David, the Lord was clean gone forever. Then I would begin to search myself for evidence, and my mind always goes back to those dreams, and many other things that have been shown me.

There are many things I could tell that I have experienced, but I don't want to take up too much of your times. I'm afraid I have already taken up more space than I should, but I'm hoping and praying the Lord will give me faith and courage to endure to the end of life's journey.

If you see fit to print this please do so and if not just cast it aside.

A sister in hope of eternal life,  
Mrs. Lillie Lawson

The children of God do not tire from reading the experience of grace related by those so exercised.

I hope you will have a mind to write more of the dealings of the Lord with you - Ed.

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<b>HIS NAME SHALL ENDURE FOREVER</b>			
Dear Brother Adams:			
The Landmark had been coming into our home since I can remember until after my father's death.			
There have been many changes made in our home in the last few years. My father, mother, and a dear brother have passed on.			
Midst grief, sorrows, and confusions, but it is a comforting thought to know there is one thing which is to last forever. "His name shall endure forever." Men have said of many concerning their works: "They shall last forever," but how they have been disappointed! In the age succeeding the flood, they said one to another. let us make brick and burn them thoroughly, and they had brick for stone, and slime had they for mortar, and when they had piled old Babel's tower they thought, "This shall last forever," but God confounded their language, and they finished it not. So with all the proudest works of man whether they have seen his temples or his monarches, he may have written everlastingly upon them, but God has ordained their end, and they have passed away. The most stable things have been fleeting as the shadows and bubbles of an hour speedily destroyed at God's bidding.			
"His name shall endure forever." As long as on this earth there is a sinner saved by His omnipotent grace, Christ's name shall endure; as long as there is a weeping Mary			

to wipe His feet with the hair of her head; as long as there breathes a chief of sinners, who has been made to look to Jesus and found Him, his Refuge, his Stay, his Shield, his Song, there will be no fear that Jesus' name will cease to be heard. As long as we have manifestations of His love, promises of His grace, hopes of His blessings, we can but honor His name.

Yours in hope,  
 Dosia Martin  
 304 Hawthorne Lane  
 Burlington, N. C.

body goes down in death, I can say farewell vain world, I am going home; and on the resurrection morn, I will be one of those little ones that will rise and ascend into that great city that was built for the redeemed family of God, saved by grace if saved at all. A sister in hope of a home in Heaven where there will be peace, love and, sweet communion.

A sister in hope,  
 Mrs. J. C. Stanley, Sr.  
 Manly, S. C.

**ENJOYS THE LANDMARK**

Dear Brother T. F. Adams:

Please find enclosed post office money order for my subscription to the Landmark that it may continue coming to me another year from the expiration last paid. I hope I haven't gone over too much. If I have neglected renewing by the time it was due I am sorry, and I want to thank you for continuing it, for I do enjoy reading the good brothers' and sisters' experiences so much.

Oh, if I could express my poor unworthy feelings as they do! It seems to me it would give me so much relief, but somehow I haven't been blessed with liberty to speak of the trials and temptations that I have undergone, and the wonderful mercy that my Dear Redeemer has had on this poor unworthy one that feels to be, if one of God's children, the least among them, a poor beggar, hoping and trusting in Him, and only Him, to guide my poor wandering steps that I may serve Him and follow Him through this sinful world, and when this

**KEEP WRITING FOR HUNGRY SOULS**

Dear Brother and Sister Jarrell:

I will write to you with the help of God after reading your wonderful writings in the dear old Landmark that came today. I always start reading at the first and read it through before I lay it down if I can. I could almost see and hear you preaching as I was reading it. I have not had the opportunity to go to Church very much lately, and I greatly enjoy the Landmark and the good reading that is always in it. God bless you and all the others to keep writing for hungry souls like me. As you said, I love the Baptist people and want to be with them as long as I live. I feel too unworthy to be with them or to call them Brother and Sister, but if they can put up with me, I will die happy, for I want to be with them until the end, and I hope it is God's will that I will be with them after death in that sweet home above. I hope you and Sister Jarrell are well and enjoying life with many blessings from our Lord and Saviour.

I will say again I enjoy your

writings and also your preaching. Come to see us if you are ever up here near where we live; although I don't feel worthy to have such great people come under our roof. I feel it would be a blessing to have you in our humble home.

God bless you forever and keep you. When you feel like you can, please pray for us.

From a sister in hope,  
Mrs. E. G. Hall  
45 Victor Street  
Spray, N. C.

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### MY BELIEF ON THE DECREE AND PREDESTINATION OF ALL THINGS.

Dear Brother Adams:

As I have a mind to write my belief on the decree and predestination of all things, this may give you an idea as to what I believe, and if you think it is worth while in the Landmark, you can use it; if not, drop it in a waste basket. I sent Zion's Landmark to some of my friends, and I feel that it is the soundest doctrine that can be printed by man. May God bless all of you to keep the Landmark coming. I was 76 years, old the 5th day the 5th month, 1955 — 5-5-55.

F. P. Welch, M. D.  
RFD 1 - Box 123  
Stanton, Texas

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Did God and His Son make all creeping things that live and move on the earth? Did God make the dog to bark, to bite, to be kicked, and to be abused for doing these things? Did God decree any and all the things that happen both good and bad? He says the wicked shall do wickedly. Was Adam wick-

ed? He did wickedly. I believe He made him, Adam, a subject to do wickedly, for God put before him both good and bad, both life and death, the tree of life and the tree of the knowledge of good and evil. Adam chose knowledge. Adam proved what he was. Everything brings forth fruit of its kind, and so Adam proved himself. I believe the tree of life was Jesus Christ, and Adam couldn't eat the tree of life, so he satisfied his belly instead of his heart. The serpent is on his belly today; his head and his mouth is poison and also his head and body. God has the world in His hand. He owns the cattle of a thousand hills, the world and the fulness thereof. God made the world and all things therein.

I don't believe one stake will be moved or cord broken, except by God's firm decree, for the scriptures tell us that 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. So in my mind, we were all in the mind and purpose of God from the beginning of Time. Eph. 1:4 says, "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." If we are His sons and daughters now, we were His sons and daughters before the world was made.

F. P. Welch, M. D.

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### A FORETASTE OF JOY

Dearest Brother and Sister Adams:

This morning, were it possible, I would declare His name above the

noise of my typewriter. I would sing songs to His praise throughout the building. I would rejoice in a Saviour who has done all things for His children, but dear ones, I am helpless - my heart is as of stone - my tongue speaks only after the manner of men instead of rejoicing. I feel too unfit to even lift mine eyes upward. Is this ever your feelings? If I had the power to do my will, never would I be in the frame of mind and the state of feelings that I am today, for I desire to be lifted with a song in my heart singing A mazing Grace.'

It seems to be my case that most of my time, I am in the bottomless pits or the valley of dry bones but when there falls a crumb from the Master's table for me (I hope) it is the sweetest time in my life. I hope that I have been fed from this table, for I feel that all that eat there from shall never perish. I believe it is only a little foretaste of what is awaiting the children of God.

We are looking forward to your being with us at Goldsboro third Sunday night and hope you will be blessed to preach the gospel in it's sweetness and power and that we will be given an understanding heart that hears the joyful sound, which to me if not deceived, is a certain sound. There is no other sound on earth like it, and when I do not hear it, it is not preaching to me. Is mine an outside case? I feel to be so different from my brethren; I can see their walk as seemingly in the strait and narrow way. Their conversation is Godly; I can't express it as I see it; but I feel to be so different.

Brother Adams, I cannot express my feelings about these things, I feel to be so poor in Spirit and oft times feel that that is the reason I cannot talk, walk, or write as you people. My hope is that I will meet you all in that city of perfection where there will be no difference and all will forever sing praises unto His Holy name, and only there will we be satisfied.

Hoping it to be the Lord's will to see you third Sunday night.

Love,

Barbara Carraway

Box 546

Goldsboro, N. C.

—————I—————  
**“FEAR NOT FOR BEHOLD I  
 AM WITH YOU”**

Dear Brother Blalock:

I will try to write you a few lines, if the Lord blesses me, in answer to answer to your good letter I received a few days back. We had such a good Association at Maple Hill on the third Saturday, Sunday, and Monday in October, just wish you could have been with us, but I believe that the glorious gospel of Christ reaches from one side of the world to the other. I remember somewhere in the scriptures that Jesus said my sheep hear my voice and they follow me, and though we have never met here in the flesh, I trust to believe we have both heard the wonderful voice of the Saviour. He tells us to fear not, for behold I am with you, even unto the end. What a glorious promise, what a wonderful thought! He has said I will never leave thee, nor forsake thee. At times, these promises seem to satisfy me, but at other

times, I seem to lose sight of those things, and go mourning and group-ing about feeling to be forsaken and forgotten and left alone in the dark, but it is while down in the valley that we learn that salvation is of the Lord. We can not pray while on the mountain top, but it is then that we praise Him who is worthy to be praised.

I dreamed last night of being in a large building, and I was surrounded with a large number of my dear Baptist friends. I noticed in the midst of this gathering a throng of soldiers all dressed in brown uniforms, and as we stood up to sing a hymn, I was looking on these soldiers and wondering if you were in this great throng of boys. As we finished singing, one young man on the front line said, "Please sing hymn 190 in Lloyd's hymn book" We then began singing this hymn, and there appeared a small lad at my right. He looked to be wistful and sad. I put forth my hand, and we shook hands; then he went back to his seat. This little boy was dressed in a soldier's uniform, and I believe, Dear Brother, that this little boy was you. I believe that all of God's little ones feel to be the very least. Jesus said of John, the Baptist, that there was not a man born of woman greater than John, the Baptist; nevertheless, he that is least among you shall be greater than he.

Now, may we be kept by His saving grace in this world, and when He calls us home, may we go singing praises to His grand and good name, there to rest forever in

the smiles of His face.

Minnie Batchelor  
Richlands, N. C.

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### HAS YOUR SUBSCRIPTION EXPIRED?

Dear Subscribers,

Please check the expiration date on the label of your Landmark. If your time has expired, and you desire to renew your subscription, please send us your renewal. This will help us to pay our monthly printing expenses. If however, you are not in a position to pay at the present time, please notify us that you plan to pay later. If you do not plan to renew, please write us to discontinue your subscription and include your back due if any.

Editor

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### IN MEMORY OF SISTER MARY LIZZIE TAYLOR

God in His infinite wisdom has seen fit to remove from our midst our dear sister, Mary Lizzie Taylor, wife of John Taylor.

She died in Sealevel Community Hospital with a heart attack, May 21, 1955. She was born July 2, 1882, and was the daughter of William Cullifier and his wife, Cassandra Cullifier.

On Saturday before the fourth Sunday, June 27, 1954, she was received into the fellowship of Bay Sealevel Primitive Baptist Church. Elder Lewis Williams baptized her and also preached her funeral together with our pastor, Elder Eddie Humphrey.

To her faithful, kind husband and children, we say, "Weep not for her. She is sweetly sleeping to awake in Jesus' likeness, to join that happy band and sing around God's Throne with praises to His Glorious name."

The Bay Sealevel Church will greatly miss her presence, but we believe that God knew best, and that He has taken her to dwell with Him forever more.

It is ordered by our church that this memorial be recorded in our church record, and that copies be sent to Zion's Landmark and Old Faith Contender for publication.

Read and approved in conference,  
June 25, 1955.

Elder Eddie Humphrey, Moderator  
Lula T. Mason, Church Clerk  
Nillie Williamson, Asst. Clerk

**Zion's Landmark**

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

Editor

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

WILSON, N. C.      AUG. 15, 1955

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**GOD IS OUR REFUGE AND STRENGTH**

"He maketh the storm a calm, so that the waves thereof are still." Psalms 107:29.

In the 23rd and 24th verses of this chapter, David said, "They that go down to the sea in ships, that do business in great waters; These see the works of the Lord and His wonders in the deep."

To be out at sea when the water is calm is indeed pleasant. The ocean breeze is soothing. The sailing is easy. The sky is clear, the wind is still. The atmosphere is hilarious, all of which would cause anyone to want to continue to sail.

What a contrast, when you see a squall coming up and the wind begins to blow. The vessel begins to rock to and fro. The waves become fierce and cover the ship. The clouds darken and the rain pours. Your hope of getting to land begins to wane. It was under such adverse conditions that the disciples met Jesus awoke Him and said

ish?" as is related in the following scriptures: "And the same day, when the even was come, He saith unto them, Let us pass over unto the other side. And when they had sent away the multitude, they took Him as He was in the ship. And there were also with Him other little ships. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And He was in the hinder part of the ship, asleep on a pillow: and they awake Him, and say unto Him, Master, carest thou not that we perish? And He arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And He said unto them, Why are ye so fearful? how is it that ye have no faith? And they feared exceedingly and said one to another, What manner of man is this, that even the wind and the sea obey Him?" Mark 4:35 to 41.

It takes the experience of a storm to know the dangers and anxieties it entails, as was the case in the above scripture. When troubles arise among us and our very souls are purged as by fire, through severe trials and persecutions; when we are overwhelmed with misdeeds, we see our efforts and li-nd wret-errible failures, un-<sup>re</sup> made to ched before God <sup>ld</sup>, "All these say as did J<sup>ears</sup> have been my things are <sup>night</sup>, while they con-vid said unto me, Where is thy meate further said: "All thy ti and thy billows are gone ov-<sup>me.</sup> Jonah, too, was overwhel-when he "prayed unto the

ter, carest thou not th

Lord his God out of the fish's belly. And said, I cried by reason of mine affliction unto the Lord and He heard me." In the midst of the storm, the promise of the Lord was verified to them. David said, "God is our refuge and strength, a very present help in trouble." Psalms 46:1.

The route of travel which the redeemed of the Lord are made to pass through is not easy. They have many sore trials; they endure great tribulation. David said, speaking of the children of Israel, "They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their souls 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." Psalms 107:4, 5, 6, 7. Then they are enabled to say with David, "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."

When the presence of Jesus is revealed to these suffering ones, it makes the storm a calm, and the waves thereof are still. They can witness with David, "The Lord is my Shepherd, I shall not want." "Yea, though I walk through the valley of death, I will fear no evil: for thou art with me, thy rod and thy staff they comfort me." His word, "Be of good cheer; it is I; be not afraid," made the storm a calm to the disciples who were in a ship and tossed with waves. "He maketh the storm a calm, so that

the waves thereof are still."

The poet felt the sweetness of the words of Jesus when he wrote these lines.

How sweet the name of Jesus  
sounds,  
In a believer's ear!  
It soothes his sorrows, heals his  
wounds,  
And drives away his fear.

It makes the wounded Spirit whole,  
And calms the troubled breast;  
'Tis manna to the hungry soul.  
And to the weary, rest.

David said, "Many are the afflictions of the righteous: but the Lord delivereth him out of them all." Psalms 34:19. The affliction of the Lord's people are in the appointment of God and are for their good. David said, "Before I was afflicted I went astray: but now have I kept thy word." Paul in his epistle to the Hebrews said, "Though He were a son, yet learned He obedience by the things He suffered." Through the teaching wrought by suffering we attain to many Godly attributes, among them are humility, obedience, dependence, sincere prayer, forbearance, patience, faith and Godly fear. He said, "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." Zeph. 3:12. The sufferings which they have to endure at the hand of their enemies, are grievous but when deliverance comes, they are made to rejoice to be counted worthy to suffer shame for His name sake.

The Lord's humble poor are often

brought through deep waters. They have both soul and body afflictions, many of which they are unable to bear alone. Loved ones are often laid low by reason of some dreadful disease. The best of physicians are called in. The doctors offer but little encouragement. Your cry goes out to the one who has all power, both in Heaven and in earth. When the answer comes and a token for good is felt, it brings peace and comfort to the troubled soul. You can then witness with David, "He maketh the storm a calm so that the waves thereof are still."

T. F. Adams

**IN MEMORY OF SISTER  
POLLY ELLIS BUTTS**

Born in Wilson County, November 29th, 1875. Sister Polly Ellis Butts departed this life June 21, 1955, being 79 years, 6 months and 22 days old. She was the daughter of Andrew Jackson Ellis and Sythia Scott Ellis. Sister Butts was first married to William Flowers in the year of 1893. Four children were born to this union. Two died in infancy. Those surviving are William Walter Flowers of Philadelphia, Pennsylvania, and Mrs. Martha Scattergood of Troy, New York.

Her second marriage was to Bro. D. Walter Butts on December 27th, 1903. To this union were born three children, two sons and one daughter all of which survive her, namely, D. Floyd Butts of Philadelphia, Pennsylvania, Earl J. and Lucille who lived with her in their home in Raleigh, N. C., and who so tenderly cared for her through all of her affliction.

Sister Butts was a devoted wife, an affectionate mother and a devoted Christian. Her fifty one years of membership with the household of faith was evidence of her love and devotion for the sacred cause of Christ. Her doors were ever open to the faithful in Christ Jesus. Her house was like Lydia's, who after she was baptized said, "If ye have judged me to be faithful to the Lord, come unto my house and abide there." Acts 16-15.

Her absence in her home as well as Willow Springs Church will be keenly felt. This vacancy can only be filled by the Giver of every good and perfect gift. When our precious ones are taken away, their absence is attended with sadness in that we feel that we will not see their faces any more in this world. But our

sorrow is not like those who have no hope. Paul said, "But I would not have you to be ignorant, Bretheren, 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.

Sister Butts bore her affliction with patience, yet her sufferings served to wean her from the things of this world, and say like John, "Even so, come, Lord Jesus." Rev. 22-20.

May the Lord reconcile her loved ones to the dispensation of his will and enable them to feel that their loss is her eternal gain.

It is the desire of the church that one copy of this obituary be sent to the family, one copy sent to Zion's Landmark for publication, and one copy be recorded on our church record.

Done by order of the church in conference, July 23, 1955.

Committee:

Sister Nora Edwards

Sister Minnie Edwards

Sister Pauline Adams

**RESOLUTIONS OF RESPECT**

God in His infinite wisdom has seen fit to remove from our midst our beloved Sister in Christ, Ella Langdon, who was born July 5, 1882, and died May 17, 1955, making her stay here on earth 72 years, ten months and seventeen days.

Sister Langdon united with the Primitive Baptist Church at Bethseda on Saturday before the first Sunday in August, 1909. She lived a faithful, devoted Sister with the Bethseda Church for forty six years, always filling her seat. We believe Sister Langdon bore those Christian marks, and she was loved by all who knew her.

We, the Church at Bethseda, feel that God in His infinite counsel and wisdom has removed one of our most faithful and devoted members from our midst to that eternal rest prepared by God for those that love Him; We believe that she is now in the presence of Christ where she is able to praise his holy and righteous name forever. Sister Langdon's suffering and affliction are now over.

1. Therefore, we the Church at Bethseda bow in humble submission to the Will of Him that doeth all things according to His counsel and Will which was treasured up in His Son, Jesus Christ, before the world began.

2. We extend to the family our heart felt sympathy, and it is our prayer that the God of Heaven will lead them in the paths of righteousness, and that He will guide their foot steps in the Way that they may have the wisdom and faith to follow their precious mother and sister into that higher calling which is in Christ Jesus, our Lord.

3. It is agreed by the church that a copy of these resolutions be sent to the family, one sent to Zion's Landmark for publication, and one spread on our church book.

Done by order of Bethesda Church in conference, June 4, 1955, and approved by the church in conference July 2nd, 1955.

Elsie Stuart  
Jessie Stuart  
L. D. Reaves  
Committee:

#### OBITUARY

Brother Van E. Mewborn, son of Brother Jesse and Sister Mary Hardy Mewborn, was born in Green County, N. C., near Jason, the 1st day of April, 1878. He married Leone Smith on December 28, 1908. To this union were born three sons and one daughter; namely, George and Dan Mewborn of Goldsboro, N. C., Charlie Mewborn of Windsor, N. C., and Mrs. Jack Young of Danvers, Massachusetts. He also leaves four sisters, namely, Mrs. J. L. Mewborn and Mrs. Annie Webber of Tarboro, and Mrs. B. F. Taylor and Mrs. Ruth Daniel of Goldsboro, N. C. His children are all now married and have taken their place in life, and each of them stands for the best. They have well procured unto themselves a good name. His wife has been a good and faithful one, all through the years as well as a faithful member of the Primitive Baptist Church.

Brother Mewborn united with the Church at Mewborn's, the second Sunday in August, 1915, at the close of the service, and was baptized the same afternoon by Elder D. A. Mewborn. He lived and worked several years after he was married, in the home of his father and mother where there was a large family, and he stayed with them until they were all nearly grown, helping and assisting in the responsibility of the family in a great way. His manner in the church from the time he united until death was quiet, unassuming and sober, and he performed his duties as seemed best to him.

He died on October 1, 1953, and after funeral services in his church, his body was laid to rest in the Mewborn Cemetery nearby.

Written by request of the church.

J. E. Mewborn

#### ASSOCIATION NOTICE

The Salem Association will convene the Lord will with the Wolf Island Church the 3rd Saturday, Sunday, and Monday in September.

The Church is about 2 miles from the city of Reidsville, N. C. Go out highway No. 29, the Danville highway to the radio tower, take left, go  $\frac{3}{4}$  of mile to Church. Those coming from Danville way

come to radio tower, take right to Church. We invite our brethren, sisters, and friends to visit us.

A. B. Barham,  
Association Clerk

#### SEVEN MILE ASSOCIATION

The Seven Mile Association will convene with the Church at Hickory Grove, Johnston County, North Carolina, beginning on Friday before the third Sunday in September, 1955, at 11:00 A. M. We invite all of our corresponding brethren to visit with us. Those coming from the South, North and West will come to Benson, N. C.; at Benson you will take N. C. 50 East to Peacock's Crossroad. Those coming from the East will come to Newton Grove; there you will take highway N. C. 50 West to Peacock's Crossroad.

L. D. Reaves  
Association Clerk

#### NEW RIVER ASSOCIATION

The New River Primitive Baptist Association will convene, the Lord willing, with Little Vine Church, beginning on Friday before the second Sunday in September, 1955. The church is located near Sylvatus, Virginia, in Carroll County.

Those traveling west, come to Hillsville, Virginia, via Route 58 or 52; take Route 221 East two miles; then take Route 100 and watch for markers. Those traveling East will come to Dublin, Virginia, where they will take Route 100 South toward Hillsville where markers will be posted.

All lovers of the truth, and of our faith and order are cordially invited to meet with us.

Cecil C. Phillips, Clerk

#### ELKHORN ASSOCIATION

The Elkhorn Primitive Baptist Association will convene, the Lord willing, with Glenwood Park Church, Friday before the fourth Sunday, September 23, and will continue through Sunday, September 25. Glenwood Park Church is located about three miles from Princeton, West Virginia, on the old Bluefield-Princeton road.

We have secured the 4-H building for use Saturday and Sunday which is near the church. We invite all of our correspondents, friends and lovers of the truth to be with us.

L. B. Hylton  
Association Clerk

#### HYMN & TUNE BOOKS

An order has been placed with the printers for an edition of the Durand & Lester Hymn & Tune Books. Details as to prices and time of delivery will be announced later.

P. G. Lester, Jr.  
2246 Memorial Ave., S. W.  
Roanoke 15, Va.

Caroline  
U. N. C.  
1955

# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--: AT --:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

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SEPTEMBER 1, 1955

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## PROVERBS

### CHAPTER XIII.

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A wise son heareth his father's instruction: but a scorner hear-  
eth not rebuke.

A man shall eat good by the fruit of his mouth: but the soul of  
the transgressors shall eat violence.

He that keepeth his mouth keepeth his life: but he that openeth  
wide his lips shall have destruction.

The soul of the sluggard desireth, and hath nothing: but the  
soul of the diligent shall be made fat.

A righteous man hateth lying: but a wicked man is loathsome,  
and cometh to shame.

Righteousness keepeth him that is upright in the way: but wick-  
edness overthroweth the sinner.

There is that maketh himself rich, yet hath nothing: there is  
that maketh himself poor, yet hath great riches.

The ransom of a man's life are his riches: but the poor heareth  
not rebuke.

The light of the righteous rejoiceth: but the lamp of the wicked  
shall be put out.

Only by pride cometh contention: but with the well advised is  
wisdom.

Wealth gotten by vanity shall be diminished: but he that gath-  
ereth by labour shall increase.

Hope deferred maketh the heart sick: but when the desire com-  
eth, it is a tree of life.

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## EDITOR

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

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**\$2.50 PER YEAR**

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# ZION'S LANDMARK

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## Devoted To The Cause of Jesus Christ

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### CALL TO THE MINISTRY EXPERIENCED BY ELDER G. H. DOSS, DANVILLE, VA.

Elder T. F. Adams  
Dear Brother:

I have had a mind for a long time, to write a part of what has been my call to the ministry if I have one. I am made to doubt ever having had such a call, so much at times since I have been confined to my home with what the doctors call a heart attack. I am supposed to stay in 6 weeks and work no more for three months. I do not know whether the medical authorities know what they are talking about or not. I don't feel, if I have ever preached, that it is all over; for I feel I must go among the people of God more, yet.

I seem to have a famine of the soul with little exercise of mind in the scriptures, and I am left a poor weak, worn traveler here in this world of trouble. When I joined the Church I felt like all my troubles were gone for about one year; I got along very well; then trouble came back again, and these words came saying, "Go ye into all the world and preach my gospel for a witness." I went on this way four or five years. Oh my brother preachers! I hope you know what I am talking about, and if I have been called, I know you do.

One Sunday morning two brethren and I were on our way to meeting, when an awful feeling

went all over me, and I looked into an old piney field by the roadside and something said "there is where you ought to be. You are not fit to go any where else." Then a voice spoke to me and said "Today you will be called on to speak." Oh! the trouble my poor weary soul was in mortal tongue can never tell. I drove on for a good way before I could speak again. Finally I decided I was deceived, and that I had not heard anything, but just then the same words came back with more power and likewise the third time with more force than ever, it pierced me through. I didn't think anybody knew about my feelings. We went on to the meeting house. The others went in but my strength began to give away. I felt I could not go into the house. I then thought I would go to the woods, but felt if I did, they would know something was wrong with me, and I did not want them to know, so I went in and sat down. I had never led a song, but they ask me to lead; I did as requested and I thought it was the sweetest singing I ever heard. I was sitting behind out pastor; he looked back over his shoulder, arose to his feet and gave a meaning look that went through me like lighting. He made three steps toward the stand, then it was I cried out in my poor soul, poor deceived sinner! I felt that I could not live. I was in so much trouble! Just then the pastor turn-

ed around and looked at me and said select a hymn and open the meeting. There was some power that caused me to rise to my feet. We sang Amazing Grace and I knelt to try to pray. I heard the brethren all around me crying, and I wondered what had happened. When I arose from my knees all my troubles were gone, and I thought this relief would be lasting, but how wrong I was!

This is only a part of what I have seen, heard, and felt. I would like to tell it all but can't. So much has happened in my life - I have had so much sickness and hardships. Sorrows, trials, and temptations have been mine to endure all my life. I sometimes feel surely I have not been called to preach. If I had had my way it would not have been so hard. But I am reminded that we are promised tribulations here in this life, and Paul tells us "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Heb. 12:6.

Dear brother preachers, I don't know whether I have an evidence of being called to the ministry or not. I am going to leave you to think what you will. My failures have been so great! My poor stammering tongue has never been able to praise the God of all grace as I would like to. I was ordained in 1934. On the hard troublesome weary road I have to stay and feel I must go. Sometimes when I go I am sorry I went. Sometimes I go and am made glad I went. This has been a hard battle. I have never been able to preach like my brethren, for I cannot. The only evidence we have of one being called

is that he preaches declaring a God of all power over all things. This has been a strange experience, but "Great is the mystery of Godliness." Every where I have traveled in a dream has been in a strange country when I was standing in a field surrounded by woods preaching and both white and colored were coming from every direction. Oh how I was made to rejoice in the power and glory of God! I have a hope of Heaven and immortal glory. God is just and Holy in all of His works and ways. He is God over all else at all times, and in all places. All power is in His hands to do as it pleases Him. I hope I am not deceived in this.

Submitted by a brother I hope in bonds of sweet fellowship.

Elder G. H. Doss  
564 Piney Forest Road  
Danville, Virginia

---

**"WORK OUT YOUR OWN  
SALVATION WITH FEAR  
AND TREMBLING"**

Dear Brother Adams,

I have been taking the Landmark for some time and if I am given to know my sinful heart and mind, I am thankful to the Lord God of all grace and am made to rejoice that the Lord God through Christ His Son and our Lord and Redeemer, has put it in the hearts and minds of men and women over the land and country, to write articles that are being published in its pages, and manifesting evidence of faith, and love for the truth as it is in Christ, that conforms to the testimonies as recorded in the scriptures of God's Holy Writ. To me they are wonderful manifestations of the ex-

periences of the believers in Christ our Saviour as the same God, the same Christ, the same Holy Spirit who rules and reigns today as when Christ, the Son of God, was on the earth as recorded in the Bible.

Turning to the Bible as our rule of faith and practice, we find recorded in the 2nd chapter of Philipians, 9 thru 13 verses: "Wherefore God also hath high exalted Him, (Christ) and given Him a name which is above every name: That at the name of Jesus every knee should bow, of things in Heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, (all times) but now much more in my absence, work out your salvation with fear and trembling. For it is God which worketh in you both to will and to do His good pleasure."

This being the time of the year (before Easter) when man and his many teachings, which are contrary to the Scriptures, tell another man to repent and forego some pleasure, lest they should be punished severely. The man, having no known understanding of the Scriptures, feels his works to be what saves him and goes ahead with the many false teachers, saying, it is only for a short time. Just as the Scriptures tell us, like the dog, is turned to his own vomit again; the sow that was washed, to her wallowing in the mire. The preachers scare the people for a while, like Elijah of old, when the great and strong wind rent the mountains and brake in

pieces the rocks before the Lord, but the Lord was not in the wind, the earthquake nor the fire. All outward, but when Elijah heard the still small voice, he recognized the presence of the Lord, manifesting to him his shortcomings, his sins, before a just and Holy God. Did Elijah need someone to tell him that God was speaking to him? Did the Apostle Paul need some man-taught preacher to tell him about Christ? Paul who had been given to see Christ, tells us he conferred not with man.

A person who has been brought to believe in Christ and made to see Him as the Son of God, does not have to tell the world as the world would not believe them. However, the Brother or Sister who has been made to travel over the same road recognizes the manifestation of the believer, who has been brought in a way contrary to their own choosing, and at the Lord's appointed time made willing and obedient and given to see and know something of the sovereignty of God over His creation and given to see Jesus as the Son of God, the Creator of this world, and Saviour of sinners. John 1:10, "He was in the world, and the world was made by Him, and the world knew Him not." Christ, leaving his abode with the Father in the throne of Heaven, and taking the lowly place with sinful man on the earth His footstool, Christ remaining the same God, retaining the same power over His creation while on earth as when He created the earth, that was clearly manifested in His many miracles performed on earth, came down not to do His own will, but the will of the Father which sent him. The

Scriptures plainly tell us that we cannot render perfect obedience to a perfect God. Neither can we go direct to God with our petitions, but only through Christ who graciously took upon himself the form of a servant, fulfilling every requirement for those for whom the Father gave Him before the foundation of the world. Christ became obedient unto death, even the death on the cross. He was crucified, giving His life, shedding His blood, going down in death, overcoming death, hell and the grave, so that those whom He shed his blood are bought with a price. It is the most precious thing this world has ever had poured out on it, and everyone for whom that blood was shed will cry out to the Lord, for Christ's obedience is our obedience.

One might ask what are some of the evidences of a believer in Christ. David of old was taken up out of the miry clay, his feet were put on a rock (Christ), and his goings were established. Such a one has been made to see his inward depravity, He has shed penitent tears, cried under the weight of sin, and has groaned or mourned because of His short comings. He is a witness with the Apostle Paul of old, who said "Oh wretched man that I am! Who shall deliver me from the body of this death?" This one has felt the necessity of the application and atoning blood of Christ. He has felt the necessity of the inward teaching and witness of the Holy Spirit, and the reality and inward presence of Christ. Where Christ takes His abode, His laws are written in the heart and in the mind. Then they all know Him from

the least to the greatest, (Read the 8th chapter of Hebrews.) They have been given a new understanding, a new conscience, a new will. Such can say, "Not mine will, but thy will be done." These little ones can see and are ashamed of their shortcomings. They do not repent and come to God to merit a favor, but they are led that way because of necessity. True repentance is a gift of God. The fear of God is manifested in their hearts, and they come confessing their everlasting need of Christ as their Saviour, confessing Jesus Christ to be the Son of God. In the Apostle Paul, they have a witness when he said, "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." They have a desire to walk circumspectly before God, to be a law abiding citizen, honest and upright before all men, having no confidence in the flesh, as in Christ rests all their hope, faith and trust. They love the truth and have a desire to be with the brethren of like faith and to hear the truth as it is in Christ proclaimed in spirit and in power. They yearn to know if they have been born again, born of the spirit of God into His kingdom, a kingdom which is not of this world. Christ said His Kingdom was not of this world. All who are dead in Christ, were crucified with Him. If we were crucified with Christ then Christ died for our sins. He who had no sin of himself took upon himself the sins of all the Father gave Him. Thus, the blood of Jesus Christ cleanses us from all sin

My one desire, thought and prayer is to know the Truth as it is in Christ Jesus, to have a God fearing walk, to walk with fear and trembling in the light of the Son of God. The SUN is the natural light. The natural man does not know God. He trusts natural things, but the spiritual man has no confidence in the flesh or the works of the natural men. His walk is by faith in the Son of God, the light of the world.

In love and hope in Christ, I remain, a sinner saved by grace if saved at all.

John F. Simpson  
2430 Lincoln Avenue  
Granite City, Illinois

---

**GOD'S POWER IS ALL  
AND IN ALL.**

Dear Bro. Adams and Readers of Zion's Landmark,

May God lead me daily to see my insufficiency and dependence on Him, causing me to trust Him for all things pertaining to life and Godliness and make me to know that He does not have any fellowship for sin. I want to dwell here as long as God permits and reign among the blessed inhabitants of our house. Sometimes the way seems so rough and rugged, but He sends that peaceful rest when we need it most and in due time. Earthly ties may be broken, but those born from above have a tie from the strong cords of God's love, and that love is never broken. Sometimes we have to be separated for different reasons, but we still continue to love each other. Dwelling in the house of the Lord is a grand privilege. Sinners that are

poor and needy dwell there. When we are blessed with a Spirit from on high, we confess that we are nothing but poor ruined sinners.

I have been thinking of the past so much of late, how this touches my heart since I have had such a lonely feeling so long with an afflicted husband, deprived of attending Church, a place we both love so much. There our joy is, it is such a pleasure to meet with the people we love so dearly! Some things are pleasant to think of while others are not. The many comforting visits, carols, letters, and every message of cheer has been a God sent blessing. I can't express in language how much I appreciate every blessing. It all comes from on high, and we hope it will continue on.

Something is continually telling us that God's power is all and in all who love and long for His appearing. He knows all of our troubles, and He will take care of us in His own good time. I feel in our prayers, when we are visited by His Spirit, we will say God's will be done.

He tells us in 1 John 4:18, 19, "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love Him because He first loved us." We so often doubt that it brings us down low in the valley, and it seems to me that I am there so much of my time I have to go begging to be lifted again and again.

There have been many times during my husband's afflictions that I have had no one in the house to help care for him except the Good

Lord and my feeble hands. To see night coming was almost unbearable knowing there would be no rest for me, and my strength almost gone. On one occasion I sat down on the side of my bed and said, "Oh Lord, what shall I do?" and a still small voice spoke within me saying, "The same God that has taken care of you today will take care of you tonight." I lay down and enjoyed an unusually good night; I felt all fear gone and my prayer answered, as has happened so many times. I surely have come a long way through the darkness with just a little light now and then. I trust and hope the God of my salvation will hear my cries, and I want to look to Him through all the rest of my troubles. He tells us in Micah 7:8, Rejoice not against me, O mine enemy; when I fall I shall arise; when I sit in darkness the Lord shall be a light unto me. He has promised also to be a refuge for the oppressed and a refuge in time of trouble.

In 2 Cor. 1:3, 4, "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."

I can say one thing more sincerely, A word of comfort is a blessing from above. We cannot realize or know the truth of these words until we have experienced them in our own house. How great it is to feel as it were, the very presence of the Lord, when we are so in need. Such a fortaste causes one

to go continually begging God for His mercies. That great love we have, and fear of God will enable us to try to walk in that strait and narrow way regardless of all the darkness and trouble we daily pass through.

Psalm 27:4, "One thing have I desired of the Lord, that will I seek after that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple."

Some few nights ago I had a dream that has given me great concern. I can't get it off my mind, and it doesn't leave me. I hope some day to understand it better.

In my dream, I saw my brother come in, who had been dead sixteen months; he held a cloth bag in his hand about four feet long. He didn't speak; he came near me and put the bag down on the floor, being careful to put it down easily. He then lay down near the bag. Feeling that he was tired, I proceeded to unpack the bag for him, just taking out two small garments when he spoke for the first time saying, "Be careful there, I've brought a child to take care of you in your old age." He disappeared at once and left the child with me. It rose to its feet fully dressed and walked across the floor; it seemed in high spirit. It looked to be about two years old. I thought I was supposed to be responsible for it, and I couldn't see how I could care for it.

This was given me from a high God who rules all things and for some purpose I know not why. Restful nights have been but few for so long, but the Good Lord knows

what I need. He has kept me going and given me strength to hold out most of my time. I have been made more reconciled to the task I am supposed to do. We are promised all these trials, troubles, and tribulations, and these are a sure evidence we are in the way here in this life.

May God continue to add His blessings to each and every one of you. Remember us in your prayers; we are shut in so much would appreciate hearing from any of the readers.

Yours in humble hope,  
Mrs. Everette Dupree  
R.F.D. 3  
Four Oaks, N. C.

I sincerely hope many of the Readers will have a mind to write Sister Dupree in her frequent, lonely hours. Editor.

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**“LET BROTHERLY LOVE  
CONTINUE”**

**“Who are thou that judgest another man’s servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.” (Rom. 14:4)**

Dear Brother Adams:

May I again be permitted space in Zion’s Landmark to address the dear saints of God whom I hope I have been given to love for Jesus’ sake? I have no wish to be an intruder, neither do I desire to write anything that would offend or wound the feelings of any of God’s little ones. But for several days my mind has been burdened with a desire to write, and as the above text seems foremost in my meditations I will try in my weak way, to com-

ment briefly on it.

Before going further, I wish to say to all who may read this, I sincerely hope you may be given to receive it as it is written, “In love to all, and with offense to none.”

In the above text, the apostle is addressing the Roman brethren. He says, “Who art thou that judgest another man’s servant? to his own master he standeth or falleth.” Too often, we are inclined to judge our brethren, notwithstanding, the scripture strictly forbids it. Jesus says, “Judge not that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou, the mote 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.” (Matt. 7:1 to 6)

In a recent article the writer says quote, “We would think it just as reasonable to try to keep a naturally dead body in our home as to try to use a spiritually dead Elder in the stand, either is offensive to all who are able to discern the difference between the living and the dead.”

I agree that either would be offensive to the living, but, Who am I to judge another man’s servant? to his own master he standeth or falleth, if he be a servant of God he shall be holden up; for God is

able to make him stand.

We find on one occasion, that a woman was brought to Jesus by the scribes and pharisees who said unto Him, "Master this woman was taken in adultery in the very act. Now Moses in law commanded us, that such should be stoned: but what sayest thou? This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though He heard them not. So when they continued asking Him He lifted up Himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again He stooped down, and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even to the last: and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up Himself and saw none but the woman, He said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more." (St. John 8:4 to 12)

"Who art thou that judgest another man's servant, to his own master he standeth or falleth. Some few years ago, an Elder who, because of an offense, had been excluded, came back and confessed his faults and asked forgiveness. The church was satisfied with his confession and restored him in full fellowship. However, there were a few members of a sister church who were not satisfied, and questioned the action of the church in restoring the

Elder. One of them approached an old deacon and said to him, "What are we going to do about this? Are we going to fellowship this man?" The deacon replied, "Well, Brother, when I start sweeping before my door it becomes so dusty, I can't see to sweep around my neighbour's." As much as to say, Because of the beam in my own eye, I cannot see to cast out the mote out of my brother's eye.

Paul's admonition to the church was, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ." (Gal. 6:1 & 2)

The prodigal son (after he had wasted his substance in riotous living) came to himself and 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 thy hired servants. And he arose, and came to his father. But when he was yet a great ways off, his father saw him, and had compassion, and ran and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put in on him; and put a ring on his hand, shoes on his feet: And bring hither the fatted

calf, and kill it; and let us eat, and be merry: For my son was dead, and is alive again; He was lost, and is found. And they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, they heard musick and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out, and intreated 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: But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: For this thy brother was dead, and is alive again, and was lost, and is found." (Luke 15:17-32)

"Who art thou that judgest another man's servant? to his own master he standeth or falleth." This eldest son was moved with jealousy against his brother because his father had "received him safe and sound," and had killed for him the fatted calf. I feel that we sometimes see the same spirit manifested in the church, when some are satisfied with nothing short of excluding a member. I sincerely hope no one will misunderstand

what I am trying to say. Order is essential in the house of God. Sometimes, in carrying out discipline, the church has no alternative but to exclude a member. However, I am made to wonder, which hath the greater sin, the one who committed the offense, or the one who is so eager to exclude him. A few years ago, I read an article in which the writer said, "I have heard from our pulpits, the most erroneous interpretation of the scripture, even to the denying of the letter." While I have heard many things which I could not understand, and some few things that I could not agree with, Yet, I have never heard the letter denied by an old Baptist Elder. Even if I could not agree with his interpretation, I could not say that he was a spiritually dead Elder, for it may be it is I, whose interpretation is in error. The speaker also said, "I have heard from our pulpits, that which is not food nor comfort to the spiritual man, in any day or age." If the writer had said it was no food nor comfort to him, I could say amen to it. For I have heard many times that which was no food nor comfort to me, But "Who am I to judge another Man's servant." It may have been I, instead of him who was spiritually dead.

In Hebrews, 13:1, Paul admonished the brethren to "Let brotherly love continue." It is a manifestation of brotherly love to backbite and speak evil of our brethren? I feel guilty before God, when the evil one so possesses me. We are taught in Holy writ to forgive one another even as we have hope that God has, for Christ sake, forgiven

us. Some may say, "I can forgive Brother So and So, but I can't fellowship him. Is this evidence of brotherly love? If I have any understanding, forgiveness and fellowship go hand in hand. If I can forgive my brother, I can fellowship him. If I cannot fellowship him, it's evident I have not forgiven him. An Elder was once approached by a member of a certain church who said, "We have a friend on the outside of the church, a faithful attendant, who loves the church and desires a home with us, but he will not come in." Why not? asked the Elder. Because he says we have a member whom he can not fellowship, What would you advise us to do? My advice, replied the Elder, would be to let him stay where he is, he needs some more knots hewn off him, and when the Lord does this, it will not be a question with him as to whom he can fellowship, but who can fellowship him."

"Who art thou that judgest another man's servant, to his own master he standeth or falleth." Even though I be not given to feast on an Elder's preaching, I have no authority to say that it is no food or comfort to the spiritual man, for who knows? He may be feeding some of God's little ones. Dearly Beloved, I hope the moving cause that prompted me to write this, is the love which I have for the household of faith. May we who have professed a hope in the Lord Jesus Christ, be given grace to let brotherly love continue. And instead of pronouncing an Elder spiritually dead because we cannot feast on his preaching, may we be given to do as the Apostle Paul admonish-

ed, "Examine ourselves to see if we be in the faith." For "Who art thou that judgest another man's servant, to his own master he standeth or falleth, Yea, he shall be holden up, for God is able to make him stand."

Dear Brother Adams, even though I was strongly impressed to write this I find after carefully reading it it is far from what I would have it be. Too many things in it are like the writer, imperfect. Yet, having the utmost confidence in your judgment, I humbly submit it for your consideration. If not asking too much, please pray for me and mine.

Yours in hope,  
C. D. Whitley  
RFD 1  
Oakboro, N. C.

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### PREDESTINATION

Dear Editor and Readers:

Feeling impressed and as the result of a flow of Heavenly words which came into my mind last night, I desire to submit for your consideration some of my meditations on the subject of predestination. I believe in the supreme power of God over all things. I believe God predestinated and decreed all things according to His will and pleasure and that all wickedness and all evil acts proceed from Satan from the rise of the Adamic fall. All such is an abomination in His pure, Holy sight; yet, God suffers such to go on for a time. God does not soften the hearts of the unregenerate; but He does soften the hearts of His people; God plagues them with plagues till they are consumed from the face of the earth. Because of the wickedness of

the world, God destroyed the world of ungodly people, saving only Noah and his family. For the same cause-wickedness- Sodom and Gomorrah were destroyed, saving Lot, his wife his sons and their wives, the only righteous in the city. "Then the Lord rained upon Sodom and upon Gomorrah, brimstone and fire from the Lord out of Heaven; and he overthrew those cities, and all the plains, and all the inhabitants of the cities, and that which grew upon the ground." Gen. 19:24, 25. Many worship wealth more than God, women dressing after the fashion of men from coast to coast. Such is an abomination in the sight of God.

God did not soften the heart of the Egyptian king, Pharaoh, but He plagued him with severe plagues until he permitted the children of Israel go to serve Him. "The Lord said unto Moses, when thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go." Kidnapping and murdering is an abomination in the sight of God and they that speak against the Holy Ghost, the Holy Spirit of God hath never forgiveness but a sin unto death. The world refutes the doctrine of predestination and election. They run from it like wildfire in mind, if not in body. It was by the sweet doctrine of electing grace that we were embraced in Christ before time, without which none would have been saved into Heaven. Christ said, But I tell you of a truth many widows were in Israel in the days of Elias when the Heav-

ens were shut up three years and six months and great famine was there throughout the land, but unto none of them was Elias sent save unto Sarepta a city of Sidon unto a woman that was a widow and many lepers were in Israel in the time of Elias, the prophet, and none of them were cleansed saving, Naaman the Syrian. All of those in the synagogue, when they heard these things, were filled with wrath and rose up and thrust him out of the city and led him unto the brow of the hill whereon their city was built that they might cast him down head long, but he passed through the midst of them and went his way. Luke, 4:25-30. So Christ taught the doctrine of election.

Your sister in hope,  
Mollie Salmons  
Woolwine, Virginia.

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### EXPERIENCE

Elder G. P. Harris

R. F. D. 1

Radford, Virginia

Dear Brother Harris:

I feel so unworthy to address you thus, but I hope I am your sister in Christ. Since my visit up there, I have had a mind to write you, and express the comfort and pleasure I received from your preaching and conversation. It was such a comfort to hear the truth proclaimed in its purity. It was manna to the hungry soul and to the weary rest.

Each one of us expressed the comfort and enjoyment we felt while up there among you dear people, each of you met us in that sweet humble Spirit, so becoming to God's

little ones. Surely the Lord was present with us. I have no doubt about that, but the doubt is whether I am one of His little ones. I hope I have been given a sweet hope, and made to believe and trust in an all wise God, one who makes no failures. Some times I feel I have been directed by one who makes no failures, at other times I am left to grope in darkness, it is then I am made to cry, "O Lord, is thy mercy clean gone-forever." When I am brought down in those low places, I am made to cry aloud for help, from one who has all power, the only one who can help in such a time of need.

Oh! what a joy it is, to see a little glimpse of His glory in time of distress. My troubles, trials, and afflictions are some time so severe! I seem to be closed in, all around. I can not see any way out, but after awhile, the way is opened and I am blessed to go on my journey. I am made to wonder many times, what will become of this poor unworthy soul, on that final day. I am very much concerned most of my time.

I know I am a sinner, and if I am saved, it is by the love and mercy of God, and not my own righteousness, for all my righteousnesses are as filthy rags. I know of myself I can do nothing. Brother Harris, I don't know why I am writing you this, but for some reason after hearing you preach so wonderfully last Sunday and I have felt that in you I have a witness I feel impressed to tell you a part of my experience. I felt while you were preaching, "Surely I have walked with you part of the way."

If I have an experience of grace, it began when I was about twelve years old. I could see I was a sinner. The older I grew, the more I longed to do what was right, but seemingly, I grew worse. I felt if God sent justice upon me, I was lost. I felt to be such a vile sinner.

My father would read the Bible a lot and explain it to us children. One thing he would stress so much was that God had a chosen people in the world, and He knew them, and that they were chosen from the foundation of the world. These, he told us, were the only ones that can or must be saved. The thought that worried me so much was, was I one of those chosen ones. Not knowing, and having no way of finding out, caused me many heart aches and many seasons of darkness. I would lie awake at night and cry over my lost condition. My sins were all before me and were crushing me down. Oh, what a weight! I had no hope of Heaven, and this world afforded me no pleasure. Where did I belong?

One Sunday I went to Church at Macedonia. I don't remember who preached, but everybody looked like they were enjoying the preaching. I could not shed a tear, and my heart felt like a heart of stone. The Church was full, some standing up. I thought to myself, I'll get out and give some one my seat. I felt like I didn't belong in there, but I couldn't move. When services were over, they sang a hymn, the hymn was:

Father, I stretch my hand to Thee  
 No other help I know,  
 If Thou withdraw Thyself from me,  
 Ah, whither shall I go.

I'll never forget how those words filled me. I broke down in tears, if I ever felt the need of a Saviour's love, it was then. I have been following after the Old Baptists since that day; if I am not mistaken, I do love them, and the doctrine they set forth.

About (15) fifteen years ago, I had what the doctor called a heart attack. One morning about 2:00 o'clock. I felt like I was dying. I asked my husband to raise me up. I told my little family goodbye. My breath was so short I couldn't say many words, but my very breathing was Lord, have mercy on me. I felt the end was near, I didn't know whether I was one of God's chosen ones or not. I tried to pray and ask Him if I was one of His, to let me know in some way, before I left this world. I wanted to tell my family not to worry over me.

I asked him, if it be His will, to let me live to raise my child; if not to reconcile me to His will. A voice spoke to me and said, "I'll never leave you, nor forsake you. I'll be with you all the way, even to the end of the world." Right then I began to breathe better, my heart began to beat stronger. I could feel His sweet presence, and His strong arm beneath me. I felt like a new person and in a new place, and my sins were all forgiven; everything around me seemed to be praising the Lord. The sun began to shine in my window that morning and I never saw it shine so brightly. The little birds were around my window singing the sweetest music I ever heard. I felt like everything around me was praising the Lord.

The song Amazing Grace came into my mind. I felt I just had to

sing it. I sang it all the way through, I felt the meaning of every word in it.

My people didn't think I would live but I felt then if I died it would be all right. From then on, I had a desire to join the Church, but felt so unworthy at times, and afraid I was mistaken!

The fourth Saturday night in November, 1948, I offered myself to Williamsburg Church. I found it difficult to tell anything that I thought would satisfy them. I thought they would not receive me, but to my joy, they did with warm expressions of fellowship.

Two months later, I was baptized by the pastor, Elder Roy Smith; those two months were long ones, filled with doubts, fears and temptations. I feared I had been deceived, and had misled the Church.

As I stood on the banks of the river and heard the brethren sing, the words were beautiful. Brother Roy prayed the sweetest prayer! I felt like every word of it was meant for me. It was a happy day to me, one that will long be remembered. I pray the Lord will keep me from every evil way, and that I may walk as one of His children.

Brother Harris, I don't know why I have written you this. Since I heard you preach so wonderfully the second Saturday and Sunday, I have had a desire to tell you some of my travels.

Hope you have a mind to visit us again real soon.

I beg to be remembered in your prayers.

A sister in hope,  
Ollie Southard  
R. F. D. 7  
Reidsville, N. C.

## Zion's Landmark

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

Editor

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

WILSON, N. C. SEPT. 1, 1955

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VOL. LXXXVIII No. 20

### THE LIFE HEREAFTER

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

Dear Mr. Adams,

There is a question I want to ask  
you.

When anyone passes away do you  
think his or her soul goes back to  
God who gave it and the body to  
dust or will our souls sleep in the  
grave until the resurrection?

According to Ecclesiastes, 12th  
chapter and seventh verse, I have  
always believed the soul went back  
to God. Am I wrong?

RFD 1

Efland, N. C.

According to the written testimo-  
ny as recorded in Holy writ, the  
Spirit or soul of God's people, re-  
turns to God at the expiration of  
this life. When Stephen was about  
to be so cruelly stoned to death by  
his persecutors and captors, we  
read in Acts 7:55-59, "But he, be-  
ing full of the Holy Ghost, looked up  
steadfastly into Heaven, and saw  
the glory of God, and Jesus stand-

ing on the right hand of God, and  
said, Behold, I see the Heavens op-  
ened and the Son of man standing  
on the right hand of God. Then they  
cried out with a loud voice, and  
stopped their ears, and ran upon  
him with one accord, and cast him  
out of the city, and stoned him:  
and the witnesses laid down their  
clothes at a young man's feet  
whose name was Saul. And they  
stoned Stephen, calling upon God,  
and saying, Lord Jesus, receive my  
Spirit."

In the 8th chapter of Acts and  
2nd verse we read where devout  
men carried Stephen to his burial,  
which is evidence that his Spirit or  
soul was separated from the body.  
The body returns to the dust from  
which it was made. God said to  
Adam, "Dust thou art and unto dust  
shalt thou return." Gen. 3-19. The  
bodies of the saints will come forth  
out of their graves, as well as those  
that are in the sea, at the second  
coming of Jesus. Paul said, Christ  
appeared once in the end of the  
world to put away sin by the sacri-  
fice of Himself, and to them who  
look for Him shall He appear the  
second time; the purpose of which  
is to change these vile bodies and  
fashion them like unto His glorious  
body. Their bodies will then be pre-  
pared to receive the full adoption  
into the Heavenly Kingdom. Paul  
said, "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 Him-  
self." Phil. 3:21.

That the Spirit or souls of God's  
people are separated from the body  
when it dies, is confirmed by the

words of Jesus to the thief while He was being crucified on the cross. "And he said unto Jesus, Lord, remember me when thou comest into thy Kingdom. And Jesus said into him, Verily I say unto thee, Today shalt thou be with me in paradise." Luke 23:42, 43.

The scripture you referred to in Ecclesiastes 12:7, which reads as follows: "Then shall the dust return to the earth as it was: (meaning as it was before said body was formed) and the Spirit shall return to God who gave it "To me these Scriptures are conclusive proof that at the death of these bodies, the Spirit returns to God, while the body returns to dust, there to await the resurrection of these bodies, which will have been changed to a Spiritual body. Paul said, "Now this I say, brethren, that flesh and blood cannot inherit the kingdom; neither doth corruption inherit incorruption. Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in a twinkling of an eye at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. I Cor. 15:50-52. Paul also said he had hope toward God, "that there shall be a resurrection of the dead, both of the just and unjust." Acts. 24:15.

T. F. Adams

### HAS YOUR SUBSCRIPTION EXPIRED?

Dear Subscribers,

Please check the expiration date on the label of your Landmark. If your time has expired, and you de-

sire to renew your subscription, please send us your renewal. This will help us to pay our monthly printing expenses. If however, you are not in a position to pay at the present time, please notify us that you plan to pay later. If you do not plan to renew, please write us to discontinue your subscription and include your back due if any.

Editor

#### LITTLE RIVER ASSOCIATION

The Little River Association will be held, the Lord willing, with the Church at Mt. Zion, Johnston Co., N. C., on Friday, Saturday, and Sunday, September 23, 24, and 25, 1955.

The Church is located in the Town of Benson, Johnston County, N. C. on U. S. Highway #301, between the towns of Dunn and Four Oaks, N. C.

Services will be held in the Town Grove, where the Benson Singing Convention is held each year. It will be announced at the stand where the Conference will be held; we presume now that it will be in the High School Auditorium.

We invite all of our brethren to meet with us, also friends are invited. We extend a special invitation to the ministering brethren to come and preach for us.

I advise all visitors to travel by road map, and for further information, get in touch with Elder T. F. Adams, Willow Springs, N. C.

D. E. Young, Association Clerk

#### NOTICE

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

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

#### HYMN & TUNE BOOKS

An order has been placed with the printers for an edition of the Durand & Lester Hymn & Tune Books. Details as to prices and time of delivery will be announced later.

P. G. Lester, Jr.  
2246 Memorial Ave., S. W.  
Roanoke 15, Va.

SEP 23 1955

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# ZION'S LANDMARK

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## PROVERBS

### CHAPTER XIII.

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Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded.

The law of the wise is a fountain of life, to depart from the snares of death.

Good understanding giveth favour; but the way of transgressors is hard.

Every prudent man dealeth with knowledge: but a fool layeth open his folly.

A wicked messenger falleth into mischief: but a faithful ambassador is health.

Poverty and shame shall be to him that refuseth instruction: but he that regardeth reproof shall be honoured.

The desire accomplished is sweet to the soul: but it is abomination to fools to depart from evil.

He that walketh with wise men shall be wise: but a companion of fools shall be destroyed.

Evil pursueth sinners: but to the righteous good shall be repaid.

A good man leaveth an inheritance to his children's children: and the wealth of the sinner is laid up for the just.

Much food is in the tillage of the poor: but there is that is destroyed for want of judgment.

He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.

The righteous eateth to the satisfying of his soul: but the belly of the wicked shall want.

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## EDITOR

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

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# ZION'S LANDMARK

## Devoted To The Cause of Jesus Christ

### MY EXPERIENCE (IN POETRY)

My Dear Redeemer, Saviour God,  
Who formed me from the earthly  
clod,  
Breathed in my body, the breath of  
life,  
In that I fell to pride and strife—

In sin and hate, I walked the road,  
Till it became a heavy load,  
I sought for truth, both day and  
night,  
Then Jesus Christ became my light.

I took the Book, began to read,  
And as I read, was blessed to heed,  
I saw that life was in God's Son,  
When that took place, life had be-  
gun.

The Book I read, was the Apostle  
John,  
In the fifth chapter, so I read on,  
Down to the verse, says search and  
see,  
They are the scriptures, that speak  
of me.

Since that day, new is the Book,  
While on its pages, I'm blessed to  
look,  
I saw that life, not in the letter,  
Now when I read, am I the better.

Somehow I hope that God did see,  
He gave me life, and set me free,  
In Jesus Christ, the Son of God,  
Who formed me from the dusty sod.

2nd Samuel 14:14

Christ is the way, the truth, the  
cost,  
If He is not, then I am lost,  
I'm like the water, poured on the  
ground.  
From whence by wisdom I first  
was found.

Composed by Warden Lewis  
Lowland, N. C.

We have learned that Brother  
Warden Lewis passed away August  
27th, from this world of disappoint-  
ments and sorrows to that land of  
perfect bliss and happiness. He was  
a member of the Church on Goose  
Creek Island. He has been blessed  
to write many good articles in poe-  
try for the Landmark. We shall miss  
them. Our sympathy goes out to  
Sister Lewis, and his sons and  
daughters. We feel their loss as well  
as ours is his eternal gain.

Ed.

### CAN YOU HELP LOCATE THIS BOOK?

Editor  
Zion's Landmark  
Wilson, North Carolina  
Dear Brother:

I have recently acquired a book  
entitled "Led by A Way I Knew  
Not," by Rebecca Anna Phillips,  
which was published by Hurst and  
Company, Pulaski City, Virginia, in  
1901.

I note in the introduction that she  
was for many years Corresponding  
Editress of "Zion's Landmark,"

which was published at that time by Elder P. D. Gold, Wilson, North Carolina.

I also note that in the preface twenty-five years prior to the printing of this book, she published a book called "My Experience and Reasons for Leaving the Missionary and uniting with the Primitive Baptists," and that "Led By A Way I Knew Not," is a revised and condensed edition of her first work.

Do you know of any copies of her first work that are available either by purchase, rental or loan? Have her editorials ever been preserved and bound inasmuch as they are now available?

Is Zion's Landmark still being published? If so put me on your subscription list and I will send you my check by return mail.

Are there any publishing houses in the south or southeast that have books written by Primitive Baptists?

I am a young minister, ordained November 1, 1953, and I have particularly enjoyed reading this work by Mrs. Phillips.

Very sincerely,  
Russell Beshear

Dawson Springs, Kentucky

Can some one help Elder Beshear to locate the book, "My Experience and Reasons for Leaving the Missionary Baptists and uniting with the Primitive Baptists," by Mrs. R. Anna Phillips? Ed.

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#### **"BY GRACE YE ARE SAVED"**

Dear Brother Adams:

I'm sending you an obituary of our dear Brother, who has met his last enemy-death, and I hope he is now at rest in the paradise of God

to await the coming of our Lord Jesus Christ, where every covenant child of grace will hear the welcome voice saying, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Not on certain conditions or obligations of the creature, a doctrine so widely taught in this day, which would make it an act of the creature and not of grace.

Paul in Eph. 2:5 says, "Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)" not by reformation of a sinner by turning away from sin, but the law shall be fulfilled to the letter by the sacrifice that was made in the vicarious atonement of the Son. For by His suffering, He justified you before God, and it is only by His resurrection that you have justification unto life. David said 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"-putting all reliance upon Christ. In Acts 4:12 we read: "Neither is there salvation in any other: for there is none other name under Heaven given among men, whereby we must be saved." So the excellency of the power is of God, and not of man neither can he find out God for the ways and judgments of God are unsearchable and past finding out. Rom. 11:33.

This was affirmed to me in a dream, when I was holding my

Bible and turning the leaves and a voice said, "You can't find it out by searching, but by the revelation of Jesus Christ." "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. 11:14. We have to be killed to the former things and made alive as new creatures in Christ. For we are His workmanship created in Christ Jesus into good works which God hath before ordained that we should walk in them, so it's by His workmanship, His refining, and His hewing down, as I have heard you so beautifully express it, that we are kept by His power unto salvation, and we never get so small that we do not have to be taught again and again that we are utterly dependent on Christ and that all our righteousness is in Him. Our trials and tribulations teach us these valuable lessons. Our carnal nature gets unruly when we are left to ourselves. We become lofty and are subject to hurt someone, and when we do we have to be tried, and suffer great remorse of conscience. It is then weary sowing to the Spirit in tears. But they that sow in tears reap in joy, how wonderful it is that "the weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds. These strongholds are of the flesh.

So we learn that suffering is the experience of every child of God in this life and their hope is, if they suffer with Him they will also reign with Him in glory, and if our suffering is because of Christ it keeps

us humble as little children esteeming our brother better than ourselves, looking over one another for good and not evil desiring not to hurt the least one. It's far better to be hurt than to hurt; although there are times we feel as Jacob of old when he said, "All these things are against me." 2 Cor. 4:17 says, "For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen, for the things which are seen are temporal; but the things which are not seen are eternal." David said, "For thou O God hast proved us: thou hast tried us as silver is tried, Thou broughtest us into the net, thou laidst affliction upon our head: we went through fire and through water: but thou broughtest us out into a wealthy place." So it takes all things to work together for good to them that love the Lord and who are the called according to His purpose, while there are so many of these things, even physical conditions that militate our Spiritual pleasures, but God will supply all our need according to His riches in glory by Jesus Christ. I hope, no matter what the cost may be, He will keep me all the days of my life that I may follow the things that make for peace and things wherewith one may edify another, always remembering that love begets love, and love worketh no ill to his neighbour, and love is the fulfilling of the law. For God is love, Matthew says, "But I say unto you, Love your enemies, bless them that curse you, do good to

them that hate you, and pray for them that despitefully use you, and persecute you." There is no such Spiritual performance unless God by His Spirit, produces it, He works within both the will and the do of His good pleasure.

May the precious love of God abide with the household of faith, for perfect love casteth out fear, and the fear of the Lord is to hate evil, and may we pray that our time of conflicts of distressing pain and sorrow be turned into joy and gladness.

Sincerely yours in hope,  
 Beadie Meads  
 524 Cumberland Ave.  
 Norfolk, 13, Va.

**"IF YE LOVE ME KEEP  
 MY COMMANDMENTS"**

Dear Brother Adams and all the Household of Faith:

I have a desire to write on some of the things that I think are taught in the seventh chapter of Deuteronomy. The first and second verses read as follows: "When the Lord Thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou; And when the Lord thy God shall deliver them before thee; thou shalt smite them; and utterly destroy them; thou shalt make no covenant with them, nor show mercy unto them:" The third and fourth verses tell us why we are to smite them and destroy them, "Neither shalt thou make

marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me; so will the anger of the Lord be kindled against you, and destroy thee suddenly. But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire." The above is one class of people, and in the sixth verse is the other class of people. "For thou art an Holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth." Verse 7 says: "The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: But because the Lord loved you, and because He would keep the oath which He had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt."

It seems to me that the very essence of the whole book is taught in this chapter. Here you have the Church of God, the chosen people of God, the Holy seed in this small nation, and the adversaries of Christ, the enemies of Christ, the antichrist, in these seven nations. The fourth verse says they will turn away thy sons from following me. This shows that these nations are not following God. Here is the enmity between God's chosen peo-

ple and the rest of the world. These are the two seed mentioned in Gen-3:15, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." These are the same two seed mentioned in the parable of the man who sowed his field in good seed as taught in the 13th chapter of Matthew. Christ said He sowed the good seed, which are the children of the kingdom, and the devil, or the enemy sowed the tares.

These seven women are the ones spoken of in Isaiah 4:1, "In that day seven women shall take hold of one man, saying, we will eat our own bread and wear our own apparel: only let us be called by thy name to take away our reproach." I think these are joined together in affinity and form the beast that John saw in Rev. 13:1 having seven heads and ten horns. In fact this is Babylon or the world spoken of in the scriptures. In Isaiah 13:6 it says: Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty." The eleventh verse says: "And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible." The marginal reference says the word world is the Babylonian empire.

We have now shown who the world is. We can better understand the teaching in the New Testament. John 14:15-17 says: "If ye love me, keep my commandments. And I will pray the Father, and He shall

give you another Comforter, that He may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you." In John 17:9, in speaking of the ones who had believed on Him, Jesus says: "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them." I John 2:15 says: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." In I John 4:1, He tells us not to believe every Spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. These are the two spirits. One is the Spirit of Christ, and the other is antichrist. In the fifth and sixth verses he gives us a rule to test them by: "They are of the world: therefore speak they of the world, and the world heareth them. We are of God; he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the Spirit of truth, and the spirit of error."

These are the seven uncouth women that caused Solomon to sin as told by Nehemiah in Neh. 13:26. Ezra had trouble with them and separated them from Israel. Read Ezra's prayer and confession and what he did about it in Ezra chapter 9. These women caused Jehoshaphat to sin by joining in affinity with the ungodly nations which God had commanded them not to

do, and Jehu, the son, reprov'd him and said: "Shouldest thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord." 2 Chron. 19:2. Paul sums them all up in 2 Cor. 6:14-16, "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." In the next two verses He calls them to come out from among them, "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 I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Here we have all the adversaries of the Lord summed up.

The text shows that He does have a people that He chose and blessed with the gift of His love. In the 16th chapter of Numbers when Korah and his force rose up against Moses and Aaron, in the 5th verse Moses said, "Even tomorrow the Lord will shew who are His, and who is Holy; and will cause him to come near unto Him: even him whom He hath chosen will He cause to come near unto Him." 2 Sam. 7:23 says, "And what one nation in the earth is like thy people, ev-

en like Israel, whom God went to redeem for a people to Himself, and to make Him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemest to thee from Egypt, from the nations and their gods." Psalm 33:12 says: "Blessed is the nation whose God is the Lord, and the people whom He hath chosen for his own inheritance." He chooses the inhabitants of this house or nation. David says in Psalm 65:4, "Blessed is the man whom thou chooseth, and causeth to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy Holy temple." This is the nation Peter tells us about in I Peter 2:9, "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." John saw the Church in Rev. 14:1; in the 4th verse he says: "These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb." In the 17th chapter of Rev. and the 14th verse we find these people again, "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, chosen, and faithful." I have tried to show the ways of the two women, as taught in the word of God. One of

them is the broad way with the many as taught in Prov. 7:24: "Hearken unto me now therefore, O ye children, and attend to the words of my mouth. Let not thine heart decline to her ways, go not astray in her paths. For she hath cast down many wounded: yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death." The other way is the way of life, with the few entering it. Christ is the door and those who do not enter by the door are thieves and robbers. God grant that I may be found worthy to be numbered with this little number.

Brother Adams, these are the things which I believe are taught in the scriptures, if you think they are worthy of space you may print them, if not cast it aside.

Unworthily yours,  
W. W. Sykes  
R.F.D. 2  
Campbell, Texas

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#### (DESTRUCTION OF THE TEMPLE FORETOLD)

**Matt. 24:28. For wheresoever the carcase is, there will the eagles be gathered together.**

The carcase is the Jews, in their fallen, deplorable, miserable and lifeless state, like unto any man or creature struck dead from lightning. The Jews are the carcase and the Roman soldiers whose insignia is the eagle, wherever we find the Jews we find the Roman soldiers there to punish and to destroy.

Immediately after the tribulation of these days shall the sun be darkened, the glory of God, who is a

sun and a shield, filled the tabernacle, when it was reared up; and so it did the temple, when it was built and dedicated, in the most Holy place, Jehovah took up His residence, there to remain until the total destruction of the temple and then departed leaving dark as to the presence of Jehovah. And the moon shall not give her light, this is the ceremonial law. The law and the prophets were until John and the ceremonial festivals as per the law of Moses were kept up until the destruction of the temple. And the stars shall fall from Heaven, doctors of the law and of the Church falling from the purity and practice and setting up their own tradition above the word of God. And the powers of Heaven shall be shaken, that is, all the festivals and practices of the Jews were shaken making room and place for the gospel dispensation which shall not be shaken.

And then shall appear the sign of the Son of man in Heaven; this sign is His wrath upon the Jews and upon the Jewish nation. Remember that all we have had since we started this chapter 24 and down to this 30th verse and through the 35th verse, applies to the Jews and the destruction of the temple and destruction of Jerusalem and the predicament of the Jewish nation. And then shall all the tribes of the earth mourn and let us remember again that only Israel, the Jewish nation, was divided into tribes. By this we know again that only the Jews are under consideration, mourning for the loss of the temple and its rites and ceremonies. "And they shall see the Son of

man coming in the clouds of Heaven, with power and great glory." They shall see, they who? The high priests, chief priest, Scribes, and elders, and the whole sanhedrim of the Jews. Let us remember once again that Christ is speaking of and to the Jews and not as to His final coming at the end of our world, the power to put the finishing touch to the destruction of the Jews, the temple and Jerusalem. When they felt the power and saw the destruction, if not too blind and stupid they would see the glory of His person and see that He (Christ) was not an ordinary person and see and know that He was the Messiah, the Son of God whom they had despised, rejected and crucified; and were they not blind Spiritually, they would see that He was through with the old Mosaic laws and customs and the temple worship and that He had come to set up His kingdom and glory in a more visible and peculiar manner, among the Gentiles.

The veil of the temple was that separating the Holy Place and the Holy of Holies. This signified separation, since none but the high priest could pass beyond into the most sacred place, and he only on the day of atonement. It was rent on the day of the crucifixion to show that now all men could freely come to God and did not have to go through the priest to get to God.

Matt. 27:50-53, "Jesus, when He had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom;" (Note that it was rent from the top to the bottom and not from the

bottom to the top, signifying that it was done from a power on high) (This alone should have convinced the skeptical Jews that Jesus was the Messiah but if not, the following should, however none of these things did and 37 years later the destruction of the temple and the destruction of Jerusalem and now 1885 years after the fall of Jerusalem and the fall of the temple the Jews as a nation still deny Jesus as the Messiah and still the Jews are being persecuted, take a look at those Jews behind the "IRON CURTAIN - IN RUSSIA TODAY") "And the earth did quake, and the rocks rent; And the graves were opened; and many bodies of saints which slept arose, And came out of the graves after His resurrection, and went into the Holy city, and appeared unto many. "This is proof that Jesus had power over death and the grave. These people came out of the graves in their original bodies. They did not come out of the graves until after Jesus was resurrected. They went into Jerusalem and talked with those whom they knew before they died and remained until Jesus took His flight to Heaven eternal and Jesus took them with Him.

Matt. 24:31, "And He shall send His angels with a great sound of a trumpet, and they shall gather together His "ELECT" from the four winds, from one end of Heaven to the other." MEN-ANGELS, messengers, the ministers and preachers of the gospel, whom Christ would call, qualify, and send forth into all the world of the Gentiles, to preach His gospel, and plant Churches. these are called an-

gels, because of their commission and mission from Christ; to preach the gospel; and because of their knowledge and understanding of Spiritual things.

830 years before the destruction of Jerusalem and the temple. Isaiah 2:11, "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day." A trumpet makes a great sound, something to notify people far and wide, to notify people far away, before the present system of communication, signal stations or men stationed long distances apart would relay certain signals and within a short period of time this report would reach across a nation. Remember we are still telling you what will happen before the fall of Jerusalem and the destruction of the temple which is 37 years away. Here is that "TRUMPET SOUNDING," Matt. 28:19-20, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, Lo, I am with you alway, even unto the end of the world." Mark 16:15-16, "And He said unto them, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." The sound of this "Trumpet" sounded by our Lord and Saviour has been heard around the world and is still sounding. It will still be sounding, and will be heard when the end and the fall of Jerusalem comes to pass and when the destruction of the

temple comes it will still be sounding and will be heard when Jesus comes to gather His jewels, His children - Home.

But He tells us in Matt. 25:34 that the generation of that day to whom He spoke in the 3rd verse, would live to see, or some of them, His words fulfilled. He spoke of this gospel in the 14th verse and we told you and proved in the text that they did live to see it.

And they (these preachers, messengers, angels) shall gather together His "ELECT" from the four winds, from one end of Heaven to the other. All those gathered together with the preaching that we have just mentioned as proof that the gospel was preached in all the world and unto all the nations are the "ELECT" that He said would be gathered together before the fall of Jerusalem and bear in mind that this gathering will continue to the coming of Christ to take His jewels Home.

Elder John W. Griffith  
Nashville 12, Tennessee

#### RESOLUTION OF RESPECT

Whereas, on January 22, 1955, it pleased Almighty God in His infinite wisdom and mercy, to remove from our midst by death our Brother, Elder C. A. Marshall. He has preached for us, the Church of Glenwood Park, much, supplying for our former pastor, Elder S. J. Priddy, when he was absent attending Associations or for other reasons. Brother Marshall was faithful to any promise he made. We loved him for this faithfulness, his orderly walk and Godly conversation. He was sound in the doctrine and order of God's house. Therefore, be it resolved, that we bow in humble submission to His will, knowing our loss is his eternal gain, that we extend our sympathy to Sister Marshall and family in this loss. That a copy of this resolution be printed in Zion's Landmark, and one spread on our Church record.

Done by order of the Church in conference, August 20, 1955.

Elder W. E. Branch, Moderator  
L. B. Hylton, Clerk

## Zion's Landmark

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

Editor

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

WILSON, N. C.      SEPT. 15, 1955

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### CHRIST IS THE HEAD.

#### THE CHURCH IS THE BODY.

I have been requested to give my views on Col. 2nd chapter from the 16th to the 22th verse inclusive.

"Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ. Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into the things which he hath not seen, vainly puffed up by his fleshly mind, And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (Touch not; taste not; handle not; Which all are to perish with the using;) after the commandments and doctrines of men?" Col. 2:16-22.

Paul's letter to the Colossian brethren is divided into four chapters. He begins his letter by saying, "Paul, an Apostle of Jesus Christ by the will of God, and Timotheus our brother, To the saints and faithful brethren in Christ which are at Co-los-se: Grace be unto you, and peace from God our Father and the Lord Jesus Christ" Col.1:1,2. This letter is left on record, not only for the benefit of the Church at Colosse, but for the comfort and instruction of all the faithful in Christ Jesus, throughout all generations until the end of time. Paul said, "And when this epistle is read among you, cause that it be read also in the Church of the Laod-i-ceans; and that ye likewise read the epistle from Laod-i-cea." Col. 4:16. The children of God have been taught the truth in their experience, and for this reason they know the joyful sound when they hear it. They are also possessed with a carnal mind. When false teachers creep in and teach contrary to the true doctrine, they often become confused. The same is true today.

The Apostle was faithful, patient, and longforbearing with the faithful in Christ Jesus in teaching those things which had been delivered to him by the Holy Ghost. He said, "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Gal. 1:11, 12. Many things were observed under the law. "Fast days, holy days, sabbath days, new moon, passover supper, sacrifice offerings once every

year as a remembrance of sin, circumcision of the flesh, all of which was a shadow of good things to come and perished with the using and fulfilled at the coming of Jesus, and no more to be observed in the gospel day. The law of Moses forbid the eating of certain kinds of meats, such as did not chew the cud and divide the hoof. The observing of which was to come to an end at the appearing of Jesus. "For Christ is the end of the law for righteousness to every one that believeth." Rom. 10:4. Many things which were forbidden under the ceremonial law are now to be received with thanksgiving. Christ is the Head. The Church is the body. She is to look to Him for all of her joy, peace, and comfort, and not to be entangled with the yoke of bondage. False teachers, very numerous were contending that the tradition of the Elders should still be observed for life and salvation. "And certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved." Acts 15:1. Paul refutes this false teaching. He said, "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, bur a new creature." "For we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Phil. 3:3.

The whole tenor of the Apostle's letter was to exhort them to follow no man, but continue in the things which they had been taught by Jesus Christ and to beware of these evil seducers, who beguile unstable

souls, teaching for doctrine the commandments of men. Wherefore, he said, "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon or of the sabbath days: Which are a shadow of things to come; but the body is of Christ." Old things have passed away and all things are become new. "But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of Spirit, and not in the oldness of the letter." Rom. 7:6. Those who have been taught by the unerring Spirit, know the truth of the scriptures which says, "The letter killeth, but the Spirit giveth life." The faithful in Christ Jesus are warned by Paul to beware of those who appear to be righteous with a voluntary humility. This kind of humility is deceitful. It is prompted by the flesh and subject to poison the minds of unstable souls. "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed by his fleshly mind." Sincere humility is a fruit of the Spirit. The difference is manifested by what men teach. The true Spirit looks to the Head (Jesus) for life and salvation. He is the source from which all that is good originates; the store house, from which the saints of God are supplied with all Spiritual blessings as well as the necessities of life. Paul said, "But my God shall supply all your need according to His riches in glory by Christ Jesus." Phil. 4:19.

Those who are puffed up by the fleshly mind are debtors to the law.

They teach for doctrine the commandments of men. These are the characters the Apostle is referring to, when he said, "And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." Under the old covenant the law was written on tables of stone. Jesus fulfilled this law by "Blotting out the handwriting of ordinances, nailing it to the cross." Under the new covenant His laws are put into their minds and written in their hearts. We find recorded in Heb., "For this is the covenant that I will make with the house of Israel: I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Heb. 8:10, 11, 12.

The Apostle had much difficulty in overcoming the doctrine of those who insisted that the tradition of the Elder should be observed. They said, "Touch not; taste not; handle not." This is not the Apostle's teaching; he is setting forth the folly of those who taught after the commandments of men. He appeals to the experience by asking this question, "Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, ("Touch not; taste not;

handle not; Which all are to perish with the using;) after the commandments of doctrines of men?" The Galatian brethren were infested with the same trouble that the Collossian brethren were. Paul denounced this false doctrine of observing ordinances as a means of life and salvation when and where he saw it creeping in among the Churches. Justification does not come by the observing of the law. Paul said, "By the deeds of the law shall no flesh be justified." The Gentiles were never under this law, yet they were justified by the righteousness of Jesus Christ, "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification, and redemption." When Paul appealed to the Galatian brethren, 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? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" Gal. 3:1, 2, 3. Paul endured great afflictions and suffered persecutions from the hand of evil men and seducers whom he said would wax worse and worse. He exhorts Timothy (his son in the ministry) to continue in the things which he had learned and been assured of. He forewarns him of the persecutions that he, as well as all of those that live godly, would have to endure. "Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and

seducers shall wax worse and worse, deceiving and being deceived. But continue thou in the things which thou has learned and hast been assured of, Knowing of whom thou hast learned them. And that from a child thou hast known the Holy scriptures, which are able to make the wise unto salvation through faith which is Christ Jesus." 2 Tim. 3:12, 13, 14, 15. Col. 3:1 says, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." The things which are above are righteousness, and peace and joy in the Holy Ghost. The child of grace seeks these things. This is their very soul stirring experience. "For the kingdom of God is not meat and drink: but righteousness and peace and joy in the Holy Ghost." Rom. 14:17. The Spirit of humility as well as love, gentleness, meekness, kindness, and forbearance is manifested by those who possess the robe of righteousness and are shod with the preparation of the gospel of peace. Anger, wrath, malice, hatred, and filthy communication are fruits of the flesh. According to the grace which was given to Paul, he was a master builder in setting forth the true and living principals in the kingdom of Heaven. He was a father to the babes in Christ Jesus of which there are but few. "For though ye have ten thousand instructors in Christ yet have ye not many fathers." I Cor. 4:15. He set forth the loyalty and devotion respecting the relationship that exists between husbands and wives, as well as the government of Churches. "Wives, submit yourselves un-

to 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. Fathers, provoke not your children to anger, lest they should be discouraged. Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God: And whatsoever ye do, do it heartily as to the Lord, and not unto men; Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ." Col. 3:18-24. What is more becoming than congeniality and unity between husband and wife, having their children under subjection with all gravity? What is more lovely in a church capacity than the younger members being under subjection to the older ones and peace and harmony reigning in their midst? Strife and contention about words of no profit destroy the happiness of any home or any Church. Jesus is the source of all natural as well as Spiritual blessings in this life, and when given to do so, his seed are enabled to look to the future with anticipation of being crowned with the crown of righteousness in the world to come.

T. F. Adams

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**IN MEMORY OF  
ELDER W. R. HINES**

The limited knowledge we possess of language is ineffable to express our love and devotion for this faithful servant of God and yokefellow in the ministry.

Elder Hines was not a seeker of

the things of the world, neither did he seek fame and honor. His chief desire was to follow the injunctions of his Lord and Master in which He said, "But seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you." Matt. 6:33. His kind and affectionate disposition endeared him to the household of faith.

His daily walk and Godly conversation was an inspiration to those who knew him. His feet were shod with the preparation of the gospel of peace. His heart's desire was to follow the pattern laid by Jesus Christ, recorded of the Holy Ghost by the Apostle Paul, "If it be possible, as much as lieth in you, live peaceable with all men." Rom. 12:18.

The manifested love towards him among the membership of the Churches which he served is a token of the high esteem in which he was held. Rather than to live at the expense of others, he much preferred to labor with his own hands for the support of himself and family. This he did as long as health permitted.

His passing was attended with joy and sadness. His suffering came to an end when he expired this life. Soloman said, "To every thing there is a season and a time to every purpose under the heavens, a time to be born and a time to die." He did not say there is a time to live. The time to live for the saints of God, begins at the end of this life and never ends.

The love and devotion of his dear companion and family was evidenced by their untiring labors in administering to his needs. The Church at Raleigh has lost a faithful serv-

ant and devoted pastor. May the Giver of every good and perfect gift raise another to fill this vacancy for their comfort and to the honor and praise of God, strengthen, and reconcile the beloved widow-Sister Hines - and their son and daughter, to the dispensation of His will.

T. F. Adams

**ELDER R. W. GURGANUS**

"Comfort ye, comfort ye my people, saith your God," is a verse of scripture that seems to be very fitting in writing a memorial of our late beloved pastor, Elder R. W. Gurganus, whom our Heavenly Father was pleased to remove from our midst on April 22, 1955.

By the Grace of God, Brother Gurganus was enabled to fill his appointed place as the undershepherd of the flock in a most outstanding manner, always being humble, gentle, yet ready to speak out boldly the truth on all occasions as God gave him utterance; he was wise in counsel, was blest to think deeply, and he chose his words carefully that he might convey his thought and meaning without misunderstanding and confusion. His devotion to the flock was a sincere personal friendship for each member. His sweet preaching reached into the heart and mind to bring to light gifts of experience of God's mercy to the comfort of the soul. His teaching from the scriptures were enlightening and inspiring.

Therefore be it resolved:

First, that we the Church at Newport have lost a faithful pastor. However, we hope to bow in humble submission to God, believing that all His works are good.

Second, that we extend our heartfelt sympathy to the family. May the Lord bless them to say, "Thy will be done," ever looking to Jesus as the Author and Finisher of their faith in the Resurrection to life eternal of all of God's little ones whether they have been asleep thousands of years or are alive to meet Him when He comes again to gather His jewels home to be forever with Him, there to sing praises to God for His wonderful plan of salvation without which we would be forever lost.

Third, that we send a copy of these resolutions to the family, spread a copy on our church book, and a copy to the Landmark for publication.

Done by order of Newport Church in conference, June 18, 1955.

Elder W. A. Walton, Moderator

Brother W. R. Mann, Clerk

Sister Annie Higgins, Assistant Clerk

**OBITUARY**

It is with a lonely heart that we attempt to write the passing of our dear father, J. Acriel Smith.

He was born June 14, 1884, in Johnston County, and passed away June 8, 1955. His stay on earth was 70 years, 11 months and 24 days. Father was the son of the late Hughey Smith and Fannie Dupree Smith.

He professed a precious hope in Jesus in 1921, joined Angier Primitive Baptist Church Oct. 8, 1921 and remained a faithful member until death.

He was a loving father and a faithful husband and was never too busy to talk of the mercy and love of his Redeemer. His daily walk was God honoring and that of a meek and lowly man. A more humble, Christlike person, I never knew. Many times I heard him relate the beautiful evidences of the dealings of the Lord with him. A few weeks before his death he said he did not dread dying; to him, he said, death carries the thought of a pleasant journey to a happy home. Amidst our sorrows, we feel happy for him, and could not wish him back in his troubles and afflictions which were many.

He leaves to mourn their loss, Mother, and 12 sons and daughters, grand children and great grand children. May the God of all Grace bless us to ever contend for the principles for which he lived and died, and may we be reconciled unto Him, who never makes a mistake, but works everything for our good and after the counsel of His own will.

His funeral was conducted at Angier Primitive Baptist Church by his beloved pastor, Elder T. Floyd Adams. Burial was in Kennebec Cemetery.

Submitted in love and written by his two daughters and son-in-law.

Bessie Spence  
L. S. Prince  
Earnie Prince

**KEHUKEE ASSOCIATION**

The One Hundred and Ninetieth Session of the Kehukee Primitive Baptist Association will be held with the Church at Flat Swamp, Martin County, N. C., the first Sunday in October, Saturday before and Monday following. The church is located about two miles from Robersonville, N. C., on hard-surfaced road. Elder W. E. Grimes was appointed to preach the introductory sermon and Elder A. B. Ayers, alternate.

A. B. Ayers, Moderator  
R. B. Denson, Clerk

**BEAR CREEK ASSOCIATION**

The 123rd Fall Session of the Bear Creek Association is expected to convene, the Lord willing, with the Church at Philadelphia, Rutherford County, N. C.,

commencing on Friday before the first Sunday in October, and continuing for three days.

Those who are expecting to attend will take highway No. 74 to Ellenboro, N. C.; in Ellenboro turn right at a filling station on a hardsurfaced road, and then continue for about two miles. Then turn left on a dirt road, and the church is only a short distance.

For further information write Brother Vernie Wilson, Route #1, Ellenboro, N. C., or the undersigned.

A cordial invitation is extended to our brethren and friends.

T. A. Williams,  
Association Clerk,  
Monroe, N. C.

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**WHITE OAK ASSOCIATION**

The White Oak Primitive Baptist Association was appointed, the Lord willing, to be held with the Church in Newport, North Carolina, beginning on Saturday, October 17, 1955, and continuing through Monday. The Town of Newport is located on Highway U. S. 70, about thirty miles from New Bern, and about ten miles from Morehead City, North Carolina.

All lovers of the truth are invited to attend.

Owen Kennedy,  
Assistant Clerk  
Pink Hill, 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, the fifth Sunday and Saturday before in October, 1955 Location, ten miles west of Raleigh.

Elder Shepherd Langdon 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.

OCT 13 1955

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# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

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WILSON, NORTH CAROLINA

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## PROVERBS

### CHAPTER XIV.

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Every wise woman buildeth her house: but the foolish plucketh it down with her hands.

He that walketh in his uprightness feareth the Lord: but he that is perverse in his ways despiseth him.

In the mouth of the foolish is a rod of pride: but the lips of the wise shall preserve them.

Where no oxen are, the crib is clean: but much increase is by the strength of the ox.

A faithful witness will not lie: but a false witness will utter lies.

A scorner seeketh wisdom, and findeth it not: but knowledge is easy unto him that understandeth.

Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge.

The wisdom of the prudent is to understand his way: but the folly of fools is deceit.

Fools make a mock at sin: but among the righteous there is favour.

The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy.

The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish.

There is a way which seemeth right unto a man; but the end thereof are the ways of death.

Even in laughter the heart is sorrowful; and the end of that mirth is heaviness.

The backslider in heart shall be filled with his own ways: and a good man shall be satisfied from himself.

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## EDITOR

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

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\$2.50 PER YEAR

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# ZION'S LANDMARK

## Devoted To The Cause of Jesus Christ

### "I DREAMED A DREAM"

1. I dreamed a dream in the midst of my slumber;  
As fast as I dreamed, it was coined into numbers,  
My thoughts ran along in such beautiful meter,  
I'm sure I never saw any poetry much sweeter.
2. It seemed that I was carried up to Heaven above,  
And was carried there by the sweet cords of God's love,  
It looked to be a mansion large and high,  
And far far above the beautiful sky.
3. Just one glimpse and I saw a host of people,  
Who had met for some purpose in that great temple,  
They seemed to be praising God, but oh! so gently,  
Their voices seemed to whisper and they reposed contentedly.
4. I looked and looked as far as eyes could see,  
Not one did I know but all looked good to me,  
And were viewed in my mind as the Heavenly band,  
Who are carried to that mansion not built with hand.
5. It was not lighted by a natural light,  
But was lighted with God's love in that mansion so bright,  
And all that walk in that strait, narrow way,  
Will view that bright light some sweet day.
6. The walls were high and of azure hue,  
There seldom has been a sky so blue,  
With those sparkling lights you could see here and there,  
It seemed the whole world should see and hear.
7. Then all at once I heard a voice,  
I looked around me and did rejoice,  
For there I viewed my daughter dear,  
And I softly queried, "Why are you here?"
8. She replied to me, "I don't know why,  
But on your judgment I can rely,  
These people have made a request of me,  
And if I can, I must obey."
9. It seemed a supper she had to prepare,  
Enough to feed the host that was there;  
So away from me she did disappear,  
I saw her no more, but I had no fear.

10 The group were placed in two lines together,  
 We sat in chairs, backs to each other,  
 Space was made for a table spread,  
 Then our chairs were turned that we might be fed.

11. The table was long and soon bountifully filled,  
 with good things to eat, there was no bill.  
 I sat there till the table was blessed,  
 And thought of the Lord's supper, I must confess.

12. The waitress, the food she did pass,  
 I indulged very lightly, for I felt to fast;  
 At the sight I saw, my heart was overwhelm,  
 Few could describe it in this great realm.

13. All at once I arose and started to leave,  
 Then I heard a voice say, "Be still if you please,  
 And on your way you soon may go",  
 This I did, but I felt very very low.

14. I was handed a box on leaving up there,  
 The voice further said, "This food will I share,  
 That all may be quite amply fed,  
 That nothing be wasted", as Christ has said.

15. When I awoke with such happy thoughts,

Why into such beauty had I been brought?  
 Because I know I'm vile and so prone to sin,  
 Yet I hope God's grace abides within.

16. With that happy throng may I abide,  
 And all my troubles then subside;  
 Our sins blotted out by God's Dear Son,  
 Our trials ended and battles won.

Mrs. W. H. Cannon  
 R.F.D. 1, Box 152  
 Newport, N. C.

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**"SALVATION IS OF THE LORD"**

Dear Household of faith:

"For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward; How shall we escape, if we neglect so great salvation; Which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." Heb. 2:2:3.

Will you allow one who feels to be the poorest of the poor, to address you thus? I must confess that it is only through and by a precious hope in the atoning blood of the Lord Jesus Christ, that I would dare to claim relationship with so great a people. When I am given to meditate on the goodness and mercy of God, Yea, the God who is rich in mercy for His great love wherewith He loved His people even when they were dead in sin, hath quickened them together with Christ; it seems too much for a poor sinner such as I, too hope in

His mercy, Yes,

"It seems too much for such as I  
To have this hope so sweet  
That I shall see Him for myself  
When 'round His throne we meet"

Yet, sometimes I find comfort in the words of the Apostle; "This is a faithful saying, and worthy of all acceptations, that Christ Jesus came into this world to save sinners; of whom I am chief." Yes, dear reader, when we can find our experience recorded in Holy writ, and are given to see that it harmonizes with that of those who wrote by the inspiration of God, it strengthens our hope that we are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone, in whom all the building fitly framed together, groweth unto an Holy temple in the Lord.

I sincerely trust that no one will think that I feel to be a writer, or even worthy to make the attempt. But my experience has been, that when my mind becomes burdened to write, I find relief no other way.

For some reason best known unto God, the above scripture has been occupying my thoughts for the last several days. I have read and re-read it hoping that it would leave me or, that I might get some relief, but to no avail. This past Saturday at Clarks Grove, I tried to speak using this as a text, and felt that I was favored with some degree of liberty, but still the burden remains. There is a desire in my poor heart to try to write of some of the glorious things which I feel are contained in the text. "For if the word spoken by angels was stedfast, and every transgression

and disobedience received a just recompence of reward; How shall we escape, if we neglect so great salvation; which at first began to be spoken by the Lord, and was confirmed unto us by them that heard him" (Hebrews, 2; 2-3.

I feel that there is something wonderful in this, something that is precious to every child of grace who has been made to hope in God's mercy. Some believe that this implies what they term conditional time salvation, but do not so understand it. On the contrary, I feel that it is just another witness that salvation both in time and in eternity is BY THE SOVERIGN GRACE OF GOD. In Psalms, 27:1 David says, "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? Also in Psalms, 62; 5-7 he says, "My soul, wait thou only upon God; for my expectation is from him. He only is my rock and my salvation; He is my defense; I shall not be moved. In God is my salvation and my glory: the rock of my strength, and my refuge, is in God." Jonah, says, "But I will sacrifice unto thee with the voice of thanksgiving, I will pay that that I have vowed. SALVATION IS OF THE LORD." Chap. 2, verse 9. Paul says, "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. 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) He also said, "Not by works of righteousness which we

have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That being JUSTIFIED BY HIS GRACE, we should be made heirs according to the hope of eternal life." (Titus, 3; 5-7) Also in his charge to Timothy, Paul says, "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." (II Tim. 1; 8-10)

Is it any wonder that Paul used the term, "SO GREAT SALVATION"? Salvation is deliverance. We hear David saying, "Thou hath delivered my soul from the lowest hell." Again we hear him saying, "Come and hear all ye that fear God, and I will declare what he hath done for my soul." What did he do for you David? Let us hear his testimony in the 40th Psalm, he says, "I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our

God: many shall see it, and fear, and shall trust in the Lord."

"For if the word spoken by angels was stedfast." We find in Holy writ that angels are ministering Spirits sent forth to minister unto them who SHALL BE HEIRS OF SALVATION. We find that one of these appeared unto Joseph who was minded to put away Mary, his espoused wife, because she was found with child, but while he thought on these things, "Behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a Son, and thou shall call His name Jesus: FOR HE SHALL SAVE HIS PEOPLE FROM THEIR SINS. (Matt. 1; 18-21)

Did He do this? Do you believe, dear reader, that the angel spoke the truth? He either did, or He did not, and I believe He did save His people from all their sins. I believe that the apostle spoke the truth when he said, "The blood of Jesus Christ His Son, cleanseth us from all sin." And the pronoun "US" embraces all the elect family of God: All who shall be heirs of this "SO GREAT SALVATION." Says one, Who are they that shall be heirs of this salvation? We find the answer to this in the 8th. chap. of Romans. For the apostle declares, "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that he might be the firstborn among many brethren. Moreover, whom he did predestinate, them he also called, and whom he called,

them he also justified: and whom he justified, them he also glorified."

Says one, if what you say is true, then every body will be saved, for he foreknew them all. While it is true that he foreknew all things, created all things, and foreknew every event that ever has, or ever will come to pass: Moreover, I believe that he had a purpose in every thing that he created; and that it is serving the very purpose for which it was created: all things were made by him, and for him, all things are his by creation, but not by choice. I feel that it would be foolish for us to say that Paul was referring to all things, or even all people when he said, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son." We find in Holy writ that, "they are not all Israel, that are of Israel: Neither, because they are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. 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 hath 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. What shall we say then? Is there unrighteousness with God?

God forbid. For he saith Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth nor of him that runneth, but of God that sheweth mercy." (Rom. 9; 6 to 17)

If God had loved every body would he have made a choice? Paul says, "According as He (God) hath chosen us in Him (Christ) before the foundation of the world; that we should be Holy and without blame before Him in love; Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, To the praise of the glory of His grace, wherein He HATH MADE US ACCEPTED IN THE BELOVED." (Eph. 1; 4 to 7)

This to me, is sufficient proof that Paul was referring exclusively to God's chosen elect when he said, For whom he did foreknow, he also did predestinate to be conformed to the image of his Son. He was speaking of those who were foreknown of God in the covenant of grace: And I feel Dear Reader, that I am not neglecting this SO Great Salvation, when I say that they, the chosen of God SHALL BE HEIRS OF THIS SALVATION.

"And every transgression and disobedience receive a just recompence of reward." Adam, our Federal head, fell by disobedience thereby transgressing God's Holy law, bringing a just recompense of reward (the sentence of death) upon all his posterity, for, "The wages of sin is death." And sin is a transgression of the law. Paul says in Romans, 5; 12, "Wherefore, as by

one man sin entered into the world, and death by sin; and death passed upon all men, for that all have sinned: (For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of Him that was to come. But not as the offense, so also is the free gift. 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. For as by the disobedience of one man (Adam) many were made sinners, so by the obedience of one (Jesus) shall many be made righteous. Moreover the law entered that the offence might abound, but where sin abounded, GRACE DID MUCH MORE ABOUND." (Verses, 12-20.

So the apostle could say, For the wages of sin is death; but the gift of God (this so great salvation) is eternal life through Jesus Christ our Lord. The law was just and Holy. Man could not redeem himself from under the curse of this law. It took a Holy offering. A Holy sacrifice to satisfy divine justice. Jesus alone could meet the requirement. He alone could and did make the atonement, because He alone had the price to pay. And Oh! what a price. It took every drop of His precious blood to redeem this Pearl, His chosen bride, "Forasmuch as ye know that ye were not redeemed by corruptible things such as silver and gold, from your vain conversation received by tradition from your

fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot." 1st. Peter, 1; 18-19.

No wonder the apostle could say, "The blood of Jesus Christ His Son, cleanseth us from all sin." No wonder the poet could sing,

"Salvation through our dying God  
Is finished and complete

He paid whate'er His people owed  
And cancelled all their debt."

"For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; How shall we escape if we neglect so great salvation." To sum it all up in just a few words (to me) it means, "If salvation is not by the sovereign grace of God; How shall we escape." For there is salvation in none other, There is NONE OTHER NAME UNDER HEAVEN GIVEN AMONG MEN WHERE-BY WE MUST BE SAVED."

Humbly submitted

C. D. Whitley

Route 1

Oakboro, N. C.

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### EXPERIENCE

For some time I have had a mind to write what I hope to be an experience of grace, and sometimes I wonder if it is all imagination. I was about 17 years of age when I began to have serious thoughts about what would become of me if I should die. The old Primitive Baptist Church, where my mother and step father belonged, was having some disturbance within itself and soon divided, after which meetings were held in the homes of the members, so I listened with renew-

ed interest. About this time there were two or three very dry years and as a result very poor crops were grown during this time. I would find myself sitting, watching the sky for rain clouds to appear and trying to beg the Good Lord to send rain, but to no avail, and I felt so sinful and dependent. I knew I deserved nothing good.

One day during this dry time, my brother, who was 12 or 14 years old, was coming to the house from the feed barn. He was praying aloud but in low tones as he walked along, for rain, and I hope I was praying silently to myself. Had I not heard this I would not have known but it has been a great comfort to me since, for he died at the age of 22 years, 7 months. I've seen him since in sweet dreams and feel like he is at rest. I've had many dreams since that time, some so sweet and assuring. I now live through them again and again when doubts and fears arise to vex me. I have no other source to go, but to the Lord, for He is my all in all.

I have seen in three different dreams, the resurrection, or that is what I dreamed and was told it meant. I saw the blackest cloud I ever saw, cover the sky, and the earth inclosed in darkness. I fell on my knees and buried my face to the earth and tried to pray. I seemed to realize a light was shining. I looked to the east and saw the Lord coming in a light and white cloud. I stood up in my dream and looked. I did not feel afraid of the Lord or of His judgment. Later I dreamed of being above the place where I was later baptized, and it became as black as

pitch. I thought I knew my mother was near me, and I called and asked her what this meant, and she said "The resurrection." I fell upon my knees and sang the chorus of a song, "There'll be no sorrow there, In Heaven above where all is love there, There'll be no sorrow there." When I stood up I saw candles burning all along the road that led to Mt. View Church and were used by all members then, of said Church.

I later saw myself in a dream sitting on the bank of my grave in a casket, and I saw my mother standing near me. I thought she gave me a pen and paper and told me to write my obituary, and I was writing it. Later I told my parents of my dreams and on the Church meeting day, they asked us to tell our experiences. I say OUR because my sister also had an experience to tell, and we were received into the Church and baptized. One night later I saw myself on a highway with great throngs marching, and I thought it was above the earth. The Lord was in the lead of these vast throngs, but I was just standing, looking on. I didn't seem to know how to take this dream unless it meant I was not doing my duty, for I seemed to be wanting to go in and march on, but felt unworthy to do so. I was attending our meetings regularly then, but I married three years after I joined the Church and could not go as often as I desired to, so I began going to the side that did not believe in absolute predestination, because I could not go to the ones who were stronger in the doctrine where my membership was.

I am one that believes in absolute predestination of all things but I do believe I heard preaching at times with the other side. I feel they are not established in the doctrine, but some yet need milk and can't stand strong meat. Since they were not with us, I wondered and worried a long time as to whether I should continue to go to these meetings, even though it were more convenient. One night I dreamed I saw a group of white robed people in this meeting house up near the pulpit, and I thought the pastor of this Church asked me to sing and offered me a hymn book. I was sitting near the back of the house and I told him I could not sing. I continued to attend this Church, until I decided to join them. They would not accept me without re-baptizing me. At first I was not reconciled to this, but later I consented to it and was received by experience for baptism. But a few weeks later, before they baptized me, a fear came over me and I felt like I did wrong in joining there. I did not feel worthy to be anywhere, not even in a worldly organization. I felt so low, I became so nervous and weak I thought I would go crazy; but blessed by my God, one night, I could not sleep at all. I begged the Lord if I had ever known His pardoning love or if any change had been wrought in me that I might see His face again in a dream. I got out of bed and wrote a letter to the pastor of that Church at eleven o'clock in the night telling him that I would not be baptized again and begged their forgiveness for both-ering them and their Church. I told

him I would not bother them again unless I felt different from what I did then. I don't know whether they forgave me or not. I got no answer to my letter. I hope God has forgiven me for that and many other mistakes I have made in this life. I dreamed that night I saw a big water course and raging billows rolling. I thought if I were baptized in it, I would drown. This caused me to feel more reconciled and confirmed in my decision. I also dreamed I saw a large table and on it all kinds of dead fowl and animals, and on the head of this table was a little baby, and it was dead, and it had a large wound on its forehead. I was told I did it, but I did not know that I did. I picked up the little baby and was talking to my mother about it, and it became alive. I looked for the wound on its forehead, and it was gone, only a little scar remained where the wound was, I looked again and the baby had disappeared. I looked another direction and saw it disappear on the cross. It was the Lord, as I last saw it disappear on the cross, I had hope it was for me. I dreamed of dying, and thought a voice said you will never be satisfied till the end. I thought it was well with me then. I went back to the Old School Baptist, and they forgave me and took me back. I only hope I am not deceived and will not deceive others. God is sweet; in my awakening hours at night; I can sometimes say, Precious Name, oh! how sweet, He has even given me rest and peace of mind which I did not have for so long!

I felt like I was in a Jonah's hell and wondered if I would ever

get out. I knew I did not deserve to, but thanks be unto God, I have had sweet rest since. I hope to remain so. Christ said, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John 16:33. I feel like I am with a people now that believe and understand as I do — The Church, Koners Grove, Mt. Airy, N. C., R. F. D. I have, I hope, been stripped of all self works and self confidence. I had sought to die but could not. I mean naturally, and I have felt to be dead in Spirit. Oh! so often I have sought God's mercy and peace above all the wealth this old world holds. If the riches of this world had been mine to give, I would gladly have given it.

I have had that peace that passeth understanding for sometime now. I hope it can please God to give me this peace as I go on in life instead of earthly wealth. I seek neither poverty or riches as the old Prophet wrote in the Bible. I could go on and on; I have not written near all I have experienced, but just a glimpse of it. I have suffered, I feel like, more than if I had been through a fiery furnace, but I feel like God has been with me there. I hope I may have this sweetness when I enter the portals of death.

Your unworthy sister in hope,  
Mae Bowman  
R.F.D. 2, Box 34  
Ararat, Virginia.

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**LANDMARK ONLY MEANS  
OF PREACHING**

Dear Brother Floyd:

Your letter was food to our hun-

gry souls. May the Dear Saviour bless you to continue to feed His sheep and lambs with the sweet doctrine of amazing grace. It made me feel good to hear you speak of a lean and barren mind because I surely can witness with you along that line. Yes, I believe it is true that the whole flock of God have to pass through the desert and barren land, and I think it is good for us even though we cannot always see our gain in the dark and weary journey. Many times I heard my father say, 'a child of God goes through hell to get to Heaven', and I thought it a strange saying at that time. Now I can see the truth in what he meant by those words. I found much comfort in your message to us for it gave evidence of a witness within which seemed to say, "there is a child of God who feels the same as I".

Brother Floyd, I feel so many times that I am greatly deceived in what I call my hope, and I am ashamed for having deceived God's people into believing I have an experience of grace. But when I read a letter like yours it gave me renewed hope and I feel renewed evidence. Much of my time I can only HOPE I have a hope of a home in Heaven. Do you feel that way? Many time I have been made to cry from the depth of my heart, Lord, help my sin and unbelief. I feel so vile and in such doubt, I cannot utter so great a name as that of our God and Saviour. My prayers are groans that cannot be uttered. I hope I am not deceived in feeling that I love the Old Baptist more than any people on earth. I believe they are His elect, whose

names were written in the Lamb's Book of Life before the foundation of the world. I believe all will not be found on the Church books here in this world, but finally, and in God's own time, will be gathered together from the four corners of the earth, from every Nation, Kindred and Tongue to reign with Him in everlasting peace, joy and love in that Heavenly Kingdom that has no end. There will be no devisions, opposition nor faction, all will be united in the love of God and His Name will be glorified forevermore.

I hope you will have a mind to write us again soon, the Landmark is our only means of preaching. Letters from any of the brethren and sisters are greatly appreciated.

My husband joins me in sending our love and fellowship to you and your wife.

Yours in humble hope,  
Meta Belle Rohrbaugh  
5028 Louis Drive  
El Paso, Texas

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**ENJOYS THE LANDMARK**

Dear Brother Adams:

I can't write like some do that was brought up with this good Landmark. I never saw one until after I was married but do enjoy reading them so much and the good letters and experiences too that are in them. If I know anything about the goodness and the mercies of our Dear Lord and Master, I am sure it was never taught me by human beings, and I do feel at times that

I know that my Redeemer liveth and some times my understanding seems so blinded, I just can't seem to understand myself.

If you are ever given a mind, please pray for this poor unworthy little sister in hope of eternal life.

Mrs. Mary Fields Worley  
R.F.D. 1  
Goldsboro, N. C.

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**MARY JANE MIZELL**

It was in the stillness of the night of June 4, 1955 when the Lord brought death to our beloved Sister Mary Jane Mizell who was born in Martin County, December 25, 1883, the daughter of the late McG and Sophie Harrison Cratt.

She was married to Reddick Mizell March 9, 1904 and to this union were born 6 children, Mrs. John Rawls of Norfolk, Virginia, Mrs. Arthur Rawls of Windsor, N.C., Mrs. Verlin Woolard of Washington, N.C., Leamon R. Mizell of Washington, N.C., and two preceded her in death.

She united with the Church at Bear Grass Saturday before the third Sunday in October, 1910, and was baptized by Elder John N. Rogerson, pastor. She was a faithful member always attending when health would permit. Her health was poor in her last years. She suffered with asthma. We visited her many times in her affliction and found her patiently waiting on the Lord hoping to recover her health that she might be able to attend her Church which she proved she loved. A faithful wife and mother and a mother in Israel has finished her work and now sleeps with the fathers.

Her funeral was held at the Church at Bear Grass in the presence of a large crowd of brethren and friends, by the pastor, Elder A. B. Ayers, and her body was laid to rest in the family cemetery to await the resurrection from the dead.

Done by order of the church, conference Saturday before the third Sunday in June, 1955.

(Elder) A. B. Ayers, Moderator  
Lavinia Ayers and Ella Peel  
Committee:  
E. C. Harrison, Clerk

## Zion's Landmark

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

Editor

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

WILSON, N. C.                      OCT. 1, 1955

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### "THE WORDS OF THE WISE ARE AS GOADS"

"The words of the wise are as goads, and as nails fastened by the masters of assemblies which are given from one shepherd." Eccl. 12-11.

The word, goad, is defined as a pointed stick to urge on beasts; also it means to prod or to prick.

The above quotation was penned by the wise man Solomon, who did not receive his instructions from the teachings of men, but by divine inspiration. The Lord appeared to him in a dream at Gib-e-on, as related in the following scripture, "In Gib-e-on, the Lord appeared to Solomon in a dream by night, and God said, Ask what I shall give thee. And Solomon said, Thou hast shewed unto thy servant David, my father, great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness that thou hast given him a son to sit on his throne, as it is this day and now

O Lord, my God, thou hast made thy servant king instead of David, my father: and I am but a little child: I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered or counted for multitude. Give, therefore, thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people? And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, "Because thou hast asked this thing, and hast not asked for thyself long life; neither hast riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; Behold, I have done according to thy words. Lo, I have given thee a wise and an understanding heart, so that there was none like thee before thee, neither after thee shall any arise like unto thee." 1st Kings 3:5-12.

The Lord knew what Solomon would ask, for He laid the necessity of Solomon's desire upon his heart, he felt the dire need of wisdom, inspiration and strength in the magnitude of the duties before him. The position which he occupied as king (feeling to be but a little child) created in him a desire to ask for an understanding heart that he might be able to judge between the good and the bad. The Lord had purposed to give Solomon an understanding heart, but as previously stated, He first caused him not only to feel the necessity of it, but also to ask for it. The same was

true of the Publican who said, "God be merciful to me a sinner." God caused him to feel the need of mercy by revealing to him the corruption of his nature, and mercy was given him. It is recorded, "He went down to his house justified." Jesus said, "Ask and it shall be given to you; seek, and ye shall find; knock, and it shall be opened unto you." Luke 11:9. The necessity for the things the Lord purposes to give, is so keenly felt in the souls of His people that it is impossible for them to fail to ask, seek and knock.

"The words of the wise are as goads." The words under consideration are the words of God. They have a powerful effect, whether spoken by the patriots, prophets or apostles, when they are directed to the heart of the sinner by God, Himself. God's words are just as sure and certain to accomplish His purpose as the rain which falls upon the earth will cause the tree to bud. The Lord spoke by the mouth of the prophets and said, "For as the rain cometh down and the snow from heaven and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater. So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isaiah 55:10-11.

These words of the wise which are as goads had the desired effect upon Jonah, a rebellious man, who tried to flee from the presence of the Lord when God said to him,

"go and cry against the City of Nin-e-veh." "Now the word of the Lord came unto Jonah, the son of A-mit-ta-i, saying, arise, go to Nin-e-veh, 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 he went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it to go with them unto Tarshish from the presence of the Lord. But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken." Jonah 1:1, 2, 3, 4. This word of God plunged him into the deep, and made him willing to do the bidding of the Lord. "The words of the wise are as goads." The goad moves the balking ox and the rebellious ass. The Word of God which is quick and powerful will move stiffnecked and rebellious sinners to take up their cross and follow Jesus. Instead of Saul of Tarsus carrying out his threats against the chosen vessels of God's mercy, he was made (by this word) to inquire at the temple of God, when he said, Lord what will thou have me to do." "And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Da-mas-cus to the synagogues, that if he found any of this way, whether they were men or women he might bring them bound unto Jerusalem. And as he journeyed, he came near Da-mas-cus: and suddenly there shined round about him a light from heaven: And he

fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he, trembling and astonished said, Lord what wilt thou have me to do? And the Lord said unto him, arise, and go into the city, and it shall be told thee what thou must do." Acts 9:1, 2, 3, 4, 5, 6. The Apostle Paul had no power to resist the word of Jesus. He was brought into humble submission to the will of God as the beast is made to go forward by the pricking with the goads.

Solomon further describes the words of the wise "as nails fased by the masters of assemblies." Nails are used to fasten the boards of the sheepfold which secures the safety of the sheep. The enemies are kept out. Jesus was fastened as a nail in a sure place. Those that are in Him are safe from all harm and danger. "The iniquity of us all was laid upon Him, and by His stripes we are healed." The prophets and apostles declared this truth in the assembly of the saints. They received their teachings and instructions from one Shepherd, (Jesus)

T. F. Adams

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#### OBITUARY

We hereby render sincere expressions of regret in the loss of one of our most highly esteemed Sisters in Christ, Jennie Roberson, knowing that we will never be able to say in words that which is sufficient to describe her noble life. We, the Church at Brier Swamp have lost a good member and a mother in Israel. We hope our loss is her eternal gain.

Sister Roberson united with the Church at Brier Swamp, Saturday before the second Sunday in September, 1907, and was baptized by her pastor, Elder M. T. Law-

rence. She leaves to mourn her departure, six children, several grandchildren, and a host of relatives and friends. Her children are Mrs. Catherine Stevenson, J. H. Roberson, David Roberson, and Marie Roberson, all of Robersonville, N. C., and Grover Roberson and Elliott Roberson. She also leaves one brother, James Warren of Bethel, N. C.

She was married about fifty three years ago to John Henry Roberson who departed this life several years ago. We visited their home from time to time for the past thirty five years, and we always found it to be a very quiet, peaceable one, with their doors open to the Primitive Baptists. It was a wonderful home, but was not without the mark of affliction. Mr. Roberson was badly afflicted for many years, and Sister Roberson was never well, as she was afflicted much of the time. Sister Roberson suffered a broken hip about three years ago, and she was never able to walk any more.

Her brethren often visited her while she was confined to her bed, and at her request we would sing hymns for her and her daughter, Marie. This seemed to brighten them very much.

Sister Roberson was a strong believer in the doctrine of salvation by the grace of God, and she always filled her seat at the meetings when she was able. The Lord saw fit to remove her from her suffering into a better world June 24, 1955, at the age of 76 years.

Her funeral was preached by her pastor, Elder A. B. Ayers, amidst a large crowd of relatives and friends. She was buried in the family cemetery in Stokes, N. C., beneath a beautiful mound of flowers. It is our prayer that God may comfort and console the children, and visit them in a way that they may some day have a mind to come before this church desiring a home with us which we feel she did so dearly love. May the Lord see fit to place her mantle upon others.

Done by order of the Church at Briar Swamp in conference, Saturday before the Second Sunday in July, 1955.

Elder A. B. Ayers, Moderator  
C. L. James  
Alice James  
Committee

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#### OBITUARY

Mother, Irene Howell Woodward, was born September 30, 1873 and departed this life December 18, 1954, having reached the mature age of 81 years, 2 months, and 18 days. She was married to Father, James Atkins Woodward, March 4, 1891. Fifteen children-four sons and eleven daughters were born to them, and surviving her are one son, nine daughters, twenty grandchildren, and nineteen great grandchildren.

Mother was reared in a Missionary Baptist Home. Her only maternal uncle, a Missionary Baptist minister, was train-

ed and schooled as such. She joined this Church at the age of thirteen years. Mother had never heard an Old Baptist sermon when she and Father were married. However, she went with him regularly after their marriage to an Old Baptist Church, and as a girl in my teens, I observed the increasing interest Mother manifested in these services and in these people. She read the scriptures, Zion's Landmark and other religious publications, and on July 15, 1911, she was received into the fellowship of the Old Baptist Church.

Mother was an ardent believer in the doctrine of salvation by the grace of God. Her delight was in the welfare of her Church. She was also devoted to her family. She was truly a wonderful Mother, wife, and neighbor. Her life was one of sacrifice, patience and forbearance. She rendered a great and useful service in the community in which she lived, whenever there was evidence of need. She endured many hardships in the rearing of her large family, but she was very industrious and her every duty was attended with cheerfulness that was so characteristic of her disposition. Mother's life was an inspiration to her family and those who were closest to her. It betrayed many evidences of a child of God. Christ said, "Ye shall know them by their fruits."

The passing of our older brother December, 1940, our youngest sister and Father within less than eleven months, exacted a serious toll from Mother's health, which gradually declined for the next thirteen years. The last several years she was totally dependent, when she was lovingly and tenderly cared for by our sister and brother-in-law Nora and Ernest Edwards, who portrayed an enduring love attended with godliness.

On December 18, 1954, the heart breaking news of Mother's passing came. Though not unexpected, it was a sad realization that the joy and comfort attending our visits with our dear parents, was at an end and was now only a memory. But the sweet evidences we had that she had passed into life everlasting and is now free from the afflictions of this life enables us to say, "Thy will be done." 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." 1 Cor. 15:19.

Her funeral was conducted by her pastor, Elder Shepherd Langdon, Elder M. F. Westbrook and a former pastor, Elder F. W. Rhodes. Her body was laid to rest beside that of our father in the cemetery of Willow Springs Primitive Baptist Church.

The pains of death are past;

Labor and sorrow are o'er;  
Life's long warfare closed at last,  
Sufferings her soul will know no more.

Written by her devoted daughter,  
Almira W. Olive  
R. F. D. #1  
Apex, N. C.

#### SAMUEL P. BOZEMAN

It is with a personal sadness that I attempt to pen the last remarks of our dear Brother, Samuel P. Bozeman, who was born in Nash County on May, 1882 and died at his home in Poplar Branch, N. C. August, 1954. He was married twice, the first time he married Hannah Joyner June 5, 1904. To this union six children were born. The last marriage was to Annie Myrtle Ballance December 26, 1946.

He was happily received into the membership of Flatly Creek Primitive Baptist Church at Weeksville, N. C. July, 1952 and was graciously baptized by his pastor, Elider A. B. Ayers of Williamston, N. C., who also had the sad privilege of officiating in the funeral rites, when he beautifully set forth the death and resurrection of a child of God through the atonement of His Son, giving all honor and praise to God to whom it is due, salvation by the grace of God, which was the joy and theme of this our brother. Interment being in Riverside Cemetery, Norfolk County. God is not the God of the dead, but of the living, for all live unto Him. Luke 20:38. They who have fallen asleep in Jesus are dead unto us, but they are living unto God in the resurrection. We have a sweet hope that he has found the peace and happiness that his soul long desired, and we too, at God's appointed time, will join him there where God shall wipe away all tears from their eyes; and there shall be no more death, sorrow, nor tears, neither shall there be any more pain; for the former things are passed away.

Brother Bozeman suffered greatly with cancer of the stomach, but grace was supplied for every need enabling him to endure with great patience and hope realizing, "Through much tribulation we must enter into the kingdom of God."

They shall come with weeping, and with supplication will I bring them." Jer. 35.

In conversing with him for the last time on the beautiful promises of God, I could see his face radiate as with the knowledge of the glory of God, while he gave me a very quiet calm, and sweet assurance of his hope beyond the grave. He made manifest his life by an orderly walk and Godly conversation with strong integrity and tenderness always speaking in fear and trembling. Jesus said, "Ye shall know them by their fruits." We miss him greatly but we have hope of meeting him into that beautiful city whose Builder and Maker is God and

to reign eternally in the resurrection and the life." May this same God comfort the bereaved.

Beadie M. Meads

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#### BLACK CREEK UNION

The Black Creek Union is appointed to be held with the Church at Lower Black Creek Fifth Sunday and Saturday before in October 1955. Elder N. S. Davis is appointed to preach the introductory sermon and Elder W. P. Lamm his alternate. All lovers of truth are invited to attend and a special invitation is extended to our Ministering Brethren.

J. T. Boyette,  
Union Clerk

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#### BLACK CREEK ASSOCIATION

The Black Creek Association will convene the Lord's willing with the Church at Sappony Nash County, N. C., commencing Friday before the Fourth Sunday in October at 11:00 O'clock A. M. lasting through Sunday October 21, 22, 23, 1955. All lovers of truth are cordially invited to attend and a special invitation is extended to our Ministering Brethren.

The Church is located just off Highway #58 about one mile from Sandy Cross. Those coming from the West will take Highway #64 at Raleigh, N. C. following #64 to Nashville, in Nashville turn right on Highway #58 toward Wilson. At Sandy Cross turn right on hard surface road, go about one mile and the Church is on the left. Those coming by way of Wilson will take Highway #58 to Nashville, turn left at Sandy Cross about one mile to Church. There will be pointers at Sandy Cross and probably other places pointing way to Association. For further information write J. B. Williams, Rocky Mount, N. C. or J. T. Boyette, Route #2, Wilson, N. C.

J. T. Boyette,  
Association Clerk

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#### UNION MEETING NOTICE

The Skewarkey Union is appointed to be held with the Church at Bear Grass, Martin County, North Carolina, the fifth Sunday in October, Friday and Saturday before in October, 1955.

Elder E. C. Stevenson was chosen to preach the introductory sermon and Elder A. B. Ayers, alternate. We extend a cordial invitation to our ministering brethren, brethren and friends.

E. C. Harrison, Union Clerk

#### EASTERN UNION MEETING

The next session of the Eastern Union Meeting is appointed to be held, the Lord willing, with the Church at Concord, Washington County, N. C. Saturday and fifth Sunday in October, 1955.

All lovers of the truth are cordially invited to attend, and a special invitation is extended to our ministering brethren.

Noah L. Ambrose  
Union Clerk

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#### BLACK RIVER UNION MEETING

The next session of the Black River Union Meeting will be held, the Lord willing, with the Church at Primitive Zion, the fifth Saturday and Sunday in October, 1955.

The church is located about four miles east of Dunn, N. C.; all lovers of the truth are invited to attend.

Elder A. H. Morgan, Mod.  
Alonza Barefoot, Clerk

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#### LOWER COUNTRY LINE UNION

The Lower Country Line Union will be held with the Church at Surl, beginning Saturday before the fifth Sunday in October, 1955.

Elder F. W. Rhodes was chosen to preach the introductory sermon, Elder L. P. Martin, alternate.

Clyde Satterfield, Union Clerk  
Timberlake, N. C.

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#### HYMN & TUNE BOOKS

We have the Durand & Lester Hymn & Tune Books in the shaped notes, ready for delivery. They are the same good quality paper and binding as used in the past. Prices \$2.00 each or \$22.00 per dozen, delivered.

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#### NOTICE

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

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

# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--: AT -:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXVIII

OCTOBER 15, 1955

No. 23

**PROVERBS**  
**CHAPTER XIV.**

The simple believeth every word: but the prudent man looketh well to his going.

A wise man feareth, and departeth from evil: but the fool rageth, and is confident.

He that is soon angry dealeth foolishly: and a man of wicked devices hated.

The simple inherit folly: but the prudent are crowned with knowledge.

The evil bow before the good; and the wicked at the gates of the righteous.

The poor is hated even of his own neighbour: but the rich hath many friends.

He that despiseth his neighbour sinneth: but he that hath mercy on the poor, happy is he.

Do they not err that devise evil? but mercy and truth shall be to them that devise good.

In all labour there is profit: but the talk of the lips tendeth only to penury.

The crown of the wise is their riches: but the foolishness of fools is folly.

A true witness delivereth souls: but a deceitful witness speaketh lies.

In the fear of the Lord is strong confidence: and his children shall have a place of refuge.

The fear of the Lord is a fountain of life, to depart from the snares of death.

In the multitude of people is the king's honour: but in the want of people is the destruction of the prince.

**EDITOR**

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

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# ZION'S LANDMARK

## Devoted To The Cause of Jesus Christ

---

### OH, WHY SHOULD I LINGER HERE?

1. O if I could only explain,  
Just what religion is,  
That Christ who for sinners  
died,  
Should claim me for one of  
His!
2. God is God of all wisdom,  
And almighty in His power,  
And reveals it to His children,  
In the proper hour.
3. There is one consoling thought,  
That bears upon my mind,  
That should be a consolation,  
To those I leave behind.
4. Great are the afflictions of  
God's children,  
While dwelling here below,  
And it takes all this to prepare  
us,  
To leave all else and go.
5. To go to a place of rest,  
A Home of peace and bliss,  
To dwell with Christ for ever,  
And know that we are His.
6. Oh, why should I linger here,  
All racked with aches and pain,  
With so very much to lose,  
And not anything to gain.
7. Oh, could I fall asleep in Jesus,  
In that long sought for peaceful  
rest,  
To dwell with Him above,  
And be for ever blest.
8. And when my toils on earth are  
over,  
And my burdens are layed down,  
I hope to sleep in peace and  
rest,  
And await the trumpet's sound.
9. And in that eternal morn,  
We will no longer be denied  
The pleasure to see Jesus as He  
is,  
Be like Him and be satisfied.
10. Weep not and grieve not,  
When from here I'm gone,  
For I hope to be with Him in  
Heaven,  
In peace and rest at Home.
11. While writing these poetic lines,  
It seems a mystery,  
That such wonderful words,  
Would come to one like me.  
Composed and written by,  
Walter Lester Wright  
R.F.D. 2  
Stuart, Virginia

---

### JONAH AND THE WHALE

Dear Brother Adams and all the  
Household of Faith:

Yes, I hope and feel at this time  
that I can say Brother. The scrip-  
ture concerning Jonah came into  
my mind recently. As you know, he  
rebelled or refused to go to Ninevah  
to preach the gospel. He was  
thrown overboard into the sea; the

whale swallowed him up. I believe God prepared the whale and the same great Jehovah kept him in the whale 3 days. He vomited him up on land. He, Jonah, was then willing to declare salvation is of the Lord. He, the Lord of all, prepared the goard vine to grow over Jonah's head and the beetle worm to cut it down, and I feel he has cut it down from over my head, and Dear Brother, I hope it is for my good and His glory. Yes, I feel like the poet must have felt, who wrote the hymn, "Cast Down But Not Destroyed".

In these lines I have left off so many things concerning my experience both naturally and Spiritually. I know without His great love and tender mercy, which He blesses us all with, we can not live long, but through and by Him I am what I am. Remember me when in prayer.

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

By experience I do know there is nothing good I can do. Stop and see us when you can. Just a little sister if one at all.

With love for you and Sister Adams.

A little sister in hope of a bright world,

Nellie Smith  
25 ELM Street  
Raleigh, N. C.

**"MY KIND OF FOLKS"**

My folks aren't the classy, nor high-faluting kind;  
They're just the ordinary type with an old fashioned mind.  
They love to mingle often, exchange each others' views,  
Relate what God has done for them-sweet and joyful news.

The world calls them peculiar, and with them can't agree,  
Jesus says they're the salt of the earth, and shall His Kingdom see.  
They do not crave the glory, nor praise of mortal men,  
Their hope is in the Savior, whose blood freed them from sin.

My kind of folks are needy, weak and lame and poor,  
Made rich by Jesus when He says, 'enter ye in the door'.  
They trust in God implicitly, and give to Him all praise,  
A God who has all power to save, beside Him there is no way.

Brother Floyd, I wrote this little poem some time ago. Many times I have referred to my poems as brainstorms only to have my conscience hurt later, because when I feel impressed to write them my heart is filled with a love I cannot express.

I am sending you another article written by Brother Faulk, to do with as you see fit. He is a very interesting person, I wish you could meet him and Sister Faulk.

Meta Belle Rohrbaugh  
5028 Louis Drive  
El Paso, Texas

**"BEHOLD THE BRIDEGROOM  
COMETH. GO YE OUT TO MEET  
HIM!"**

"Then shall the Kingdom of Heaven be likened unto ten virgins, which took their lamps, and went forth to meet the Bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the Bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made. Behold, the Bridegroom cometh; Go ye out to meet Him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, "Not so"; lest there be not enough for us and you. But go ye rather to them that sell, and buy for yourselves. And while they went to buy, the Bridegroom came; and they that were ready went in with Him to the marriage, and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, Open to us. But He answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." St. Matthew chapter 25.

The wise virgins, the wise in the wisdom of God, the redeemed of the Lord, the Church of God, the marriage, the morning of the resurrection when all the redeemed family, the Lord's host will come forth in our Saviour's image, His glorious likeness, in that pure robe of righteousness, the wedding gar-

ment. The foolish virgins have not on the wedding garment but they have that filthy garment. Our Lord will say unto them, "I know you not." God knew them not in the pardon and forgiveness of their sins. They have no share with Him in the riches of His grace, but they say, "Lord Lord, we have cast out devils in thy name, and done many wonderful works, but the Lord will say unto them, I know you not. Depart from me, ye cursed into everlasting fire, prepared for the devil and his angles." They have not on the wedding garment. The word of the Lord is a lamp unto our feet, a light to lead and guide us in the way of life and salvation. O! the marriage feast I can only hint at it. It is so great to come into His glorious inheritance and to partake of the riches of His grace with Him, the King of all kings, and to be like Him and to reign with Him for ever and for ever outshining stars and sun.

The foolish virgins have the head knowledge, but they have not the oil of God's free grace. Their lamps are going out, and they will be left in utter darkness, but the wise virgins have the Holy oil in their vessels, the Holy temple of God in which God is pleased to dwell, a tabernacle that shall not be taken down, her walls are firm and strong, for in grace she stands. The midnight hour denotes coming from under the law day into the gospel day.

The Lord will make His people ready for His glorious coming and prepare them to meet Him, and they will hear His sweet voice calling them to come unto Him. There

will be power and love and the change will take place in that power and love, in a moment at His appearing, but the foolish are saying in a sense, we will wear our own apparel, only let us be called by thy name to take away our reproach. They have not the faith of God's elect, they are leaning on an arm of simple flesh, that will let them down when death snaps the thread of life, but the healing oil cures a sin sick soul. In the apostolic day all the diseased were healed by the healing balm the virtue of our Saviour's blood by faith, through His glorious righteousness, and I believe it will be so again. What doubts and fears prevail, while others give up the profession they have made. But if you have been made to love Spiritual things and hate evil things, and love the Church, it is an evidence that you have passed from death unto life and been born of that love. God will visit you; He will revive your hope; and He will strengthen your faith in Him.

Your sister in hope,  
 Mollie Salmons  
 R.F.D. 1  
 Woolwine, Virginia

**THE LORD IS NOT SLACK  
 CONCERNING HIS PROMISES**

Elder T. F. Adams

Dear Brother in Christ:

Dear Elder, I hope the Lord continues to wonderfully bless you to have excellent liberty in the gospel ministry, a thus saith the Lord, such as the world cannot gain-say nor resist.

Of late years we have missed you much among us in our Associations

in Pig River. We hope the Lord will soon stir up our pure minds and bless Zion, His people, with the sweet peace, that passeth understanding, to flourish among us once again, as in the days of old, but nevertheless not our will but Thine be done. Our great and eternal God will carry on His own undisturbed affairs without the aid of puny men; though He carries His little children through fire, floods and flames of bitter persecution, they have but the more to praise Him for, even His manifold blessings throughout this life and into an endless eternity. Brother Adams if we are what we hope we are, both our joys and our sorrows yield us good; we must drink the bitter cup as well as the sweet. Through tribulations these things have become our daily meat and our drink. Truly the greater the harvest of these things the stronger the endurance of them. Manifestly we are living in hope that we have tasted that Heavenly gift that was once delivered unto God's dear saints, even Christ in us, the hope of glory, which constitutes a true and living testimony, —Christ's love, mercy, grace, and glory, shed abroad in our poor benighted hearts. Great and marvelous is His amazing mercy and His distinguishing grace, for "blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance." Sometimes we meet together to council and advice and lovingly converse on the scriptures, exchanging talents and feeling much benefited, thus fulfilling the law of Christ.

Brother Adams, we do not always have to go abroad to have a

feast. It doesn't matter when nor where we are when it pleases our dear Saviour to manifest to us His bountiful Spirit of love, joy, sweetness, goodness, and mercy; then we have a feast, a fruitful season, though we be in a dungeon or among a world of heathens. David spoke of having a feast in the presence of his enemies. His people do the same thing when it pleases the Lord to reveal His love and mercy to them. The Lord is not slack concerning His promises. Also David said, "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 hold me." It seems that David's confidence and testimony in His Lord was so wonderfully great that he defied all the opposing powers of hell. Likewise we hope and believe our confidence and testimony is in the same God. We believe we have the same faith, the same love, grace, and glory as that of David. Our omnipotent God rules in and over all things, even all powers, dominions, principalities, and devils, the powers that are ordained of God; and too, God says He works all things after the counsel of His own will. After all things could there be anything else? Pray tell me wherein or how any creature of Adam's race ever has or ever will have any grasp in God's works. We hear the theory advocated by the so called religious world that God can't save them unless the creature accepts Him first, then God can perform His part of the work and save them. They say they can be obedient and escape

tribulations. I say away with such flimsy doctrine, yet we, in nature, the unregenerate, believe in these works. Until it pleases the Lord to show us our sinfulness and our dependence on Him, we believe that we can live acceptable lives here and gain favor with God. In fact, we do not really know we are sinners before God until He reveals it to us. Solomon said, "There is a way which seemeth right unto a man, but the end thereof are the ways of death." In nature, we feel that we can gain favor with God. We believe we can live Godly lives within ourselves—this seems right to us, "but the end thereof are the ways of death." So says the scriptures. When our eyes are opened and we are given that Spiritual light, we are brought to the knowledge that all of our righteousnesses are as filthy rags and that we are helpless before God. We see our helpless conditions only when we are given Spiritual light and not until then. As long as we are in darkness, we believe in works of our own as a means of salvation because it "seemeth right unto a man, but the end thereof are the ways of death." Through this death we are killed to our confidence in good works and it is through this death we are brought to the knowledge of the truth in Christ as our only source of redemption.

But says Christ to His little children, if ye be my disciples ye must suffer tribulation. We read that God's heritage was accepted in Christ, the beloved. Truly all who have experimentally received the apostolic doctrine, love it more

dearly than the world and its fullness. We can't help our love for Christ and His loving attributes, neither do we want to help loving these blessed things, for they are our daily meat and our drink, for we desire to live Holy unto God as much as within us is. We only live these loving graces through His Spirit.

In conclusion Dear Elder, I desired to write you a good letter but have made a real failure in the effort. May the Lord bless the inhabitants of Zion and keep them in in the ways of peace and righteousness is my prayer.

A brother I hope,  
J. A. Perdue  
Redwood, Va.

---

#### A GOOD LETTER

Dear Brother Adams,

I have been thinking I would try to write you a few lines for a long time, but the longer I wait, the less I feel like I can.

Some nights after I go to bed I lie there and think of so many wonderful things I might write, but when I get my paper and pencil, my mind is blank. I spoke to one of my precious sisters (in the flesh) of wanting to write a letter to the Landmark and told her I was afraid to try. She told me I ought to go ahead and write. She is far more capable of writing than I. Even though she has never joined any Church, I believe she is an Old Baptist. She takes six different Old Baptist papers, and reads them too. I have another sister who is very sweet and precious to me. She is Mrs. L. J. Adkins. She is a member of the Primitive Baptist Church

at Rocky Swamp. I will never forget how good they both have been to me all my life. My oldest sister, Mrs. J. R. Dickens (deceased) was also a member of the Primitive Baptist Church. She was a faithful and precious sister. Her son (our clerk at Rocky Swamp) was baptized with her in 1947. He is Brother Aubrey Dickens, a very good and faithful member. I think sometimes how glad my precious father and mother would be if they could know their grandson was taking the place daddy had in the Church when he was living. Aubrey has a sweet little sister (Mary Elizabeth) who is a member to.

Brother Adams, I don't want to boast about my people who are members of the Old Baptist Church, as it might seem from this letter, but I don't know anything that I rather talk or write about than the love of God, and these I feel that He has revealed Himself to, be it my people or any one else's.

I have had my name at Rocky Swamp since August 1948, whether I belong there or not, I don't know, but if I do not, I don't know where else to go. When we had preaching there the last time, it seemed so sweet and pleasant to be there among my good friends. I felt like I loved everybody more than usual. We had two wonderful preachers that day. They were Elder Joyner and Elder Robbins. I enjoyed hearing them both. They went home with us and had dinner and spent the afternoon. We really enjoyed having them. Sister Joyner, Sister Hinton, and Brother Hinton also went with us home. We want them

to come again soon.

Brother Adams, I have never had any evidence that I am a child of God, but when I can think back to so many blessings that have been mine, and the ups and downs I have had in life, I think surely the Lord has remembered me. I used to think when I was a little child, "could I find anywhere to hide and not be here when judgment day comes?" I have never found that place yet.

Sometimes I feel like my heart is overflowing with love for everything and everybody. Not long ago one night I saw some words written in gold in the sky. They were "A secret love I give", I reckon I was about half sleep, I don't know. It might all have been imagination, but I love to think about it.

May the Lord bless you to keep writing and upholding the truth as it is in Christ.

A friend I hope,  
Mrs. J. L. Smith  
R.F.D. 2  
Littleton, N. C.

We feel the writer has had some sweet evidences that she is a child of grace.  
Ed.

---

**"HE WILL NEVER LEAVE  
NOR FORSAKE HIS PEOPLE"**

Dear Brother Adams:

After much thought, I have decided to write a little of what I have experienced during the last eleven months; yet I feel so little and unworthy! If I have any hope at all, it seems as small as a mustard seed, but I have put it off as long as I can, it seems to me.

Ecclesiastes 3:1-2 reads: "To

every thing there is a season, and a time to every purpose under the Heaven: A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted."

On the fifteenth of June, 1954, I had some scripture on my mind. That night at the usual time, I went to sleep, and I awoke about 10:00 o'clock when a voice said to me: "Go to Elder J. E. Mewborn in Snow Hill, N. C., and he can tell you what you want to know." I, at first, declined to go, but I did not say I could not go, and soon replied, "Lord, I can go anytime you want me to go." So on the following day, I went to see Brother Mewborn at his office in Snow Hill. He noticed that there was something wrong with me, and asked what he could do for me. After I told him what I desired, he said he could not tell me there, but if I would come to his home June seventeenth ( the next day) about five o'clock, he would try to help me. The following afternoon at 4:50 P. M., I was there and my wife accompanied me. Brother Mewborn was on time, and he talked about other Spiritual matters for a good while before he asked what I wanted. (I felt to be hungry and thirsty for righteousness and Spiritual food.) I told him my condition, and he reached for his Bible and concordance and read to me the scripture that I desired so much to find in the scriptures.

I came back home as happy as a mother bird that flies to her nest when she has found a worm for her little ones. With the Good Lord's blessings, we poor worms of the

dust may feed on the "small crumbs" which fall from the Master's table. He who is faithful has promised that "He will never leave nor forsake His people." There are times when we feel that we can fly to our Redeemer and Saviour, Jesus Christ.

Going back to some more of my experience, I will mention the incident which took place with me on March 26, 1955. I was coming from Florida on one of the fast through trains. I found my way into the lounge room to avoid going to sleep. While in this compartment, three elderly men came in and we soon entered into a conversation concerning our ages, each of us submitting an opinion as to which of the four of us was the oldest. One of them said that he was the oldest. I asked him how old he was, and he said he would be 63 years old at his next birthday. I told him when I was 63, I could do almost anything I desired in the way of physical accomplishments. Then he asked me how old I was, and I told him I would be 75 years old at my next birthday, if the Good Lord blessed me to see it. He began to compliment me on my good looks and appearance, and mentioned that I did not look to be much over 50 years of age. I told them that I had just looked in the mirror opposite me across the room, and that I did not see the man in that glass that he was complimenting. I saw myself a sinner, ugly, corrupt, vile, sinful, depraved, and I told them if I were saved by God, it was by His Grace.

I had a pocket sized New Testament in my pocket which I carry

about all the time, and I asked him if he would read two verses of scripture. He said he would read them aloud, so all of us could hear them. Thus he read: "For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdest himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." After this man had finished reading these verses, he paused a moment with lowered head; then he looked up and said. "That was good to me."

One morning about two weeks later while attending to my outside duties at home, I was impressed to read the first chapter of Ephesians which I did, and I was especially attracted by the following verses: "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: Then I was impressed to read Hymn 209, Lloyd's Collection: The first verse reads as follows:

We are a Garden walled around,  
Chosen and made peculiar  
ground,

A little spot enclosed by grace,  
Out of the world's wild wilderness.

The thought came to me that one of the three men that I had

talked with on the train, replied that the reading of the scripture was good to him. The other two said nothing. It was given to me that He chose us; the hymn-writer refers to the Church as a chosen garden; to the world, it is peculiar ground.

On the third Saturday in the meeting at Hancock's Church, Brother J. R. Mewborn asked me to talk a little on the subject just before the service was opened. He opened the service by singing hymn 209. After prayer, he took his text from the first chapter of Ephesians. The next day, I went to Tyson's Church, and Elder Barnes, the pastor, used No. 209 for opening hymn, and he too preached from the first chapter of Ephesians. I felt lifted up just as high as it looked like anyone could be on that Friday, Saturday and Sunday, but on Monday morning I was cast down surely as low as any poor sinner has ever been. The thought came to my mind concerning Jacob's ladder which reached from earth to Heaven. The angels of God were ascending and descending, and it seemed I could not only get any higher than the very bottom of it.

I have prayed to the Lord that He would give me wisdom and knowledge that I might understand His word. It is His word that comforts His little children. the Lord has a time for all things. We find comfort in these words, "If God be for us, who can be against us." I will close by asking you and all the brethren to pray for me and come to see me.

W. J. Dupree  
Walstonburg, N. C.

### "COMFORT YE MY PEOPLE SAITH THE LORD"

Dear Brother Adams:

I will try to write you a few lines if I be permitted to do so. Several years ago I went to six Churches in as many Sundays and five times out of six, the preacher looked through and beyond me without seeing me and quoted his text saying, "Comfort ye my people saith the Lord," and each time it seemed directed to me which caused me great concern; then I would go to Church the next Sunday to see if I could hear something else, only to hear the same text again directed at me as I thought. It at least seemed that way.

I wondered how that could be for me, for no other carnal minded man can preach comforting words to the children of God unless the Spirit of God abideth in him at the time of his speaking.

My Grandmother's sister was in the hospital on her dying bed, and I was burdened to go and talk with her. I went one night after working all day. I was tired, but I just had to see and talk to her for my own relief. So I went and told her I wanted to tell her some of my troubles if it wouldn't bother her. She told me that was what she wanted; some one to talk to her. So I related a part of my travels to her, and she reached out her hand, squeezed my hand and called me Brother Wright and said, I have been trying hard to ask God to let me get able to go to Church just one more time, but it was not His will and pleasure; so He sent you here tonight to preach to me, His wonderful works and power. Then she said, "The time will come when you

will have to stand in the pulpit and declare unto others what you have told me here tonight."

So I am convinced you can speak comforting words to the right one at the right time according to His will and purpose. I'm sending a poem I composed. Do with it as you see fit. Please pray for me and mine.

Your little brother in hope,  
Walter L. Wright  
R.F.D. 2  
Stuart, Virginia

---

**EXPERIENCE**

Dear Brother Pate,

With many fears that the desire to write you is of the flesh rather than the Spirit, I shall endeavor to express to you some of what I hope are the dealings of the Lord with me.

I feel that my fulness of heart this morning comes from the sweet words which you were blessed to say to me last night. I feel that the time and place were indeed prepared, as well as my heart and soul, to receive and yours to give. I feel that I know of a truth that His word shall not return unto Him void, "But it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

When I am enabled to praise my God in depth of my soul I can witness with David of old when he said: "I will praise thee with my whole heart", because I have once more been blessed to glimpse that beauty of perfection, and that love which human tongue cannot describe.

Brother Pate, here is another point of grave concern to me. I

don't remember a time when I was burdened because of my sins!! Oh wretched sinner that I am, how have I escaped this burden, and still have this blessed hope of having felt this marvelous love?

The growing desire to join the Church came and went for months, until finally the last month it seldom left for more than an hour. It awoke me every morning before day and kept me awake into the night. A strong compelling desire to join the Church and nothing to go with, nothing to tell, I could see no way to go. Here on the Saturday night that Brother Paul, Brother Tucker and Brother Clarence offered and were received, I lay begging for a way to go. It was then the two words, "Be patient," I hope were given me from on high. Oh! Lord, prayer is that I was not deceived then! Every morning for the next week after this I was awoken early, still with this desire to go, but my nature was still rebelling. On Thursday morning of that week I was awakened before day with a different feeling. For the first time I hope, I believe, my heart and soul were filled with that love. Love was my uppermost thought, and my soul was filled with love. I loved the Church, I loved the brethren, I loved you. Right then I could go, I had something!! But alas! in less than an hour it was gone, and again I was left in doubt and fear desiring a way to go and something to go with.

I approached Brother Rob's home on that next Saturday night with nothing. I still had nothing to tell desiring to go and still rebelling.

When I came to the door of the room where Brother Rob lay sick; Brother Pate, there I had reached the Red Sea. I looked around for a way of escape. No way to go right, there sat a piano, no way to go left, here were people coming in. Just then you looked around and smiled. The Lord only knows how the way was made, but there it was. I was brought forward in tears, pleading my unworthiness, and embraced my pastor for the first time. After that my brethern, my sisters, and my friends, at last I was home. At last I had a place to live while I sojourned on this earth. But all night long that night my unworthiness rose before me, the tempter came, he said I had accepted something I had no right to. He said I was a hypocrite.

After the baptism I felt some better, but after I left and was no longer with the dear Brethern and Sisters, that night, I began to sink deeper, deeper, deeper. Oh! Lord! is there no bottom? The next morning Sister Addie tried to comfort me but in vain. I read the Bible, the Landmark, the Hymn Book in vain. Still crying, sinking into the depths of woe; I said I will dry up my tears and go about my work, but I did not work, I could not work, a fresh flood of tears would come and into the depth of despair I went, until finally at dinner time, I was spent. I shall never forget, I was standing over the sink when the Spirit made intercessions for me with groanings that could not be uttered. The only audible words were "Merciful God in Heaven."

Then I started reviving Lord, we human beings are so unworthy of such blessings! But these moments

of peace are so refreshing and cause us to long for more. Is it uncommon for a person as young as I am to beg, "Lord how much longer before I can go home"?"

Love, love, love is my eternal theme I hope.

Betty Gray West  
R. F. D. 5, Box 120  
Goldsboro, N. C.

---

**IN MEMORY OF  
ELDER R. W. GURGANUS**

We, the Ruhama Church at Morehead City, feel the loss of our beloved pastor is great. Elder Gurganus was chosen our pastor on Saturday before second Sunday in April, 1934, and served until his death April 22, 1955.

When it was the Lord's will, Brother Gurganus always faithfully filled his appointments in his meek and humble way. He was strong in the faith, loved peace and firmly believed in the doctrine of salvation by the grace of God.

Blessed are those to whom Christ says, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." We have lost a good pastor, one who was near and dear to all of us; but, we feel our loss is his eternal gain.

Done by order of Ruhama Church in conference Saturday before the second Sunday in July, 1955.

Elder Horace Bryant, Moderator  
Curley Buck, Clerk  
Mary Rogerson Williams  
(Committee)

---

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

## Zion's Landmark

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

Editor

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

WILSON, N. C. OCT 15, 1955

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### AN HUMBLE MAN IS A MAN THAT IS TAUGHT OF GOD

"Before destruction the heart of  
man is haughty, and before honor  
is humility." Prov. 18-12.

Solomon here sets forth the characteristics of a man before and after regeneration. The first sentence applies to man in nature. He is haughty, proud, and boastful. He thinks himself to be something when he is nothing. All the forces of men put together cannot convince a man or cause him to know that his knowledge is nothing and that he is nothing. He is wise in his own conceit. Solomon said, "Seest thou a man wise in his own conceit? there is more hope of fool than him." Prov. 26-12. Paul is a witness to the same truth which is recorded by Solomon. He said, "For if a man think himself to be something when he is nothing, he deceiveth himself." Gal. 6-3. Again Paul said, "And if any man think that he knowth anything, he knoweth nothing yet as he ought to know." 1 Cor. 8-2. David was re-

duced to see the nothingness of man. He expressed it in a few words. "Behold, thou hast made my days as an handbreadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity." Psalms, 39-5.

Pride and a haughty spirit is a product of the flesh. The wisdom which man possesses is not the wisdom of God, but it is the wisdom of the wise who are wise in their own conceit. This is what God destroys. Isaiah was moved by the Holy Spirit to say, "Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of these wise men shall perish, and the understanding of these prudent men shall be hid." Isaiah 29-14. Paul refers to this prophecy in the following manner. "For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." I Cor. 1-19.

This work of destroying the wisdom of the wise is not the work of man. It is the work of God. The sinner is dead in trespasses and in sin, and has no knowledge of what his condition is until God quickens him by His spirit, and judgment is laid to the line and righteousness to the plummet. "Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." Isaiah 28:17. In the light of God's law, he will see himself not partially, but **TOTALLY** depraved, vile, nothing but sin, corrupt from the sole of his foot to the head. Sin becomes ex-

ceeding sinful, his manner and way is so nauseating at times, he is made to hate his own life and cry out as Paul did and say, "O wretched man that I am", (not what he saw himself to be before, but that which he sees himself to be now in the light of God's law). "For by the law is the knowledge of sin." Rom.3:20.

Pride and a haughty spirit is deep seated in the flesh and manifested before destruction. "Pride goeth before destruction, and an haughty spirit before a fall. Prov. 16:18. Before a man is stripped of his pride, and this haughty spirit is prevailing, he builds for himself a refuge of works of his own righteousness. His course is engineered by worldly wisdom. Here he rests in carnal security. His house is compared to a foolish man who built on a sandy foundation. When the rain descended, and the floods came, and the winds blew, it fell, and great was the fall of it. The wise man is likened to a man who built his house upon a rock. It was on a solid foundation; therefore it was unshakeable when the storm came. Jesus said, "Therefore whosoever heareth these sayings of mine, and doeth them I will liken him unto a wise man, which built his house upon a rock: And the rain descended and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat

upon that house; and it fell: and great was the fall of it." Matt. 7:24, 25, 26, 27. Jesus is the great masterbuilder, His Church is built upon the revealed word of God. He said, "And 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. Paul said, "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Gal. 1:11, 12.

The life which Saul of Tarsus lived before his conversion is a clear picture of what Solomon said, "Before destruction the heart of man is haughty." God destroyed his wisdom, and put him on a foundation, whose builder and maker is God. The change in his manner and life is clearly seen when this light shined about him from Heaven This light revealed to him that he was the chief of sinners. He no longer launches threatenings against the saints of God. Instead he inquires at the temple of God and says, "Lord, what wilt thou have me to do"? Acts 9:6. Bodily diseases are common to all mankind, many of which can be cured by applying remedies. The knowledge of sin, when felt in the soul, will humble a man. It produces Godly sorrow, a sin sick soul, and is manifested by His continual prayer, "God be merciful to me a sinner." This is the character which Solomon spoke of when he said, "Before honor is humility." This teaching is in line with the Savior. "For whosoever exalteth himself

shall be abased; and he that humbleth himself shall be exalted." Luke 14:11.

An humble man is a man that is taught of God. He knows that everything he receives, whether it be adversity or prosperity is sent from the hand of God. Trials, persecutions, and afflictions are God given, they are sent for a purpose, and this purpose is accomplished. Isaiah 55:10-11 says: "For as the rain cometh down, and the snow from Heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." God's people are taught His biddings through suffering. Every Godly attribute they attain to comes through the necessity or suffering He lays on them. David verifies this in the following statement, "Before I was afflicted I went astray, but now have I kept thy word." Psalms 119:67.

When you see a person possessed with humility, manifesting a meek and humble Spirit, he is at once exalted in your feelings. For "God destroys the wisdom of the wise and brings to nothing the understanding of the prudent." "Before destruction the heart of man is haughty, and before honor is humility."

T. F. Adams

**MRS. MABLE M. HILL**

It is with a sad heart that I attempt to write of the death of my mother-in-law, Sister Mable M. Hill.

She was born October 17, 1871 and departed this life May 24, 1955, making her stay on earth 84 years, 7 months, and 7 days. She was the daughter of the late Tom and Holland Mann. She was married to Mr. I. S. Hill in 1888 and to this union were born eight children, four girls, and four boys. The youngest girl died four years ago.

She joined the Church at Newport, N. C. in 1929 and remained a faithful member of her church, believing salvation is by grace, until the end. By her walk and conversation it was seen that God was her first love.

Now I believe there are others who can witness with me that she lived as close to her Saviour as was in her power. She was a good mother, wife, neighbor, and sister; yes, and a good mother-in-law, always pleasant to and thoughtful of her in-laws.

She had been in ill health a long time but she still did a part of her work until a few weeks before she died. She was confined to her bed the last few weeks and suffered severely, but did not complain. She would smile and say, "I'm all right, don't worry about me."

All was done for her that the doctor, husband, children and friends could do, but the Good Lord knew best. It was His will to call Mother home and He never puts anymore on us that He enables us to bear.

She is survived by her husband, I. S. Hill, and seven children; Mrs. L. T. Daniels, Mrs. N. H. Hunnings of New Bern; Mrs. James Cannady, Mr. Tom S. Hill of Charlotte; Mr. John W. Hill of Waxhaw; Mr. Cecil C. Hill and Mr. James L. Hill of Newport, thirty grandchildren and thirty-nine great grandchildren.

Her funeral was conducted by Elder W. A. Walton, after which her body was laid to rest in the family cemetery amid a beautiful mound of flowers to await the resurrection morn when Christ shall come to call His children home.

It is lonesome here without you,  
And sad is the way;  
Life has not been the same,  
Since you went away.

The years may wipe out many things,  
But this they wipe out never;  
The memory of those happy days,  
When we were all together.

God knows how much we miss her,  
Never shall her memory fade;  
Living thoughts shall ever wander,  
To the spot where she was laid.

The flowers placed upon her grave,  
May wither and decay;  
But the love we have for Mother,  
dear,  
Will never fade away.

Mother, Dear, you are not forgotten,  
Though on earth you are no more;  
Still in memory you are with us,

As you always were before.

We, the Church at Newport, N. C., feel that our loss is her eternal gain. We extend our sympathy to the husband, children, and those who were devoted to her.

Therefore be it resolved that we bow in humble submission to Him who works all things after the counsel of His will.

Be it further resolved that a copy of this memorial be recorded in our Church records and a copy sent to the Old Faith Contender and to Zion's Landmark.

Done by order of the Church in conference Saturday, June 18, 1955.

Written by her daughter-in-law.  
Lona E. Hill

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#### W. W. WOOD

Resolution of respects for Brother W. W. Wood, who was born May 31, 1883 and departed this life September 3, 1955, making his stay here on earth 72 years, three months, and three days. He was the son of the late Burnice Wood and Anny Eliza Wood who was one of the founders and builders of Bethsaida Church. Brother Wood was received into the fellowship of Bethsaida Primitive Baptist Church the first Sunday night in March 1949 and due to Brother Wood's afflictions he was unable to be baptized until the first Sunday in April 1949, living a devoted member with the Church six years, five months and three days always filling his seat when able. Though his afflictions and sufferings were severe, he remained strong in the faith of his Saviour, the Lord Jesus Christ, until the end. He was a devoted husband and a loving father and lived in the esteem and good will of those who knew him.

We, the Church at Bethsaida feel that our loss of Brother Wood is his eternal gain and feel that his suffering and trials are at an end and that he is now resting in the Paradise of God's love, there to reign with Him in peace forevermore.

Therefore, be it resolved, 1st, that we, the Church at Bethsaida, bow in humble submission to the will of Him who has power to execute His will in both Heaven and earth, the one who knows best for all His children and when their suffering becomes too great, is able to call them Home to reign with God forever world without end.

2nd, that we extend our heart-felt sympathy to the family and especially his dear companion Sister Flonnie M. Wood, who so ably cared for him. May the grace of God lead and guide their footsteps in the path of righteousness that

they may know He is God and beside Him there is none else.

3rd, that a copy of these resolutions be sent to the family, one sent to Zion's Landmark for publication, and one recorded on our Church records.

Done by order of Bethsaida Church in conference, this September 3, 1955, and submitted to the Church for its approval Saturday, October 1, 1955.

Brother L. D. Reaves  
Brother B. F. Wood  
Sister Flonnie M. Wood  
(Committee)

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#### JOE WILLIAMS

Joe Williams was born November 11, 1885 and departed this life December 11, 1954, making his stay on earth sixty-nine years and one month. He united with the Primitive Baptist Church at Bear Grass, N. C., on Saturday before the third Sunday in September, 1921, being baptized by Elder B. S. Cowan. He moved his membership on Saturday before the second Sunday in July, 1938, to Ruhama Church at Morehead City, N. C., where he was ordained to serve as deacon on second Sunday in July, 1946. He was a faithful member and a humble deacon until his death.

He left his wife, Mary Rogerson Williams; nine children, two boys and seven girls; three brothers; four sisters and a host of other relatives and friends to mourn his departure. Our loss is great, but we feel our loss is his eternal gain.

His funeral was preached by Elder R. W. Gurganus and Elder A. B. Ayers, and he was laid to rest under a beautiful mound of flowers in Bay View Cemetery in Morehead City, N. C.

Written by his widow,  
Mary Rogerson Williams

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#### ASSOCIATION NOTICE

The Mill Branch Association is appointed to be held with the Church at Simpson Creek, Horry County, S. C., Friday, Saturday, and first Sunday in November, 1955. The Church is located about six miles south east of Loris, S.C. Visitors may come to Loris, S. C., leave Loris east on highway #9 to edge of town. At edge of town turn south on highway #275, travel about four miles, turn left on dirt road, travel about one mile, turn square to left, short distance to Association, watch for posters.

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

# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

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PRIMITIVE OR OLD SCHOOL BAPTIST

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## PROVERBS

### CHAPTER XIV.

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He that is slow to wrath is of great understanding: but he that is hasty of spirit exalteth folly.

A sound heart is the life of the flesh: but envy the rottenness of the bones.

He that oppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor.

The wicked is driven away in his wickedness: but the righteous hath hope in his death.

Wisdom resteth in the heart of him that hath understanding: but that which is in the midst of fools is made known.

Righteousness exalteth a nation: but sin is a reproach to any people.

The king's favour is toward a wise servant: but his wrath is against him that causeth shame.

### CHAPTER XV.

A soft answer turneth away wrath: but grievous words stir up anger.

The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness.

The eyes of the Lord are in every place, beholding the evil and the good.

A wholesome tongue is a tree of life: but perverseness therein is a breach in the spirit.

A fool despiseth his father's instruction: but he that regardeth reproof is prudent.

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## EDITOR

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

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# ZION'S LANDMARK

## Devoted To The Cause of Jesus Christ

### EXPERIENCE OF SISTER LENIA IRVING

I don't know whether I am impressed to write this or not, but I can't see any peace until I do. Since the Old Baptists received me, I have felt that I wanted to talk but could not, and I wanted to write and could not I am so unlearned I feel that what I say will be of no comfort to the people of God who mean so much to me. I feel helpless, am very weak knowing that I can not tell what I feel the Lord has done for me unless it is God's will and then with fear and trembling.

I'll try to tell a few things hoping for a little comfort. I am thirty-two years old. Seventeen of these years I have been in distress with a heavy heart. I have felt that if I could just close myself up in a room, I could hide myself in my shame. I have always felt friendless and so different from others. I have wondered why I have been such a failure in everything that I have desired to do, for in my heart I want to do right, but it seems that all I do only leads me into sorrow. I feel like everyone misunderstands me or at least everything I do is wrong. I go on trying to fill in my days with a heavy heart and I often grieve until I feel afraid that I am giving out. I am made to cry aloud for mercy. I am not fit to die. I think Oh how can it be that so great a God could have mercy on such a

sinful unworthy human as I. So much has happened to me that I have wondered why, knowing that I did not desire to make such mistakes. That has worried me so much!

But I believe that God has shown me His way, and I sometimes feel to be thankful of the hard rugged road I have traveled. Seventeen years ago I remember my first thoughts of fear. I felt I could never be forgiven for my sins, and I began reading the Bible in 1930. When I went through my first peculiar experience; I was taken sick and suffered much, but I was made perfectly willing to die. It seemed to me, I was going through great clouds of torment and suffering. I spoke out to the ones around me and told them I was dying. It was plain to me that I was, for it appeared to me that I was being delivered out of this suffering, and I heard a voice say, Lenia, your sins are forgiven. It was as plain as when I speak it.

I went on several years and joined the Methodist Church. I felt very good for awhile, then I was back in that dissatisfied state again. I could not believe in the easy way they did. I was restless and could find no comfort in being with them, I felt to be one alone, so I left them and began to beg God to show me the right Church. Many times I have been so low, that I walked the yard at night,

when all around me were asleep. I tried to beg God to have mercy on my sinful unworthy soul. Dreams have been opened up to me all my life and especially for the past six years. I have believed the Old Baptists had the only true doctrine. I believe what I do because I have to, and I am glad it is this way and that I can't have anything to do with it. I had a desire to be with them and went to hear them preach, but I felt ashamed for anyone to know what was in my mind. I didn't think they would ever have me in the Church. I have gone so many times and left with a heart so heavy thinking how much I would love to be with them, but I just knew they would not accept me.

Before I was received into the Church I believe the Lord called me in a dream, and I was willing to go. When I awoke I was satisfied. I felt that I was called to the Church, but this didn't last long before I felt that I was deceived, and I would not entertain the idea of offering to the Church; yet I enjoyed being with them so much, and desired so earnestly to be in the Church! I hardly know how they received me, but at times I feel a great comfort since they received me, but at other times, I feel that surely, surely I am not one and have deceived them.

My thoughts are so scattering, I know no one will enjoy reading what I have written. I get so low in heart I feel doubtful of being wanted in my own home and feel to be an interference in the lives and pleasure of my family. I, at times, feel so forsaken and desperate that

I have to go out to cry. At other times, I am enabled to say God has been so good to me. Then I feel that He has given me everything that I needed, and I don't know how to thank Him to my satisfaction. My heart goes up to Hi min praise and thanksgiving.

Written by one in much fear and with a great desire to follow Him to whom I look for rest and peace; when I have finished my trials and troubles on earth. A poor and afflicted one.

Lenia Irving  
R. F. D. 2  
Reidsville, N. C.

#### **The Caves Of The Earth**

Dear Brother and Sister Hales:

Your home is a lovely place and has become one of my "caves of the earth." I wish I could tell you of the joy and pleasure of my visit with you. Sometimes we read where the Lord's people resorted to the mountains and caves of the earth where they felt secure from enemies—many times, we have felt His protecting Hand from every side. All the trees that were in the field of Mamre and Machpelah, and the cave which was therein, and the borders that were round about were made sure and secure. Here it was that Abraham buried Sarah; and the field and the cave that is therein were made sure. (Gen. 23) It is in this surety and security that we are made to rest and to hope unto the coming day.

Last summer after I returned home from a home similar to that of yours, I read some old Zion's Landmarks, and as I went about my work, one thought kept coming

back to me. Published in 1904 Elder Joshua T. Rowe said in a letter to Elder P. D. Gold, "Dear Brother, I did very much enjoy my little stay with you. I consider it one of my caves in the desert." I understood that Elder Rowe had received natural and spiritual blessings in Elder Gold's home, but to which cave in the Bible was he referring?

I read about the five kings who fled and hid themselves in the cave at Maskedah, and who were imprisoned and later killed and buried in the same cave. (Josh. 10:3-27) Elder Rowe would not speak of the home of a brother and fellow yoke-bearer in this way!

I remembered Elijah's lodging in a cave near Mt. Horeb after a journey into the wilderness. He went to the "entering in" of the cave when he heard "a still small voice." (I Kings 19:4-13) I have rejoiced in my thoughts about this cave but Elijah was alone and I felt that Elder Rowe was including the Fellowship of the Brethern in his comparison.

It is quite a privilege to visit in some homes, as we have in the past, when and where the Spirit and Presence of the Lord is felt in the soul; then, it is, that we can say of a Truth, "where the Spirit of the Lord is, there is liberty." (II Cor. 3:17). If you have visited in such homes ( and I know you have), you know what I mean when I say that I want to go back. At the same time I am conscious of the fact that we do not have to go to any one spot on earth to worship the Lord, for Jesus said, "the hour cometh, when ye shall neither in this mountain, nor yet at Jeru-

salem, worship the Father—the hour cometh, and now is, when the true worshippers shall worship the Father in Spirit and in truth: for the Father seeketh such to worship him." (St. John 4:21-24).

In reading about the desert I found that Moses led the flock to the backside of the desert and came to the mountain of God even to Horeb where the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush and where God promised to deliver His people from the bondage of Egypt to a good land. (Ex. 3:1-22). Delivered from the bondage of Egypt the people rebelled and would not go in and possess the land, and so they were made to wonder in the wilderness. The Psalmist says that they wandered in the wilderness in a solitary way. They found no city to dwell in. Hungry and thirsty they cried unto the Lord; and He heard their cry. (Ps. 10:7-4). It is necessary at times, for our chastisement and for bringing us closer to Him, for God to place us in the wilderness. In thinking of the desert and wilderness as one's journey through life and experience, I sometimes wonder, am I in the true desert or true experience of God's children? At our last meeting our Pastor told something of Moses leading the children to the backside of the desert. He brought out the fact that they had to go through the wilderness to get to the desert near Mt. Sinai where they received the law. and when they left the desert, again they had to come back through the wilderness; and he said with the poet: "How strange is the course

that a Christian must steer; How perplexed is the path he must tread! The hope of his happiness rises from fear, and his life he receives from the dead. His fairest pretensions must wholly be waived, and his best resolutions be crossed; Nor can he expect to be perfectly saved, Till he finds himself utterly lost." Hart.

I had just learned that the desert had a backside when I talked with Elder T. F. Adams at the Seven Mile Association. I spoke of the vastness of the desert and he told of the waste howling wilderness. For a short conversation this was a broad subject and I told him that what I really wanted to talk about was the caves in the desert—a good cave. He said that some distressed people were comforted in the cave of Adullam. I told him about Elder Rowe's figure of speech and he said that it was better to say "caves of the earth" and be referred me to Hebrews 11:32-40.

David lived long after Moses led the Hebrews in the wilderness and in sight of the promised land. Joshua took possession and divided the land, and told the people of Israel to "Cleave unto the Lord your God." (Joshua 23:8). Another generation arose after Joshua which knew not the Lord. The Lord was angry; nevertheless, the Lord raised up Judges which delivered them. When the Judge was dead the people corrupted themselves more than their fathers. The Lord left nations that He might prove Is-rael. (Judges 2). Part of David's work was to help fight these nations. David also led his

armed followers against the people of his own kingdom of Israel who followed Saul after Saul's death. (II Sam. 3:1)

When the people of Israel asked for a king, Saul was anointed, but he became disobedient. The Lord rejected him as king over Israel and told Samuel, "I have provided me a king among his (Jesse's) sons." (I Sam. 16:1) David was anointed by Samuel in the midst of his brethren, but his anointing was not proclaimed publically as was that of Saul. Though Saul was the lawful anointed king, from time to time certain people heard of David, the new, true, anointed leader; and they followed him. As David gained the favor of the people, Saul was afraid and sought to slay David. David would not harm Saul, his king, the Lord's anointed; but would flee from Saul to defend himself. He and his men helped fight the nations even when there was trouble within the Kingdom of Israel. Thus we find David and his followers also in the wilderness and desert places, and glad at times to hide in the caves of the earth.

Fleeing from Saul and the nations David went to Adullam. This was the first time a number of people turned from Saul to David. After David ate the shewbread and received the sword of the Philistine, "David therefore departed thence and escaped to the cave Adullam and when his brethren and all his father's house heard it, they went down thither to him. And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered them-

selves unto him; and he became captain over them: and there were with him about four hundred men." (I Sam. 22:1-2).

Jesus promised "where two or three are gathered in my name, there am I in the midst of them." (Mat. 18:20) When we hear of a gathering of the Flock, we (who are in distress, in debt, and discontented) find ourselves going to the appointed place. It is written that "when Jezebel cut off the prophets of the Lord, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water." (I Ki. 18-4) When I speak of your home as a cave of the earth, I think of it as a place where we hope we have been fed spiritually, and where we hope we have been blessed to worship the Lord, as such was the case when we hope we were blessed to worship with you and your good Brethren a few nights ago. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ". (Eph. 1:3) When such is felt and experienced in the soul then it is that we can experience and sing with the poet, "And prisons would palaces prove, if Jesus would dwell with me there."

I would like for someone to write on the cave of Adullam. It was at Adullam that three mighty men brought water from the well of Bethelhem to David. Nevertheless David would not drink thereof, but poured it out unto the Lord (II Sam. 23:13-17) Adullam is again mentioned in Micah 1:15. "Yet will I bring an heir unto thee, O inhabitant of

Mareshah; he shall come unto Adullam the glory of Israel." Adullam means refuge, protection from danger or calamity, or justice of the people. It was here that David made his headquarters in one period of his wanderings and where his father and his brethren went down to join him. (I Sam. 22) According to Josephus in his "Antiquities" it was not far from the place where David slew Goliath.

Faithful and distressed people have found caves a safe hiding place, many times throughout the ages. The Eleventh Chapter of Hebrews describes how a number of people lived before the time of Christ. It is emphasized that it was by faith that they pleased God. "They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better things for us, that they without us should not be made perfect. Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Looking unto Jesus the author and finisher of our faith; who, for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.—For whom the Lord loveth he chasteneth." (Hebrews 11:37-40; Heb. 12:1-6) Read the exhortations in the rest of this book and the vivid contrast

of the mount that might be touched and Mount Sion—the city of the living God. Ye are come to Mount Sion—to God the Judge of all, and to the spirits of just men made perfect and to Jesus the meditator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. (Heb.12:18-24).

David and his followers were not permitted to stay long at Adullam. The prophet Gad said, "Depart and get thee into the land of Judah". (I Sam 22:5) The Lord's people are made to wander from place to place and in many instances have no dwelling places for here we have no continuing city but we seek one to come whose Builder and Maker is God; but their natural blessings are far above their spiritual blessings. They have food and raiment and shelter in a natural way and even in their travels in the desert (this world); they are blessed and made to drink of that Spiritual Rock and that Rock is Christ. (I Cor. 10:4) Jesus had nothing in this world not even a place to call His own or to lay His head, yet in doing and making complete the salvation of His people, He endured the cross, despising the shame, and became obedient even to death. (Heb. 12:2; Phil.2:8) Jesus said, "The foxes have holes, and the birds of the air have nest; but the Son of man hath not where to lay His head. (Mat. 8:20) "For ye know the grace of our Lord Jesus, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich. (II Cor. 8:9).

"Wherefore Jesus also, that He might sanctify the people with

His own blood, suffered without the gate. Let us go forth, therefore, unto him without the camp, bearing his reproach." (Heb. 13:12-13)

May I use these words of the poet? "O that I knew the secret place Where I might find my God! I'd spread my wants before His face, And pour my woes abroad I'd tell Him how my sins arise, What sorrows I sustain; How grace decays and comfort dies, And leaves my heart in pain. He knows what arguments I'd take to wrestle with my God; I'd plead for His own mercy's sake, And for my Savior's blood." Oh, How great is thy goodness which thou hast laid up for them that fear thee. Thou shalt hide them in the secret of thy presence; Thou shalt keep them secretly in a pavilion. (Ps. 31:19-30) In time of trouble he shall hide me in His pavilion, in the secret of His tabernacle shall he hide me. (Ps. 27:5). By Him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His name. (Heb. 13:12-15) May we shew forth even the praises of Him who hath called us out of darkness into His marvelous light.

Sometimes we think of Jesus as the cave and the resting place. In these heavenly places we sometimes feel to be secure from our enemies. In these places we can understand the meaning that He (Christ) is as the shadow of a great rock in a weary land. (Isa. 32:2) for where the Spirit of the Lord is there is liberty. "Rock of Ages, Cleft for me, Let me hide myself in Thee!"

A cleft is a small cave; A Cleft in

the Rock. Solomon wrote: "O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely." (Sol. 2:14) What a wonderful blessing to be blessed to worship the Lord in the power and influence of the Spirit. When He cometh leaping upon the mountain, and skipping upon the hills saying, "Rise up my fair one and come away". When the flowers appear on the earth and the fig tree putteth forth her green figs and the vines with the tender grape give a good smell; then it is that we will get to the mountain of Myrrh and to the hill of Frankincense: meaning of course, the pleasant places and springs of our dear Lord and Saviour when we are blessed to worship both in Spirit and in truth. (Sol. Chapter 2 & 4).

I hope that you will come to our meeting and visit in our home where we also, like you, may be blessed by having our friends and brethren gather where we can sing the Songs of Zion and Praises to His Great and Good Name.

Yours in a Precious Hope,  
Miss Beulah Mewborn  
Snow Hill, N. C.  
January 28, 1952

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#### The Good Samaritan

"But a certain Samaritan as he journeyed came where he was. And when he saw him he had compassion on him and went to him, and bound up his wounds, pouring in oil and wine and set him on his own beast and brought him to an inn, and took care of him." Luke

10:33, 34.

Dearly beloved Brothers and Sister in Christ:

If indeed and in truth I may include myself in that number by claiming kinship. I feel to be impressed with a desire to speak of the goodness, mercy and loving kindness of God, our Saviour. I realize that I am poor, ignorant and unlearned. And that unless the Lord blesses me with the Spirit of understanding and guides my poor feeble mind, I will not be able to say anything to the comfort of God's humble poor. I know that I am unable to speak or to write as encouragingly or comfortingly as my Dear Brethren and Sisters are blessed to do, but I believe we are told that where little is given little is required. And if I may be blessed to offer words of comfort or encouragement to some poor traveler on the journey to that beautiful country beyond, then I will not have labored in vain.

In order that we may better understand the subject under consideration let us read a portion of the scripture as recorded in the tenth chapter of St. Luke beginning with the twenty-ninth and reading through the thirty-seventh verses, "But he, willing to justify himself, said unto Jesus, and who is my neighbor? And Jesus answering said, a certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment and wounded him, and departed leaving him half dead. And by chance there came down a certain priest that way and when he saw him he passed by on the other side. And likewise a Le-

vite, when he was at the place, came and looked on him and passed by the other side. But a certain Samaritan as he journeyed came where he was and when he saw him he had compassion on him. And went to him and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an Inn and took care of him. And on the morrow when he departed he took out two pence and gave them to the host and said unto him, take care of him and whatsoever thou spendest more when I come again I will repay thee. Which now of these three thinkest thou was a neighbor unto him that fell among the thieves? And he said, he that shewed mercy on him. Then said Jesus unto him, Go and do thou likewise." Luke 10:29 to 37.

Now I do not know whether or not you will agree with me in what I hope to say, but I kindly ask that you cast the mantle of charity over my imperfections, and if what I saw is not in accord with your experience and a thus saith the Lord, do not accept it. But if it is, give **GOD ALL THE PRAISE**. The portion of this scripture that appears to me to be the sweetest is that which is recorded at the beginning of this article and which clearly shows the goodness, mercy and loving kindness of God the Father to poor, sinful and fallen humanity. There is one word that is repeated several times in this chapter, which might fail to be noticed by a good many readers, but which to my mind, has a very special, as well as, a sweet meaning. That word is **CERTAIN**. There is no chance sys-

tem or maybe so's with the Lord, All of His dealings are certain, sure and steadfast. This certain man, to my mind, is none other than one of those that the Father gave to the Son in the Covenant of Election before the foundation of the world. And in the mind and purpose of God He was a Son of God before He was ever born of a woman. "Therefore, as by the offense of one, Judgment came upon all men to condemnation; even so, by the Righeousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover, the law entered that the offence might abound, but where sin abounded grace did much more abound. That as sin hath reigned unto death even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Romans 5:18 to 21.

This certain man was going down from Jerusalem which is the Church, the Mother of us all, and fell among thieves, which stripped him of his raiment, wounded him and departed leaving him half dead. Those thieves were none other than his sins which had stripped him, wounded him and left him half dead, He had come to the end of his strength under the law with no hope of ever reaching Heaven. Sin had become exceedingly sinful. He sees that his whole body from his head to his feet is full of wounds and bruises.

The priest that passed by without helping him is none other than the form of religion of today. And

the Levite that looked on him and passed by on the other side is the world.

But when the good Samaritan came and saw him, he had compassion on him. My friends, this Samaritan was Jesus Christ, who loved us while we were dead in trespasses and in sin. He, Jesus, binds up the poor man's wounds, pouring in oil and wine, which was Faith and Hope, put him on his own beast, took care of him, and on the morrow when he departed he gave the Host two pence, Hope in Jesus Christ, and told him to take care of him and if he had to spend more he would repay him when he came again.

Friends, have you ever been down to Jericho? All men are born in sin and travel the Jericho road a part of the way, but I am afraid they all never reach Jericho. To do that they have to go to the end of their strength and are stripped of ideas or notions that there is something they can or must do in order that they be saved.

When one goes all the way down they are completely and entirely helpless. They see there is nothing good that they can do. And they are made to cry unto God for mercy and every one that is made to cry for mercy, God hears and comes to his or her rescue, pouring in his healing balm, makes it known to him that his sins, though red like scarlet, are now made white as snow by the shed blood of Christ, the only remedy for sin. The Lord is so good, merciful and kind. He tells us if we love him we will keep his commandments in Spirit, even though we do not in the flesh, and

to let our lights so shine that others may see our good works and be constrained to glorify our Father who is in Heaven. This his children do unconsciously, for it is "by their fruits ye shall know them" These fruits are the light that shines.

Please remember me, a poor, crippled beggar, in your prayers.

Yours in need of mercy,  
Mack K. Alford  
Loris, S. C.

Following and in connection with the above article will be found an editorial written by the dearly beloved, Elder P. D. Gold, which appeared in "Zion's Landmark" dated May 15, 1914, forty-one years ago, which is so good and sweet, and tells so plainly and clearly of the goodness, mercy and loving kindness of God, our Saviour, in His dealing with His people.

M. K. A.

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### FREEDOM

It is claimed that the Reformation introduced by such pioneers as Luther removed partially the thralldom which had hooded the minds of men under Catholicism in the dark ages. Luther's exposition of Galatians caused seekers after truth to see what was unknown to them before concerning justification by faith and threw off the thralldom that bound men.

The Catholics had sought to dominate the minds and conduct of mankind so that there was no personal freedom of investigation or interpretation of scripture.

The Catholic theory consists of a visible, personal head called Pope or father, who is the successor of

Peter the apostle, to whom Christ committed the keys of His kingdom to bind and loose mankind. In this organization the Pope or head of the Church possesses the authority to make and revoke laws, to organize and direct the machinery by which the Church is held compactly together, and that this prevents schisms, feuds, and divisions in the Church so that all Catholics believe the same things, and thus there is one universal Catholic Church. But that when Luther and the other Protestants who went off and became schismatics, organizing other so-called creeds it produced such divisions that there is the absence of all authority or head to their so-called Churches.

Now what is the truth is this matter? The head of the Church of Jesus Christ, which is in God the Father, has no earthly head nor pope, no visible organization, such as the Catholics. The head of the true Church is in Heaven. The kingdom of Christ is not of this world. There is no power among men that can make or unmake a single law or rule for the Church of God. Ye are complete in Christ Jesus, who is head over all things to the Church of God. There is one—only one—law giver who saves all His people. He quickens whom He will from the dead, and calls them not according to their works, but according to His own purpose, and they are saved by grace through faith, and that not of themselves. It is the gift of God, not of works lest any man should boast. They are His workmanship created in Christ Jesus unto good works, which God hath foreordained that they should walk in them.

The Holy Ghost is their guide and teacher, who is in His ministers that are set apart to feed the flock of God which He has purchased with His own blood. These, His followers, are all taught of God, believing one and the same things in Christ Jesus. They esteem others better than themselves, hence in meekness, loving each other, they dwell together in unity in the bond of peace, there being one Lord, one faith, and one baptism, even as they are called in one hope of their calling. There is one God and Father of all, who is above all, and through them all, and in them all that there should be no schism in the one body. The kingdom is not of this world, nor are its subjects of this world, nor do they seek to rule this world, nor dictate laws for the government of this world.

Are you free? Yes, if the Son make you free indeed. Those born of God are not of this world. Their home is in Heaven, and their life is hid with Christ in God. They therefore seek those things which are above this world, pure, holy, just, lovely things. They follow the things that make for peace, and whereby one may edify another. Those born of God forsake all to follow Jesus Christ. They put their trust in Him, and not in any man of any rank or name or pretension. They worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh.

They have no dominion over the faith of any other. They do not dictate to others. Every one should be fully persuaded in his own mind. They never persecute those that believe differently. Vengeance does

not belong to them. The Lord adds to the Church such as shall be saved. The true Church has never been known to persecute any as heretics. As much as possible we are to live peaceably with all men.

Our enquiry is Lord, what wilt thou have me to do. What is the will of God concerning me. We do not expect any new revelation. The scripture is full, complete. It thoroughly furnishes the man of God unto all good works. We need nothing else than the doctrine declared there. God gives understanding unto His people that they may receive the instruction and comfort of scripture.

The Lord preserves His saints. They trust in Him, and He leads them to fountains of living water.

His blood cleanses them from all sin, His grace is sufficient for them. He gave Himself for our sins and we are justified by His blood or life. His yoke is easy, and His burden is light. He shall change our vile bodies and fashion them like unto His glorious body in the resurrection, and present each one to His Father spotless and without fault before His throne of glory, to be ever with the Lord, and they shall be satisfied.

P. D. Gold

### SALVATION IS OF THE LORD

Dear Elder Adams:

Having taken Zion's Landmark for some time now and read your editorials, I desire to say to you that I have enjoyed them very much. You put forth just what I know and believe.

Salvation is of the Lord with no help of human beings.

My first or early experience was

published in the Signs of the Times, this must have been some time in the 1930's.

God first made His great love and power manifest to me in February, 1902 when I sang Amazing grace. But all through my whole long life of more than 86 years I know I've had a Saviour. He is the one altogether lovely, the fairest of ten thousand to my soul.

I have not lacked for trials and tribulations, Oh, so many many times I have thought I just couldn't go on, but His arms have been there to support and carry me through.

I had a very comforting experience about 1925. My whole being was changed to a body of love, complete and entire. A presence by my side asked me to go with Him. I said, "No no" I thought I had a husband and son to do for. That love stayed in me for a long time, but finally it left.

My time hadn't come; I must go on through more trials.

Trials make the promise sweet,  
Trials give new life to prayer,  
Trials bring us to His feet,  
Lays me low and keep me there.

I've been made to know that I **must** love my enemies, **must** forgive others their trespasses as I want to be forgiven.

I am thankful I have been enabled to do good in return for evil. I do fail sometimes, for I once told of the greatest trial of my whole long life, and my telling it was considered wrong, but I thanked God I **had not** told a falsehood nor been at fault in the matter.

My beloved Saviour knows it all and there I must leave it.

I've enjoyed Elder Whitley's arti-

cles too and many of the experiences.

Yours in love of truth,  
 Agnes B. Goodrich  
 620 N. James Street  
 Rome, New York

P. S. I read Zion's Landmark that comes to Mrs. Becker at Camillus, N. Y., my daughter.

**TENDER LOVE and APPRECIATION FOR ELDER W. R. HINES**

We, the members of New Chapel Church, as much as we appreciate the tribute paid our former pastor, Elder W. R. Hines, by others wish to go on record also as expressing our tender love and appreciation of him, as suggested by our beloved pastor, Elder W. G. Pate.

William Robert Hines, the youngest son of Joshua and Penninah Hines, Wayne County, N. C., was born August 14, 1876, and departed this life early in the morning of March 16, 1955, after a gradual decline in health of a few years.

The writer and he were reared in the same community, went to school together, and on December 24, 1903, were married. Three children blessed this union, all of which are living. They are Russell W. Hines, Atlanta, Georgia, Ellen Hines Simkins, Wilmington, N. C., and W. Gordon Hines, Fort Lauderdale, Florida.

The second year after we were married. I joined the Church at New Chapel which gave him much concern, as he was a member of another persuasion. The years drifted on and I began to see a change. The preaching at our Church seemed to be all that he was interested in. Finally, he had his name removed from the other Church register. He carried this deep conviction because of his sins for a long time. It seemed he tried to suffer it out alone, but the dawn came, and he was blessed to go home to his friends. He told them what great things the Lord had done for him, and was enabled to present himself to dear old Chapel Church for membership. He was received gladly, and was baptised June 17, 1917. I will never forget how happy I was that morning as we came near the Church, and my mind was taken back to dear old Simeon, when he held the Christ child in his arms. I felt that I held him in mine. (That is, the inner person of my dear husband.) He was and had ever been a kind, loving husband and father, ever desiring the comfort and pleasure of his family.

He was ordained deacon the same year, and in June, 1929, he was ordained to the work of the ministry. I feel that I shared with him, the joys and sorrows resulting from this change in our lives.

I wanted to share them with him, and Oh! the joy I received in our religious conversations, and how I do miss them since he has gone. This unspeakable holiness, only those who have experienced it can know or understand. "The Lord giveth and the Lord taketh away. Blessed be the name of the Lord."

Soon after his ordination, he was serving four churches, and he continued to serve them until affliction caused him to give up all but one. Among them he was always striving for peace and love which seemed to be the theme of his heart, lovingly and joyfully mingling with all with whom he came in contact.

He loved his Bible, read it daily, and loved to discuss its contents.

Written by one who thinks of him always, and of one whose Spirit has taken its flight to the Paradise of God.

Lula Smith Hines

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## Zion's Landmark

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

Editor

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

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### "A CHILD OF GOD IS TAUGHT BY THE SPIRIT OF GOD

"Set a watch, O Lord, before my mouth; Keep the door of my lips. Incline not my heart to any evil thing, to practice wicked works with men that work iniquity: and let me not eat of their dainties." Psalms 141:3,4.

David was a man taught of God. He knew the weakness of his flesh, and had the knowledge to know that unless he was kept by the Spirit or power of God, he would say and do things that would be hurtful to others. He had been taught by the grace of God to love his enemies, to do good to those who would spitefully use him. This he could do when led by the unerring Spirit of God. As is the personal experience of every child of God. Saul was a great enemy of David. He envied David and was jealous of him because he could see he was more favored than he. He often persuaded him with malice and hate in his heart to take his life, which he would have done, had it not been for the restraining power of God.

David proved his wisdom by not taking the life of Saul when he was in a cave in the wilderness of Engedi. He did cut off the skirt of his robe. But his heart smote him for this act. At that time Saul was the anointed king of Israel. He was to be honored so long as he remained in this august position. David respected him as such, even though he (Saul) did wicked things. His words are these. "And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt. And he said unto his men, the Lord forbid that I should do this thing unto my master, the Lords anointed to stretch forth my hand against him, seeing he is the anointed of the Lord. So David stayed his servants with these words, and suffered them not to rise against Saul." I Sam. 24:5-7.

A child of God is taught by the Spirit of God to love mercy and deal justly. His inward desire is to rise to a state of perfection, and live a sinless life, yet he knows that sin dwells in his flesh, and prompts him to do evil. Such see the danger and know their weakness and inability to refrain from doing evil. They commit sin; their hearts smite them, as David's heart smote him for cutting off Saul's skirt. You may make many vows and promises that you will mend your ways and say as David said, "I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me." Psalms 39:1. In this way the Lord teaches His people to know the need of Him in

their every act, the fall is close by. But we have repeated experiences such as this. Certainly so until we are thoroughly killed to the law or confidence in our flesh. How often we are made to cry as did David, "What is man, that thou art mindful of him?" We learn that our strength does not lie in the arm of the flesh, but in the Spirit and power of God. Here we know in our very being, that "I am God, and there is none else; I am God, and there is none like me" David said, "Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer." Psalms 19:13,14.

Necessity, felt in the soul, invokes true prayer. "Set a watch O Lord before my mouth", not necessarily to keep things out, but to keep the deadly poison within, from proceeding out. Jesus said, "Not that which goeth into the mouth defileth a man." Matt. 15:11. "But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the things which defile a man." Matt. 15:18-20. David, knowing his weakness and dependence, felt the need of the protecting hand of God. He knew as Paul did, that there was no good thing in his flesh. The heart-felt need of God to keep him from presumptuous sins is

known by those who have seen the filth and corruption which dwells within.

"Set a watch O Lord, before my mouth." As if to say, keep watch, stay the hand of the enemies that dwell within. Keep them back at all times. "Keep the door of my lips", that is, keep the door of my lips closed. When the door is closed, the enemy is held in subjection. Once the door is opened, the enemy rushes out and administers the poison which is under the tongue. David knew his weakness. God had taught him how frail he was. His efforts to keep the door closed and hold the enemy back had proved this endeavor to be beyond his control. He here calls upon God to do for him, that which he is unable to do for himself. David was weak, yet he was strong. This is a paradox. But the secret is known by those who have come to the end of their strength, and are given faith to say, "Get thou behind me satan." They call upon One who is able to deliver. When this faith is given, their strength is made perfect in weakness. He commits his way unto the Lord, and humbly comes to the throne of grace for help in dire need. He points to the true source, from which comes all of his help. "Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass. And He shall bring forth thy righteousness as the light, and thy judgment as the noonday. Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass." Psalms 37:5-7.

The whole substance of David's prayer is that the Lord might keep him from doing any evil thing and keep him out of the snares set by ungodly men. He said, "Incline not my heart to any evil thing, to practice wicked works with men that work iniquity: and let me not eat of their dainties." Psalms 141: 4. Their dainties are "Stolen waters" and "bread eaten in secret", which is given by a foolish woman. Solomon said, "A foolish woman is clamorous, she is simple, and knoweth nothing. For she sitteth at the door of her house, on a seat in the high places of the city, To call passengers who go right on their ways: Whoso is simple, let him turn in hither: and as for him that wanteth understanding, she saith to him, Stolen waters are sweet, and bread eaten in secret is pleasant. But he knoweth not that the dead are there; and that her guest are in the depths of hell." Prov. 9:13-18.

His desire is that the Lord might direct his steps, and enable him to walk in the paths of righteousness, that he may be kept from falling into the snares and traps which are set by ungodly men. Keep me from the snares which they have laid for me, and the gins (traps) of the workers of iniquity. Let the wicked fall into their own nets, whilst that I withall escape." Psalms 141:9, 10.

To know the weakness of self, and have faith to call upon One who is able to deliver in time of trouble, is a treasure, not to be compared with the prince of rubies. "Set a watch, O Lord, before my mouth; Keep

the door of my lips. Incline not my heart to any evil thing, to practice wicked works with men that work iniquity; and let me not eat of their dainties."

T. F. Adams

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**PROVERBS**

**CHAPTER XV.**

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In the house of the righteous is much treasure: but in the revenues of the wicked is trouble.

The lips of the wise disperse knowledge: but the heart of the foolish doeth not so.

The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is his delight.

The way of the wicked is an abomination unto the Lord: but he loveth him that followeth after righteousness.

Correction is grievous unto him that forsaketh the way: and he that hateth reproof shall die.

Hell and destruction are before the Lord: how much more then the hearts of the children of men?

A scorner loveth not one that reproveth him: neither will he go unto the wise.

A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken.

The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness.

All the days of the afflicted are evil: but he that is of a merry heart hath a continual feast.

Better is little with the fear of the Lord, than great treasure and trouble therewith.

Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.

A wrathful man stirreth up strife: but he that is slow to anger appeaseth strife.

The way of the slothful man is as a hedge of thorns: but the way of the righteous is made plain.

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**EDITOR**

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

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# ZION'S LANDMARK

## Devoted To The Cause of Jesus Christ

### EXPERIENCE

Elder T. F. Adams

Dear Elder Adams:

I am herewith enclosing Sister Dora Baker's experience as written by her and copied by me. I have known her several years, and I believe she is one of God's little sheep. As you read her experience, you will find that she is a member at the Hopewell Church, and was baptized by Elder C. W. Miller years ago. She lives just a few blocks from me, and we like to get together and talk about things from a far country, the things that are food to our hungry souls, as I hope. (By her request this is sent.)

Mrs. C. W. Adams

Dear Readers of Zion's Landmark:

If not deceived, I have for sometime been impressed to write my experience. My parents were Primitive Baptists, and they were blessed with ten (10) children I was their third child, and one of the two that sat in the foot of their buggy when they went to Church. I thought the preachers were so meek and good; I believed in them (the Primitive Baptist) almost from infancy. But as I grew older I felt myself a sinner. I wanted to be good like the pastor of my parent's Church, Elder J. A. T. Jones, at Smithfield, N. C. who came to see us often.

At about the age of five (5) years, I felt that if I died, I would be lost. One night I dreamed that

my playmate, a neighbor girl and I were playing on a fallen tree, which provided a swing near the road, at my home. I stepped off the swing and looked up the road and saw the devil coming; his eyes looked like big balls of fire, and he was black with ears that hung down on his shoulders. I ran to Nellie, my girl friend who was playing with me, and said to her, let's hide. So we crouched down in the thick bushes, but he came straight to our hiding place and got us both and told us he was going to take us both to tell our mothers good bye, and then to hell. He took us to Nellie's home instead of my home, but my mother was there too. When he took me to mama, I asked her to save me. "O mamma, save me!" Her answer was, I can't. I then woke with a cry. From then on I would often try to pray that God would be merciful to me.

I had to work hard, being one of the older children. We older ones had it hard, as daddy was a farmer. Brother John was the oldest son, then sister Florence and me. I had to be nurse maid for the younger brothers, and one little sister. I felt so sinful and tried to pray, I felt to be a cast-off, as it seemed my prayer went no higher than my head. I went along with the gay crowd to entertainments as I grew older, but I felt so out of place!

My own folks didn't know why I was so quiet, people said I was such a good girl, when I felt to be the most wicked sinner in the world.

I married a Methodist, and he wanted me to join the Methodist Church, I didn't feel fit to be in any Church, but I finally joined it, thinking it would make home life more pleasant, and I went regularly each Sunday, but I still had the weight on me of my sins. I had a certain place to sit, my husband and I.

One night I dreamed I was sitting in the same place and the preacher was preaching and a gold cross came between me and the preacher and it was large enough to hide the preacher completely from my view; it was large enough for a man to hang upon. In my dream my husband didn't go with me to Church that day. I was alone, gazing at the cross which got so near me I could lay my hand on it. I couldn't see anything but the cross; my seat began to move, and the cross moved with it and I heard distant singing—a Primitive Baptist hymn. I was moved out of that Church with the cross right near me; was carried into the Primitive Baptist Church and they were singing the hymn and the cross was gone.

I wanted to come out of the Methodist Church after I had that dream, yet I stayed on until I dreamed I was there and the Church began to tremble and was sinking. The people were getting out. I ran to the door, it had sunk until I had to walk up steps to get out, (I did not live far from that Church), I

got out of it and ran every step home, and I never have been in it since. I sent them a card to take my name off. Sometime during that year I met Brother C. W. Miller who was pastor of the Hopewell Church; he knew and had baptized my sister Florence. He came to see me, and I told him of a sweet dream I had had. In that dream the world was coming to an end, it was on fire and the people were running and screaming. I was standing in my back yard completely still and the prettiest girl dressed in white came to me and said, "Go with me." I went with her, and we were getting higher and higher all the time; I could look down and see the destruction of the world; we finally went into Heaven. Every one I saw there was robed in snow-white garments, and Jesus was on the throne. It too, was white and all there were white—all singing praises to Him—I awoke shouting and praising God. For weeks I was happy and felt so light and sinless.

Brother Miller asked me to join the Church, but I put off offering myself for months and months, 'till I got sick, and an impression came over me that I would die if I did not offer myself to be accepted, and I prayed for God to take the pain out of my side, and I would go up the next meeting time. The pain went out, and the next morning I felt fine; I told my daughter I would join the Primitive Baptist Church the next meeting time, if they would accept me. So I prayed that if it were right for me to join that the day would be pretty. When that day arrived, I

never saw a more beautiful day; I put on my best clothes and caught the Petersburg to Hopewell bus which took me almost to the Church door. And when the door of the Church was opened for new members, I took a front seat. I didn't tell anything then. Dear Brother Miller told the congregation that he had talked with me and was satisfied with my experience. The sweetest peace fell over me I ever felt, and I was gladly received into the Church. Three (3) days later Brother Miller baptized me. I still enjoy the peace and love of mingling with God's dear children.

The least, if one at all,  
Dora Massey Baker  
708 Hamilton Avenue  
Portsmouth, Virginia

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**"AS YE HAVE THEREFORE  
RECEIVED CHRIST JESUS THE  
LORD, SO WALK YE IN HIM."  
(Colossians 2:6)**

Dearly Beloved:

Being somewhat burdened with a mind to write, and as the above text seems foremost in my meditations; I desire, God willing, to express a few thoughts in connection with same. I have enjoyed some sweet meditations while my thoughts have been exercised with this scripture, but whether or not I shall be favored to put them in words God alone knows.

In the above text, the apostle is addressing a people who had received Christ Jesus the Lord. He says, "As ye have therefore received Christ Jesus the Lord, so walk ye in Him."

The so called religious professors of the world are compassing

sea and land crying, "Accept the Lord Jesus Christ as your personal Saviour." This is contrary (if I have any Spiritual understanding) to the teaching of God's Holy inspired word. For nowhere have I found in Holy writ, that God commanded His children to accept Him. But we do find a witness to the fact that they have been made accepted in the beloved. (Eph. 1:3 to 7)

Dear Reader, as I sit here endeavoring to comment on these lines to the edification of His people, there is (I hope) in my poor heart a sincere desire for divine guidance, that the God of all mercy may see fit to undertake for me, and enable me to write, not of something which I had the choice of accepting or rejecting, but far more precious to me, something which I feel to hope I have received at the Lord's Hand and by His power.

Isaiah wrote by inspiration saying, "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 to 3)

Paul, in addressing the Corinthians says, "Moreover brethren, I declare unto you, the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved if ye keep in memory what I preached unto you unless ye have believed in vain. For I delivered unto you first of all which I also received, how that Christ died for

our sins according to the scriptures; And that He was buried, and that He rose again the third day according to the scriptures: And that He was seen of Cephas, then of the twelve: After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all He was seen of me also, as of one born out of due time. For I am the least of the spostles, that am not meet to be called an apostle, because I persecuted the Church of God. But by the grace of God I am what I am: and His grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was in me." 1st. Cor. 15:1 to 11. Paul also says in 2nd. Cor. 4:1, "Therefore seeing we have this ministry, as we have received mercy, we faint not."

Some say there is no difference in the meaning of the words accept and receive, but to me there is as much difference as there is between light and darkness. "Accepting Christ" is advocated only by those who do not know Him in the Spirit. In nature we believe this, for "There is a way that seemeth right unto a man, but the end thereof are the ways of death." Those who are saved by grace know we "ARE ACCEPTED IN THE BELOVED." It requires no effort on our part to receive something that is given to us. We do not accept mercy, but we receive it. We receive mercy at the hand of Christ our Saviour, but not be-

fore we feel great necessity for mercy. He prepares us for every deliverance He has in store for us, by first afflicting us and causing us to beg for deliverance-mercy. We have no more power to accept mercy than a convicted criminal has to accept a stay of execution, but we do partake of it in great eagerness. If the Governor should order a stay of execution for a condemned criminal or issue a pardon the criminal would receive it. To illustrate more fully what I am trying to say Dear Reader, suppose I were convicted of a crime which carried the death penalty, the sentence already pronounced, and the day set for the execution, would I have the power to accept a stay of execution? No, nothing short of mercy could reach my case. But if at the last moment the news came that I had been granted a reprieve, I would be the recipient of mercy.

A man can receive nothing except it be given him. This is true not only naturally, but Spiritually also. Men do not work for a gift. Paul says, "Now to him that worketh is the reward not reckoned of grace but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." (Rom. 4:4-5)

You cannot buy a gift. If you buy something it is yours by purchase. If you work for something, it is yours because you earned it. Mercy and grace are something you can neither buy nor work for, they are gifts of God. Therefore His children receive, (not accept) it. They receive it, not to make them

children, but because they ARE CHILDREN. They are His in a fourfold sense. They are His by choice. Paul says, "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, according to the good pleasure of His will. To the praise of the glory of His grace; wherein HE HATH MADE US ACCEPTED IN THE BELOVED." (Eph. 1:4 to 7)

They are His by creation. The apostle says, "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)

They are His by gift. We hear Jesus saying, "I have manifested thy name unto the men which thou gavest them me; and they thou gavest me out of the world: Thine they were and thou gavest them me; and they have kept thy word." (St. John 17:6)

They are His by purchase. Paul says, Cor. 6:20, "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." They receive Him because they are members of His body and He is the head. We hear Jesus saying, "I am the head and ye are the body." Paul says, "He hath placed each member in the body as it pleased Him."

"As ye have therefore received Christ Jesus the Lord, so walk ye in Him." Some will tell you that it is optional with sinners to accept Jesus as their personal Sav-

our, and also to walk in Him. Others advocate that eternal salvation is by grace unconditional and that sinners are passive in the hands of God before regeneration, but after they are born again (receive Christ Jesus the Lord) it is optional to walk in Him. While (to me) neither of these theories appear to be the truth, yet if I were forced to accept either, I would prefer the former for if I had the power to accept Christ, I would certainly have the ability to walk in Him for Paul says "As ye have received Christ Jesus the Lord, so (just as ye have received Him) walk ye in Him." If the other be true, it is partly by grace and partly by works; but Paul would have none of this, for he says, "If it be by grace it is not of works, but if it be of works, it is not of grace: otherwise grace is no more grace." (Rom. 11:5) He also said in his epistle to Titus 3:5, "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour."

We hear Paul saying to the Ephesians, "But God, who is rich in mercy, for His great love wherewith He loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved) And hath raised us up together, and made us to sit together in Heavenly places in Christ Jesus: That in the ages to come He might shew the exceeding riches of His grace in His kindness to usward through Christ Jesus. For by

grace are ye saved through faith: and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which GOD HATH BEFORE ORDAINED THAT WE SHOULD WALK IN THEM." (Eph. 2:4 to 11)

If the Colossian brethren had received Christ Jesus the Lord by grace, would it glorify God to say that it was not by grace also that they walked in Him? Would you say that it was by their own ability that they walked in Him, when the apostle says, "AS" ye have therefore received Christ Jesus the Lord, "SO" walk ye in Him"? And not only that, but would it not be a flat contradiction to the words of Jesus when He emphatically declared, "WITHOUT ME YE CAN DO NOTHING?"

Says one, so you believe it is by free grace that we receive Him, and also by free grace that we walk in Him? Yes, I believe just that, only I do not think it expedient to use the word free, because there isn't any other kind. If it isn't free, it isn't grace. It would be just as essential to say, "Hot fire, cold ice, wet water." Grace is a divine unmerited favor bestowed upon an unworthy recipient. The poet expressed it beautifully in hymn no. 3 in Lloyd's hymn book.

Says one, "What are you, an absolute?" I feel that I can best answer this by quoting the poet,

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

Webster defines the word "Absolute" Unlimited; Unconditional; Certain, no mortal man could qualify as such. It is applicable to one, and only one. God is unlimited; He is unconditional; He is certain. Therefore, He is the Absolute Sovereign Ruler over all worlds, "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." (Isaiah 46:10 to 12) Yes, Dear Reader, I am glad that the God in whom I hope I have been made to believe, has all power both in Heaven and in earth, and He works all things after the counsel of His own blessed will, the one who is too wise to err, and too good to be unkind, the God who loves His people with an everlasting love; therefore, with His loving kindness He draws them. We hear Solomon saying, "He brought me to His banqueting house, and His banner over me was love."

The love of God far exceeds that of natural love. There is perhaps, no natural love greater than a mother's love, yet this is not to be compared to the love of God. We hear Jesus saying in 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."

Does this embrace all of Adam's

posterity? If so, they all shall have everlasting life because the love of God cannot fail. If God loved everybody they will all be housed in Heaven without the loss of one. If Jesus died to save everybody, they are all saved, for we hear Him saying to His Father, "I have finished the work which Thou gavest me to do." He also said, "All that the Father hath given me shall come to me, and him that cometh to me, I will in no wise cast out. For I came down from Heaven not to do mine own will, but the will of Him that sent me, and this is the Father's will that hath sent me, that of all which He hath given me I should lose nothing, but raise it up again at the last day." St. John 6:37 to 40.

We see by this that a certain number was given to the Son and those were the ones He came to r e d e e m. This certain number makes up that Spiritual world that God loved. In Hebrews, we hear Paul saying, "God, who at sundry times and in divers manners spake unto the fathers by the phophets, Hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom He also made the worlds." (Heb. 1:1 and 2) We see by this that there is more than one world. Ezekiel's seeing a wheel as it were in the middle of a wheel portrays God's chosen elect. God's children are in the world but not of the world. Jesus said to His disciples, "Ye are not of the world because I have chosen you out of the world." (St. John 15:19)

If He had loved everybody, would He have made a choice? That a

choice was made is positive proof that He did not love all of Adam's posterity. We find another witness to this in Rom. "For the children not yet being 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. What shall we say then? Is there unrighteousness with God? God forbid. For He saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." (Rom. 9:11 to 17)

It would be impossible to believe in Christ Jesus the Lord without first being IN HIM. The apostle John says, "Whosoever believeth that Jesus is the Christ is born of God. And every one that loveth Him that begat, loveth him that is begotten of Him." 1st. John 5:1-2) One must have natural life to believe natural things, even so one must have Spiritual life to believe Spiritual things. In other words life must precede action, without life. there could be not action. Some say we ought to exercise faith. With man this is impossible. But faith can, and does exercise man. Paul says, "We walk by faith, not by sight." Without faith, it is impossible to please God. Paul also tells us that faith is the gift of God. So it is by grace through faith that you receive Him. And "AS" YE HAVE RECEIVED HIM, "SO",

WALK YE IN HIM." It is grace first, last, and always. In conclusion may I quote Paul, Rom. 11:33 to 36, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counsellor? or who hath first given to Him, and it shall be recompensed unto Him? For of Him, and through Him, and to Him are all things: to whom be glory for ever. Amen."

Humbly submitted,  
 C. D. Whitley  
 R.F.D. 1  
 Oakboro, N. C.

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**REQUEST**

Inasmuch as obituary notices are more of local interest, we are asking those who write, to condense them as much as possible so that we can share the little space that we can devote to this cause to all the readers who desire to send in a sketch of their loved ones.

Editor

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**GOD FOREKNEW ALL THINGS**

Dear People,

I sure did want to be at Willow Springs the 4th Sunday; however my riding Saturday served me real badly, hence I did not feel I could make it all day Sunday.

I have heard you had a good meeting also a wonderfully good Association, for which I hope I am thankful. I could just see you dear people gathering around the Master's table gathering up the crumbs. Surely I am not worthy of being with you dear saints; howev-

er you are on my mind much of the time.

My condition is such that I am not expecting to be blessed to mingle with you in body; but my heart is with you. May the Lord ever keep me at the feet of all of you is my sincere desire, and may it be in His providence to keep you in peace, esteeming others better than yourselves. I feel that above all I do not desire to offend any of these little ones. Dear children, when we are clothed in our right minds, there is no danger of trouble among us. You know the Lord gives us the right mind; satan is going up and down the earth seeking whom he may devour, that evil spirit is with us except when the Dear Saviour says "Get thee behind me satan." Then we have a few moments of rejoicing. Oh can it be Dear Jesus is sitting at the right of the Father making intercession for a poor wretched sinner as I? I feel more sure now than I once did, that all things are coming to pass just as He saw it in the beginning. As to the divisions that spring up among us, is there not a cause? Yes, and that cause is the one great cause that is bringing things to pass according to His will. All things are naked before His eye; what is coming to pass that was unknown to God from before the foundation of the world, "Who declared the end from the beginning, and from ancient times, the things that were not yet done; saying my counsel shall stand, and I will do all my pleasure", and what power is there to change things from what are coming to pass now? Who calms the troubled

breast and causes His people to stand still and see His salvation? Who makes to mourn and who raises up when cast down? Who is it that gives us food? and who makes us to cry Abba Father, who makes us to rejoice when we are fed from on High? Surely goodness and mercy have followed me all the days of my life and I hope will take me home when breath leaves this body. That will be enough for all and too good for me. Pray for this poor sinner.

Z. J. Suggs  
R. F. D. 3, Box 357  
Raleigh, N. C.

#### A GOOD LETTER

Dear Brother Adams,

When I was a child, my mother received the Landmark in our home. She would read it to me, and even then, I loved it. I can't tell you how long my mother had taken it, and she was also a subscriber to the Signs of the Times, which was a fine paper too. My mother has written many letters to the Landmark. It has been a year since I offered to the Church, and it has been a joy to be there. I used to think it was up to the person to be as he or she wished to be, but I have learned I was mistaken. There is nothing man can do to be saved. If God does not save him, he is lost, and He does not need man to help Him to do anything. If all men can be saved, there is no need for hell, but all can not be saved. Only for those for whom He shed His blood on the cross are saved, and how I hope I am one!

Your sister in Christ,  
Mrs. R. B. Boswell  
Black Creek, N. C.

#### AN APPOINTED TIME FOR ALL THINGS

T. Floyd Adams  
Dear Brother,

At this time I am given to feel that I must come forth with a few thoughts, even though I may not be gifted to write them to the understanding of others, I do feel I understand, and I also feel I have been dealt with by God our Saviour, even though I have sometimes questioned whether or not I have known the travels of His people.

Somewhat like that of Peter in the 11th chapter of Acts, I do pray for guidance and instruction, and feel I have been blessed. Knowing there is an appointed time for all things, I am willing or reconciled to write.

Should I write in boldness, my one prayer, I hope, is in the Spirit of our Holy and Righteous Judge, our Lord and Saviour Jesus Christ.

The following thoughts came to me a few minutes ago while in prayer.

In the tribe of Israel, there were twelve sons and all things were created in the word. Christ was the beginning, the Word; and the Word was with God, and the Word was God, yet being not made manifest in the flesh until the day of Christ.

Son is as twelve, a common noun, but in sons it is as one perfecting or as thirteen.

There being only one daughter in that house even unto Abraham, Isaac, and Jacob, shows in woman there was one voice.

In going back unto Adam, God created He them male and female. Yet female as the word and being a woman or one voice, was not made manifest until after the Sab-

bath day. Therefore the Sabbath day in the foundation of the world was the seventh day and so God rested.

There being a Sabbath day in Christ Jesus and the word manifest itself in the power or Lamb.

Some few years ago in a vision or dream I was given to see a box let down upon a cord or rope from above. The box was of floral design and as one I had in reality among greeting cards and messages to send out to friends and loved ones.

Then a voice spoke to me and said, "I am willing this to you."

This is only one of many times I have heard, seen, and have handled of the word. But in being alone in the way I have been shown or directed to work out my own salvation, and have been given so much doubt and fear in being alone among men.

Yet in Christ I know it is well, and it enables me to fellowship with him so much, for He walked alone when the disciples doubted.

And this is what brings me to write to you, for you have been given in dream and vision.

Just yesterday afternoon I visualized a beautiful Lamb looking down upon me from above and from my left side. Not a word but the countenance was enough.

The night before I was awakened with hymn number 94 in Lester Durand on my mind, and just two lines—"Zion afflicted with wave upon wave; Which no man can comfort nor no man can save."

Then on throughout the night it repeatedly sounded in my heart.

But when I arose and witnessed the fullness of the hymn, there was

great rejoicing, great rest, and consolation.

I have written you these things because I feel you might understand my case.

These are only a tenth of a tenth of my dreams, and I hope I have found a way to cypher out the meaning for oft if they were as presented in the worldly light, I would have been horror stricken, but the worst of them I can say I've found beauty in.

I do not look for praise, no indeed, but understanding is surely desired and rejoiced in. And if the revelations are just for me, I hope to be satisfied, for all is of God.

I am well assured I have had so little to do with my way of life, for as I look back upon the highway of life and know the many things I desired and did not get, the things I got must have been good for me. Even so that I should knock that the door might open and all to the honor, glory, and praise to our Lord and Saviour Jesus Christ.

I asked my Mother once what was wrong with me, that all I prayed for was seldom fulfilled or answered. It was Greek to me when she told me, "That which you pray for, is not good for you child." Very plain to see today, and I am so thankful to God, for could I have known the beauty or that which is of the truth, the life, the way, should I have been given all I desired in nature?

I will come to a close. Hoping to someday again meet you, and hear you speak in the name of Jesus.

With an humble hope in Jesus, our salvation,

Sister Marion H. Mulholland,  
Lambertsville, N. J.

## Zion's Landmark

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

Editor

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

WILSON, N. C. NOV. 15, 1955

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### JESUS IS OUR PEACE

"How beautiful upon the mountain are the feet of him that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." Isaiah 52:7-8.

A man that publisheth peace is one that has been shod with the preparation of the gospel of peace; he knows what peace is. Jesus is his peace. He leaves this peace with the chosen vessels of His mercy. The prophet said, "For unto us a child is born, unto us a son is given; and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6. Words are ineffable to describe the greatness of God, by those who have this peace. They adopt the language of Peter, "Whom having not seen, ye

love; in whom though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory." 1st Peter 1:8.

The souls of the redeemed family of God readily respond to the doctrine of the apostles and prophets. The reason for this is because their experiences are in full accord with the teachings of the apostles and prophets. Paul 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 a Holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit." Eph. 2:20-22.

Jesus is our peace. The greatest joy for the meek and humble is to sit at His feet and hear His words. This is what Mary did. "She sat at the feet of Jesus and heard His words." The man from whom the devils had departed was clothed and in his right mind. This was evidenced by his being at the feet of Jesus. No place can be higher in the kingdom of Heaven than to be at the feet of Jesus. Ruth lay at the feet of Boaz. This was the place where she received his loving kindness.

The prophecy of Isaiah was fulfilled when Jesus was born of the virgin Mary. The angel of the Lord brought the good news to the shepherds who were keeping watch over their flock by night. "And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said un-

to them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the Heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will towards men." Luke 2:9 to 14.

Jesus Christ was made of a woman, made under the law to redeem them that were under the law. He did this by keeping the law, satisfying its demands to a jot and tittle; He stood between the offender and the offended. He appeased the wrath of God. His soul was made an offering for sin. He put away sin by the sacrifice of Himself, and brought in everlasting righteousness for His people. After His crucifixion and resurrection He appeared unto the eleven and them that were with them, and said, "Peace be unto you." Jesus publisheth peace and salvation. He not only gives peace but He leaves it with those to whom it is given. He said unto His disciples, "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." John 14:27. The prophet said, "His name shall be called wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Those who describe his person as the prophet did, have seen themselves vile sinners.

(Nothing but sin) To them it is a wonder of wonders, that He (Jesus) ever condescended to stoop low enough to take His abode in their sinful flesh. Yet it is so. They feel it. Surely they will call His name wonderful. He is to them a counsellor, their mighty God, their everlasting Father and the Prince of Peace. This good news is to Zion, (The Church of the living God). He says to her, Thy God reigneth.

"Thy watchmen shall lift up the voice." These watchmen are known by the song they sing. If they are sent of God, they will publish peace, bring glad tidings which is great joy. They freely receive; therefore, they freely give. Filthy lucre is no consideration with them. "They that preach the gospel, shall live of the gospel." 1 Cor. 9:14 Peace has been given to those who hear the gospel. To them it is a joyful sound. They are highly favored and wonderfully blessed. David said, "Blessed are the people that know the joyful sound." You may feel discouraged at times because you cannot tell it. If you know the joyful sound, you are blessed. God has opened your heart to receive the sweetness of His word, as He did Lydia.

"With the voice together shall they sing." That is, the watchmen sing together. There is no discord in the singing by those who have been taught by the unerring Spirit of God. Their theme will be, not by might, nor by power, but by my Spirit. The shoutings will be Grace, Grace unto it. "Then He answered and spoke unto me, saying, This is the word of the Lord unto Zerub-babel, saying, not by

might, nor by power, but by my Spirit, saith the Lord of hosts. Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, Grace unto it." Zech. 4:6,7.

The prophet said, "For they shall see eye to eye when the Lord shall bring again Zion." David said, "They that go down to the sea in ships, that do business in great waters; These see the works of the Lord, and His wonders in the deep." Psalms 107:23,24. The time when they see eye to eye is when the Lord shall bring again Zion. Zion is compared to a city that is set on a hill that cannot be hid. The wise and prudent cannot see it. The babes in Christ can see it by an eye of faith. Jesus said, "I thank thee O Father, Lord of Heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes, even so Father, for it seemeth good in thy sight."

The Church received her beauty from Jesus. Her sins were imputed to Him and His righteousness was imputed to Her. This makes Her all glorious. She is clothed with the robe of righteousness and the garments of salvation. This makes Her all fair. Solomon said, "Thou art all fair, my love, there is no spot in thee." S. S. 4:7. Her standing is in Jesus. Her beauty shines to those who have eyes to see. Her perfection is that which Jesus is made unto Her. Paul said, "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification, and

redemption."

The redeemed of the Lord will sing the songs of Zion. Isaiah said, "Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away." Isaiah 51:11. Different words may be used to express the songs that the redeemed of the Lord sing, but the sound is always the same. Redeeming grace and mercy will be their theme. David said, "But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defense and refuge in the day of my trouble. Unto thee, O my strength, will I sing: for God is my defense, and the God of my mercy." Psalms 59:16,17. This singing is with the Spirit. Paul said, I will sing with the Spirit, and I will sing with the understanding.

The singing of the apostles and prophets was of one accord. The apostles saw eye to eye with prophets. They published peace. All true servants of God publish peace. This peace is not to be confused with the kind which the world gives. It is that which Jesus gives, and leaves with them. The difference is detected by the sound. They see eye to eye and sing the same song, the melody of which will be heard by them who have ears to hear. They are like Paul, who said, "For we preach not ourselves, but Christ Jesus the Lord; and ourselves, your servants for Jesus' sake." 2 Cor. 4:5. Their preaching is not tainted with the righteousness of the works of men.

T. F. Adams

**RESOLUTION OF RESPECT**

It has pleased God in His all wise providence to remove by death our beloved Sister, Effie S. Barnhill. She departed this life on June 27, 1955, being 82 years old. She was the daughter of the late Bythel and Nancy James. In early life she married Edward Barnhill and seven children survive.

Sister Barnhill joined the Church at Flat Swamp in 1898 and was our oldest member. She remained loyal and faithful to the end, always filling her seat as long as she was able. She had been an invalid for four or five years, but always greeted the brothers and sisters with a smile.

Her funeral was conducted by her pastor, Elder W. E. Grimes, assisted by Elder A. B. Ayers. The body was laid to rest in the family cemetery to await the resurrection morning.

Resolved that a copy be sent to "Zion's Landmark," one spread on the Church record, and one be sent to the family.

Done by order of conference Saturday before the first Sunday in July, 1955.

- W. E. Grimes, Moderator
- Lester Bryant, Clerk
- Committee
- Ella Taylor
- Linda Highsmith

**ELDER EDWARD F. POLLARD**

It is with a feeling of much sadness that I attempt to write of the life and death of my dear Father, Elder Edward F. Pollard, who was born in Onslow County, N. C., near the village of Marines, November 4th, 1865. His Father passed away when he was 5 years old leaving his mother and 5 small children, she had a hard struggle to keep them all together, it being reconstruction days just after the Civil war. However, she kept them all together and lived long enough to see them all married and with families.

Father was united in marriage December 21st, 1887 to my Mother, Martha E. Gillette, who was also reared in Onslow County. To this union were born 6 children, one dying in infancy, the others are now living and were with him in his illness and death, three boys, and two girls, Mrs. R. W. Basden, Richlands, N. C., Mrs. E. L. Copley, Charlotte, N. C., J. B. Pollard, Jacksonville, N.C., G. C. and E. L. Pollard, both of Newport, N. C.

His first wife passed away in 1910; some time later he was united in marriage to Mrs. Myrtie Garner Quinn, who survives him.

He united with the Primitive Baptist Church at Wardswill near where he lived, in the year 1896; was ordained to the full work of the ministry during the year 1912, and immediately was called to serve several Churches in the White Oak Association, which he served faithfully and as long as he was able to attend. He

was very feeble for many years but never failed to attend his Churches until shortly before his death.

Father was a firm believer in Salvation by Grace, and Grace alone; his mind was ever with the Church and his brethren and sisters whom he loved, we feel, with an everlasting love; therefore, we mourn not without hope, for we feel surely that he is now resting in the paradise of God there to await the resurrection morn when Jesus shall come the second time to call His children from the tomb and carry them away on the wings of His love to that eternal city whose maker and builder is God.

He passed away August 18th, 1955, making his stay on earth 89 years, 9 months, and 14 days. He was laid to rest the next day in South West Church Cemetery, one of the Churches he served as pastor, amidst a large congregation of sorrowing relative and friends. I miss him so much, but would not call him back to this old sinful world. I hope to meet him in that world above where we shall see Christ and be like Him and be satisfied.

Written by his oldest son,  
J. B. Pollard

**BROTHER W. N. COCKRELL**

Living remembrance of our brother and deacon, W. N. Cockrell, who was born July 15th, 1890. He was married to Mezuror Barnes, January 7th, 1912. To this union eight children were born, four died while infants.

Brother Cockrell joined the Church at Sappony July 18th, 1925 and was baptized by his pastor, Elder J. T. Williams. In a short time he was ordained deacon and held the office until death. He was faithful, considerate, and prompt to fill his seat when able to do so.

He was a faithful member, sound in the doctrine, and was loved by his Church, his family, and his many friends. His family lost a good father and husband. We all miss him very much, but believe our loss is his eternal gain.

Our Lord called at His appointed time. Brother Cockrell died January 9th, 1954. He left to mourn his death, his wife and four children. Three sons, James Paul Cockrell, Elisha Raymond Cockrell, and Nathan Harold Cockrell. One daughter, Edith Cockrell.

His funeral was conducted at Sappony Church by his pastor, Elder J. T. Williams. His body was laid to rest beneath a beautiful mound of flowers, in Pine View Cemetery, Rocky Mount, N. C.

Be it resolved that a copy of this obituary be placed on our records, a copy sent to the family, and a copy sent to the Landmark for publishing. This was done by the order of the Church in conference on May 14th, 1955.

Elder J. T. Williams, Moderator  
J. B. Williams, Clerk

**CORRESPONDING LETTER**

The Western Primitive Baptist Association now in her 79th annual session extends greetings to the Association with whom she corresponds. Through the tender mercies of an all wise God, we have been premitted and blessed to meet at Salem Church, Panama City, Florida in peace and sweet fellowship. Your ministers came preaching the unsearchable riches of Christ in that He was crucified for our sins and rose for our justification. In this salvation we glory together ever looking to Him, the Author and Finisher of our faith, to come again and take us home with Him where we shall ever be with the Lord.

Your correspondence has been reasonably full, and we desire a continuance of the same.

Our next session will be held at Hopeful Church, Ozark, Alabama on the 3rd Sunday, Friday and Saturday before in October, 1956, where we hope to meet you again in love and fellowship. Until then farewell in the Lord.

Written by:

Deacon H. T. Collins,

Slocomb, Alabama

Elder F. A. Collins, Moderator

Elder J. J. Collins, Clerk

**ELDER J. J. SMITH**

Elder J. J. Smith was born in Dale County, Alabama, January 30, 1876 and married Julia Gray early in life. To this union were born five sons: Bennie, Lee, Howard, Aaron, Lenman, and three daughters, Mattie, Sarah, and Alvia, who were most dear to their parents. Elder Smith and his wife were members of Ephesus Church, Slocomb, Alabama at the time of their death and were ever faithful to its tenets.

Sister Smith was called to her Heavenly home December 15, 1947 and was greatly mourned by her husband and children.

Elder Smith united with Consolation Church in Coffee County, Alabama in early youth and immediately took an active interest in the Church; he began serving as a messenger to the Associations in 1892. He was soon burdened with the duties of the ministry but fled from it. The Lord ever completed His work, but in a distant state. Elder Smith was ordained in DeSoto Parish, Louisiana by Elders D. W. Stanley, C. Thomason, W. C. and clerk, C. C. Owens at Cool Springs Church in October, 1908. He was soon called to serve Churches and was a conscientious pastor and great experimental minister of the Gospel. Among the Churches he served were: Mt. Carmel, Goshen, Mt. Moriah, Bethlehem, Mt. Gilead, Ephesus, and New Hope, ever watching over them for good and living an exemplary life. Elder Smith was a great believer in the resurrection and scarcely ever closed a sermon without

referring to this fundamental principle.

The angel called on March 6, 1955, and funeral services were conducted at his home Church, Ephesus, by Elders F. A. Collins, J. J. Collins, E. R. Sorrells, and Rev. J. P. Davis with interment at Pleasant Hill Cemetery. Truly a great minister of the Primitive Baptist faith has gone to be ever with the Lord.

Written by

J. J. Collins

Newton, Alabama

**APPOINTMENTS FOR ELDERS SHEPHERD LANGDON, ANGIER,**

**N. C. and T. F. ADAMS,**

**WILLOW SPRINGS, N. C.**

Wilmington—Third Sunday Night,  
November 20th, 7:30 P. M.

Southwest—Monday, November 21st.  
11:00 A. M.

Muddy Creek—Monday Night,  
November 21st., 7:30 P. M.

Cypress Creek—Tuesday,  
November 22nd, 11:00 A. M.

Maple Hill—Tuesday Night,  
November 22nd, 7:30 P. M.

The Lord willing, Elder Oscar Broom expects to accompany these ministering brethren on these appointments after Sunday.

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

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

**CAN YOU SUPPLY**

Can some one supply me with a copy of Zion's Landmark dated March 1st, 1926? I have about two hundred copies and will be glad to exchange for anything I have.

Mrs. M. C. Story

Ramer, Alabama

M.C. Rosm

# ZION'S LANDMARK

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No 2

## PROVERBS

### CHAPTER XV.

A wise son maketh a glad father: but a foolish man despiseth his mother.

Folly is joy to him that is destitute of wisdom: but a man of understanding walketh uprightly.

Without counsel purposes are disappointed: but in the multitude of counsellors they are established.

A man hath joy by the answer of his mouth: and a word spoken in due season, how good is it!

The way of life is above the wise, that he may depart from hell beneath.

The Lord will destroy the house of the proud: but he will establish the border of the widow.

The thoughts of the wicked are an abomination to the Lord: but the words of the pure are pleasant words.

He that is greedy of gain troubleth his own house; but he that hateth gifts shall live.

The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things.

The Lord is far from the wicked: but he heareth the prayer of the righteous.

The light of the eyes rejoiceth the heart: and a good report maketh the bones fat.

The ear that heareth the reproof of life abideth among the wise. He that refuseth instruction despiseth his own soul: but he that heareth reproof getteth understanding.

The fear of the Lord is the instruction of wisdom: and before honour is humility.

## EDITOR

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

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# ZION'S LANDMARK

## Devoted To The Cause of Jesus Christ

### SOUND BAPTIST DOCTRINE

Elder T. F. Adams, Editor of Zion's Landmark and to all the writers and readers of the dear old family paper:

It has been some time since I have tried to write a line for the paper. I thought I would never try again, but for some cause best known by God, I am again trying. First, let me say in behalf of the paper that I am am well pleased and comforted with the sound Baptist doctrine that I read in your paper today. Brother Adams, it may be my vain imagination but it seems to me you have greatly improved in your writing for the paper, and I hope the Good Lord will still aid you to keep a good sound paper. I attempt to write in defense of the truth, I will offer a text which reads as follows, "Verily, verily, I say unto you, if a man keep my saying, he shall never see death. Then said the Jews unto Him, now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead; who makest thou thyself? Jesus answered, If I honor myself, my honor is nothing: it is my Father that honoreth me. Of whom ye say, that he is your God: Yet ye have not known Him; but I know Him: and if I should say, I know Him not,

I shall be a liar like unto you; but I know Him and keep His saying." John 8:51-55. Paul tells us "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works."

It is this perfect man of God that I will try to write about. I want to show, if I can, what it is to be a perfect man of God. I say, to be a perfect man of God, is to be born of God, to be crucified with Christ. It was said back under the law by the Lord, "I will make a new covenant with the house of Israel and with the house of Judah, not according to the covenant that I made with the house of Judah, not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; and I will put my laws into their mind, and write them in their hearts." Now when God has put these laws into the hearts of His people and written them in their minds, this brings them into the Spiritual kingdom, the true and Holy Church saved by the salvation of Jesus Christ who

loved them and gave Himself a ransom for their many sins. It is this sinful rebellious people that know not God that Jesus came to save. We understand it was by the transgression of one man Adam that all were made sinners and sin brought death. We think this death that Adam's sin brought was the death of an innocent life. We can't think that God aimed for the man to remain in this innocent state in which He made him, "For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope." It was by the subtle influence of the serpent that man became dead in trespasses and in sin. To be dead is to be without life. I understand that one that has been born of God has life and this life is eternal. It does not die. Here, I will try to make my views plain, as I know that the people of God do not all see as I do on this subject. It seems plain to me that the child of God has two fathers, first Adam, the father of sinners, second, birth and life is given by that eternal God who sent His Son into the world to save His chosen and elect people from their sins. See Eph. 2:1, "And you hath He quickeneth, (made alive) who were dead in trespasses and in sins, wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience, among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of

wrath, even as others. But others. But God, who is rich in mercy, for His great love where with He loved us, even when we were dead in sins, hath quickened us together with Christ, (By grace ye are saved;) And hath raised us up together, and made us sit together in Heavenly places in Christ Jesus." Now we have shown by God's grace and love that His people are blessed all through this sinful world. Now, we will show what God by His Son has given us on this subject of death. Read St. John, 11th chapter, a certain man was sick whose name was Lazarus; he also had two sisters, Martha and Mary. Lazarus and his sisters loved their Lord and sent Him word, the one He loved was sick. Jesus said to His disciples this sickness is not unto death but for the glory of God that the Son of God might be glorified thereby. Now we are given to see this sickness and death of Lazarus was given of God to make it more plain if possible what God does at the time of death with His people, that is, the crucifixion, death and resurrection of the Spiritual man, which is experienced by all those who are redeemed from the earth.

We have never known but two doctrines taught among God's people on this subject. Some good people believe and teach that at the death of God's people, their Spirit goes to God in Heaven, their body to the grave. The other doctrine claims the children of God die in Adam since he by transgression brought death to all. We have shown that God's people have two fathers, Adam, the father of sin,

the other is the eternal God, who made the earth and world, and hanged it on nothing. It is my desire to present His teaching in preference to any other, because it has to be the truth when the time came. When Jesus taught the truth to His beloved people, He said to His disciples, Lazarus sleeps, I go to wake him out of sleep. They thought He spoke of taking a rest in sleep, but Jesus told them plainly Lazarus is dead, so we see at that time Lazarus was both dead and asleep.

That was nothing new in that day. Death spoken of as sleep is spoken of all through the Bible. I know the wise man Solomon said the body (natural body) returns to the earth, the Spirit to God who gave it. This is Bible, and I believe it. I hope the reason I believe it is because it is the truth but there is something added to this truth, and believed and taught by the world, that I think is wrong and ought not be. I do not believe that at the death the Spirit goes to God in Heaven in person of the dead. This Spirit spoken here by Solomon is the Spirit of life given to man and beasts. See Eccl. 3:17,18. I said in my heart that God shall judge the righteous and wicked, for there is a time there for every purpose and for every work. It is shown here that man is only a beast, as one dieth so dieth the other. All in nature go to one place, all is of the earth and turn to dust again. Now, I will try to make my views a little plainer. What I think goes with the Spirit that returns to God who gave

it. This breath of life was never the man's body, but it was that which made the man alive. So what man has lost is his life, his breath. This is what returned to the God that gave it. Now let me ask a question here. Where could this life of man go to and not go to God who gave it? Is not our God one that is omnipresent? He is every where present. The life and death of man or beast have nothing to do to change the Lord. He is of one mind, who can turn Him. I have shown in my views that I do not believe that at the death of the body his soul goes to Heaven and enjoys all that Heaven is. So now let us try to see if we can find what God's dealing is at the time of the death of His chosen children. What we have shown in the raising of Lazarus from the dead will be witnessed here as we show the death of Moses. See Deut. 31:14-16. Here it said Moses shall soon both die and sleep again. Let us see what about David who wrote the Psalms. He was a man greatly blessed of the Lord. See First King 11:10. So David slept with his fathers. It may be said by some that I have gone back under the law to get my proof. If you read the 15th chapter of Corinthians, you will see the sleep of death is taught in our day. If my brothers or sisters who read this feel to write me a line it will be thankfully received. I, 94 years old, my wife just 8 days younger is still with us. We are old and feeble, knowing that we must soon die and sleep with our fathers. So with much love and best wishes, let us

bid you all a loving kind farewell.  
 Elder John and Mary Neal  
 420 South 17th Street  
 Mt. Vernon, Illinois

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**ENQUIRY AND ANSWER**

**Copied From The Gospel Standard.**

A correspondent writes: In hearing a minister preach from the words: "This same Jesus," it became very clear to my mind that as He was buried so He was raised again with flesh and bones and nail-

marks, and that "this same Jesus" ascended into Heaven, and will come again in like manner. The questions arise: Why should the risen Lord eat natural food? And: How are we to understand the Scripture: "Flesh and blood cannot inherit the kingdom of God"? We try to visualize the Spiritual bodies of God's people raised, wanting neither rest nor sustenance. I ask for no controversial purpose, but seek instruction.

The questions involve some of the most sacred and profound mysteries of our most holy faith, which we would approach with deepest reverence and humility; seeking the merciful help of the Holy Spirit to lead us into the truth, and to avoid curious notion and speculation.

Unspeakable was the wonderful condescension of the eternal co-equal Son of God in becoming Man, and in His Manhood needing food and rest, and being capable of suffering and sorrow,— "a Man of sorrows and acquainted with grief,"—culminating in His sin-atonng sacrificial death! This natural hunger in one sense intensified His suffering in being tempted: "Then was Jesus led up of the Spirit to be tempted of the devil. And when He had fasted forty days, He was afterward an hungred. And when the tempter came to Him, he said: 'If Thou be the Son of God, command that these stones be made bread.'" How wondrously the Captain of our salvation foiled Satan and honoured the Scripture when in reply He quoted Deuteronomy VIII 3: "Man shall not live by bread alone, but by every word that proceedeth out

of the mouth of God."

That the Lord Jesus after His resurrection from the dead should eat natural food, demonstrates the reality of His physical resurrection in the same body which had lain in the sepulchre; that it was no apparition the disciples saw, as they at first thought (Lk. XXIV 27). It also proves that His sacred body "saw no corruption" (Ps. XVI 10; Acts XIII 37), as do the bodies of all other men when dead. There was no trace of disease or decay in Him.

"He showed Himself alive after His passion by many infallible proofs, being seen of His disciples forty days" (Acts I); "not to all the people, but unto witnesses chosen before of God, even to us (said Peter) who did eat and drink with Him after He rose from the dead" (X 40). To weeping Mary He first appeared, and tenderly spoke her name: "Mary!" and she with reverent affection exclaimed: "Rabboni!" Then He uttered those remarkable words: "Touch Me not; for I am not yet ascended to My Father (—not yet glorified—); but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God" (Jn ~~XX~~ 10-17). O sacred relationship! "He is not ashamed to call them brethren" (Heb. II, 11; Ps. XXII 22).

Appearing to the affrighted eleven (Judas having departed to "his own place"), He said: "Why are ye troubled? and why do thoughts arise in your hearts? Behold My hands and My feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones as

ye see Me have. And when He had thus spoken, He showed them His hands and His feet" (Lk. XXIV). Then He asked for food, and when they brought it, "He took it, and did eat before them"; as often He had done before He died. It was that same Jesus! Incredulous Thomas, not being then present, received especially tender notice and a gentle rebuke when, a week later, the Lord Jesus, again meeting with the eleven, showed him the print of the nails and the wound of the spear in His sacred hands and side; bringing the adoring response: "My Lord and my God!"

On another occasion: "Jesus saith unto them, Come and dine. . . And He taketh bread, and giveth them, and fish likewise. This is now the third time that Jesus showed Himself to His disciples, after that He was risen from the dead" (Jn. XXI 12-14).

In these narratives there is something very significant in the repeated mention of hunger and food: manifesting not only His tender care for His disciples' temporal need, but also showing that He really was "this same Jesus" with whom they had walked before He suffered. Evidently the disciples saw this significance, when they said: ". . . even us who did eat and drink with Him after He rose from the dead" (Acts X 40). But He had not yet entered into His mediatorial glory, to which He referred in conversation with the two mournful disciples on the Emmaus road: "Ought not Christ to have suffered these things, and to enter into His glory?"

When He ascended from Olivet

and a cloud received Him out of their sight, it was told the gazing disciples: "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." "In like manner", but not in the same bodily condition. For He was received up into glory (I Tim. III 16), and was then glorified in His sacred humanity as He was not before (Jn. VII 39). In His sacred human nature He now sits at the right hand of the Father, having not only the divine Personal glory which He had with Him before the world was, but also the glory of His mediatorial kingdom. He entered Heaven with His own blood, to appear in the presence of God for His dear people, interceding for for them there, and exercising thence His universal power in the administration of the everlasting covenant, of which He is the Mediator (Mat. XXVIII 18; Heb. IX 12, 24; John XVII).

When He comes again, "this same Jesus" will appear in His glory, and His people will be transformed into His image: "Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself" (Phil. III 21). Paul declares that "When He shall appear, then shall we also appear with Him in glory". Also John: "It doth not yet appear what we shall be, but we know that, when He shall appear, we shall be like Him, for we shall see Him as He is" (Col. III, 4: — Jn. III 2).

At Christ's second coming "without sin unto salvation" (Heb. IX

28), the bodies of the dead saints then raised incorruptible, and those of the saints remaining alive, changed in a moment, in the twinkling of an eye, at the last trump,—shall be spiritual bodies. Thus the mortal shall put on immortality, and the corruptible shall put on incorruption; the whole person, body and soul, glorified: made, as Christ said, "equal unto the angels" (Lk. XX 35, 36), requiring no material sustenance. "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection."

But Paul's saying that "flesh and blood cannot inherit the kingdom of God" (I Cor. XV 50), intended vastly more than the mere exclusion of all that is corporeal, as the declaration of Rev. VII 16 signifies something immeasurably higher than the mere absence of physical want. Not only cannot an unregenerate person see the kingdom of God, much less enter into it (Jn. III 3, 5), but the saints themselves in whom the kingdom of grace is erected at the new birth, but who possess while here an old man which is corrupt,—a "body of death" (Rom. VII 24),—these shall leave all corruption of flesh and spirit behind when they reach everlasting bliss. There they shall be fully satisfied with spiritual food: "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).

One says:

"There we shall see His face and never, never sin, and from the rivers of His grace Drink endless pleasures in."

The inheritance being incorruptible, the inheritors must be made so at the consummation; which can only be through the precious blood and righteousness of Christ, to the praise of the glory of His grace. Then shall they all be "presented" not only incorrupt, but incorruptible; not only unblamed, but unblameable; perfectly Holy and faultless before the presence of God's glory with exceeding joy (1 P. 1;4; Rev. VII 14; XXI 27; Col. 1:22; Jude 24).

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### EXPERIENCE

Dear Brother Adams:

I am enclosing a letter from Sister Gladys Craddock. She is the sister I told you about who recently joined the Church at Dan River, and was baptized in front of my home together with three others.

I hope that the Lord is continuing manifestations of divine mercy upon you and yours.

Yours in hope,  
Bennie N Clifton

---

I would like to express a little of my experience.

My tongue can't tell just how it is to feel to be down in the deepest of sin.

Twenty odd years ago, I dreamed of going to my own burial. I wasn't dead and when I arrived at Church, there was no grave; but I found they needed no grave for I was nailed upon a tree with outstretch-

ed arms like a cross.

Again one night I dreamed I was cast into a bottomless pit because of my sins. I seemed to be below everything and everybody. It seemed that everything there, was going to be destroyed. The only way I could see out was through a small concealed outlet that pointed straight upward, and my eyes could see no end. I entered this place in an effort to get out, yet it looked like a child's body could not get through the small opening. I could move a little at a time, but sometimes I would get to where I couldn't move an inch farther. Then I saw something like a phone wire swinging down by my side. I took hold of this, thinking maybe I could help myself a little, yet every time I pulled on this wire it seemed to stretch like a piece of rubber, and I thought I must surely fall to the bottom, anyway. I couldn't speak a word, but oh how uneasy I was! I do not believe anybody can ask the Lord for mercy until His own appointed time. I kept struggling on in this rough way through which it seemed I had to go, until finally I reached the top, which had appeared as high as the highest mountain. At the top there was a round knoll which was the cleanest spot I have ever seen. I sat down and looked below and I could see the greatest of tides devouring everything. I felt I had to go through this second birth with trials and suffering and many disappointments, but I do not feel an earthly doctor will be needed. It will take a higher Physician than man-power to cleanse my soul from this sinful state.

One night, several years after I was in this dreadful place, I dreamed I was falling from what seemed to be the high place I had reached. I fell into the mighty deep, seemingly, the ocean. "Oh!" I thought, "surely I am gone for ever!" But some power elevated my body so that my head stayed above the water. I was facing the west, with a wall in front of me higher than my eyes could see over. I was speechless—the Lord did not give me strength to call on His name. I closed my eyes and felt stings and pain beyond anything I have ever had yet. When I opened my eyes I saw the blackest being I have ever seen standing in front of me. He had a big knife in his hand and began to slash my throat from side to side. I felt sure then, I could not live, but he couldn't take my life. So I feel we have to come to the end of our strength before the Lord will come to our rescue.

I felt to be in Jonah's hell, just as helpless as I was in coming into this world. While I was still in this water, struggling with this one which I believe was the devil, I saw a beautiful woman coming into the water on my right side. She did not speak a word and neither could I. She reached out with her right hand and brushed the water from in front of her and walked through as if on dry land; yet the water was as deep as ever all around me.

I know it is just, if I am never blessed with forgiveness. I know God has a people I dearly love. All I can say is "Oh Lord, thy will be done." I do daily beg Him to give me strength and make me submissive to His will. It looks like I am

the most helpless creature on the face of this earth. I cannot do one thing. That grand and glorious doctrine you all preach, I believe, is what it takes to reach a sinsick soul, and it is measured out in sufficient quantities by the Lord. He doesn't need a spoon or dropper. Most of my time it is more like a hypodermic; it's so quick. It's just right to the believer. Sometimes I can't hear a word that does me any good, but at other times, a song starts me rejoicing. Pray for me in my sinful state, if it is the Lord's will; although I do not feel worthy to ask this.

Gladies Craddock  
Stewart, Va. Rt. 5

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### PREDESTINATION

A question is somewhat stirred among Baptists concerning the extent of predestination. Some hold that it reaches to every event relating to the affairs of our lives, comprehending all things good and bad, in themselves considered; and these hold that the Lord has unlimited and absolute control over all wicked men and devils, and that no event however wicked in itself transpires contrary to the purpose of God, or defeats his purpose; but that every thing, good or bad, is worked according to God's will; "Who works all things after the counsel of his own will." They feel that if any spirit or event is not absolutely under the control of the Lord it might defeat his purpose.

Others hold that the Lord works in his people all their good works, but they make a distinction between the good works that the Lord predestinated to be done in his people,

and the evil works which men do who are not led by the Spirit of God.

To my mind it is true that God works in his people both to will and to do of his good pleasure, and ordains peace for them because he has wrought all their works in them. But to my mind it is also true that every event is absolutely under the power of God, whether it be good or evil in itself, and it is absolutely certain before hand that every thing will transpire according to the purpose of God, and that men, even wicked men meaning it for evil, do those things which God determined before to be done, not only what he would do in or by righteous men, but also whatever would be done by wicked men. To purpose that wicked men shall do wicked things, in accordance with their wicked principles, and as manifesting what is in them, God however, not working in them to do those things, but Satan working in them, yet God using those things according to his predestination to his own glory, displays a holy sovereignty beyond the power of mortal man to comprehend, yet it must be true. For he makes the wrath of man to praise him, and then restrains the remainder of wrath. But HE WORKS IN his people both to will and to do according to his own good pleasure. In that sense those whom or all that he foreknew he did predestinate to be conformed to the image of his son.

I see no need for Baptists to dispute here, nor elsewhere. We all believe in the righteous, unlimited and eternal supremacy of God over all, and that he is IN all his people.

God means it all for good, though men mean it for evil.

If God has shown those deep things to some and not to others, let not the strong despise the weak. My brother, if the Lord has shown you more than he has to others, he will also give you love, charity, and meekness enough to bear with others that have not seen so much. If the Lord has not shown these things to you, surely you ought to wait patiently and not blame others.

You may all be sure that the Lord will do right.

P. D. Gold

(Taken from Zion's Landmark, April 15, 1885.)

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**"LAY UP FOR YOURSELVES  
TREASURES IN HEAVEN"**

Dear Editor and Readers:

I am feeling rather impressed to write this morning on the following scripture: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal, But lay up for yourselves treasures in Heaven where neither moth nor rust doth corrupt and where thieves do not break through nor steal, For where your treasure is there will your heart be also." "The light of the body is the eye; therefore, if thine eye be single, thy whole body shall be full of light, But if thine eye be evil thy whole body shall be full of darkness therefore the light that is in thee be darkness; how great is that darkness. St. Matthew, chapter 6, verses 19, 20, 21, 22, 23, and 24. The world is seeking the things of the world which are perishable and vain. It is the nature of the carnal mind;

they cannot serve God in that state, for it's contrary to the carnal mind. If the people of God can set their mind and affections on worldly things more than God, they have forsaken God and are in a luke warm state like a deceiver, their love neither cold nor hot. We cannot serve God and the world, "But lay up for yourselves treasures in Heaven for where your treasure is there will your heart be also." This takes in the people of God that have passed from death in sin unto eternal life; their souls, hearts, and minds are set on Heavenly things by God. They love the Gospel truth, for it is food to our souls. It honors God; it glorifies the Son, the people of God have been killed to the love of the vain things of this world, killed to the love of sin, so this world becomes a burden, they love the truth in Christ. They desire Spiritual things with a Spiritual desire. They that desire Jesus, God will not forsake in life nor in death; they that desire God desires every Heavenly blessing. The reason is the love of God has been shed abroad in our hearts and God is love. Our treasure is laid up in Heaven; that's why our minds and affections are set on things in Heaven, and we would not take all this world for this golden treasure. It's our inheritance for ever in Heaven and millions around God's throne are now praising God for this golden treasure, for Heaven is filled with this treasure. Satan and all his wicked host cannot touch it nor overthrow this treasure. The most powerful bombs cannot effect this treasure; the hottest flames cannot consume it. The deepest water can-

not drown it. A treasure appointed by God before time began. In Heaven we praise God forever for such wonderful blessings in the bright mansions of eternal bliss. Our tongue and pen would fail to describe the beauty there.

We love the Gospel truth, for it is the power of God in sweetness and love. It's food and drink to our thirsty souls. At such times arise and shine O Zion's fair, for thy Redeemer is come. He will guide us; He will lead us in the way of life and salvation and self works are excluded and when the enemy comes in life a flood; the Spirit of God will lift up a standard against him said Isaiah, the Prophet.

My oldest brother passed away with a heart attack in October, 1953. He said in a dream he saw Daddy who had passed away in 1950. He told him that guiding angels would go with him to Heaven, saying: "I know". What are our troubles, trials, and sufferings here to be compared to our Saviour's on Calvary's cross. There He suffered for all of His people at the same. He took our sorrow, grief, and pain upon Himself and arose from the tomb and went into Heaven to prepare a place for us, and I believe a Heavenly throng of Holy Angels met Him at His glorious coming, and He is coming back again for us, leaving us a sure promise of the resurrection power to raise the dead.

We see by an eye of faith and our whole body shall be full of light representing the Heavenly world,

for the Heavenly world is filled with light also.

Your sister in hope,  
Mollie Salmons  
R.F.D. 1  
Woolwine, Virginia

---

**"BLESS HIS HOLY NAME"**

Dearest Brethren:

The following words just came to my mind with such force and beauty that I was abased in the flesh and exalted in the spirit, to the extent that I had to quit my other work and write again for publication. "Bless Thee Lord, Oh! my soul, and all that is within me. Bless His Holy Name."

I realize that I am not worthy of such wonderful blessings as have been bestowed on such a sinner as I feel to be, and my troubles are so great that I am cast down just as low as any one could possibly get. I picked up one of my old Landmarks dated November 1, 1954, and the first thing I saw after opening it was a Reprint From The Gospel Standard, "Waiting Not In Vain", preached at "Gabed", Brighton, July 16, 1948.

Today is September 18, 1955 and here I am trying to relieve my mind by writing again "for publication" some of what I hope to be the dealings of the Lord with this poor sin sick, hell deserving sinner. I know it will be impossible for me to put in words the full meaning of the words, "Waiting Not In Vain." But His whole name is truth and grace. Ever since I was about nineteen I have been blessed to

rely on "God's truth and grace." "Love" is such a wonderful four letter word, naturally speaking, and much more so Spiritually speaking.

So often I am made to wonder, if there is any one like me, and too, I know there are no two alike in every respect. If I know my heart, I do desire to live soberly and righteously and serve "God" who has delivered me from such a deep sea of darkness. I do know that I love many things I once hated and hate many I once loved.

I am so thankful that it is as well with me as it is. I get so low down in Spirit sometimes I am made to wonder why it is thus with me.

Remember me in your prayers.

An unworthy sister,  
Mrs. Annie Hooks  
South Wayne Street  
Fremont, N. C.

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Editor

## Zion's Landmark

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

Editor

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

WILSON, N. C.      DEC. 1, 1955

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**"AND WE KNOW THAT ALL  
THINGS WORK TOGETHER FOR  
GOOD TO THEM THAT LOVE  
GOD."**

"And we know that all things work together for good to them that love God, to them who are the called according to His purpose." Rom. 8:28.

Paul used the words "we" "and we know that all things work together for good to them that love God." The "we" under consideration embraces all of those of like precious faith. The Apostle did not record the words of the text to make this the truth; it was the truth before it was recorded by him. There were numerous witnesses who testified to this truth hundreds of years before Paul was born into the world.

When it pleases God, He overrules the wicked acts of men to accomplish His purpose. David said, "Surely the wrath of man shall praise thee: the remainder of wrath thou shalt restrain." Psalms 76:10. We have an example of this in the cruel treatment of Jacob's sons to-

ward their brother Joseph. Joseph had two dreams when quite young indicated that one day his brothers would make obeisance to him. These dreams together with a manifestation of a greater love for Joseph by his father Jacob, who gave Joseph a coat of many colors; caused his brothers to hate and envy him.

Jacob sent Joseph to find his brothers who were feeding their flock in Shechem. The purpose of Jacob sending Joseph was to get a report as to the welfare of his sons and cattle. He found them at Dothan, "And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. And they said one to another, Behold, this dreamer cometh, Come now therefore, and let us slay him, and cast him into some pit, and we will say, some evil beast hath devoured him: and we shall see what will become of his dreams." Gen. 37:18-20.

To kill Joseph would not be to the praise of God. He therefore restrained this evil intent. "Surely the wrath of man shall praise thee: the remainder of wrath thou shalt restrain." They did put him into a pit and later took him out and sold him as a slave to the Ishmelites for twenty pieces of silver. He was taken to Egypt and sold to Potipher. Potipher's wife accused him of a crime which he did not commit. For this accusation, he was put into the lowest dungeon. He interpreted the butler and baker's dreams. He was later taken before King Pharoah and interpreted his dreams. The result of which he became the second ruler in Egypt. He

stored away corn in the seven years of plenty, to meet the needs of the hungry in the seven years of famine which was to follow. Jacob and his sons dwelled in Canaan, and the famine became sore. But Jacob heard there was corn in Egypt. So he sent his sons to Egypt to get corn. There they met Joseph (their brother) a man whom they knew not and they made obeisance to him. This was the beginning of the fulfillment of his dreams. On their second journey he made himself known to them, saying. "I am your brother Joseph whom ye sold into Egypt." He sent wagons to convey their father and their families to Egypt. He settled them in the goodly land of Goshen.

They became uneasy after their father died. "They said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him." But Joseph comforted his brethren by saying, "But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. Now therefore fear ye not; I will nourish you, and your little ones. And he comforted them, and spoke kindly unto them." Gen. 50: 20,21.

The acts of Joseph's brethren were good in that they promoted or brought to pass God's purpose, but their motive was evil. Joseph said, "But as for you, ye thought evil against me; but God meant it unto good." "All things work together for good to them that love God."

After Joseph, his brothers and

that generation died, other Pharaohs reigned as king. The children of Israel were treated in an evil manner, they held them in bondage four hundred years. Through their hardships and sufferings, they were made willing to get out of Egypt. God's mighty power in overruling the wicked designs of Pharaoh was wonderfully displayed. Pharaoh, as well as the children of Israel, was in the hand of God. God controls the means to accomplish the ends. "For the scripture saith unto Pharaoh, 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." Rom. 9:17.

When Shim-e-i cursed David and cast stones at him, A-bisha-i resented it by saying, "Why should this dead dog curse my Lord the King? Let me go over and take his head off." 2 Sam. 16:9. The acts of A-bisha-i, as well as Shimei, was prompted by the flesh. If David had resented it, he would have manifested weakness as well as they. Instead of taking revenge, he accepted it as a rebuke from God. He said, "It may be that the Lord will look on mine afflictions, and that the Lord will requite me good for his cursing this day." 2 Sam. 16:12. David was well in the secret of what Paul said, "And we know that all things work together for good to them that love God, to them who are the called according to His purpose." David manifested the Spirit of Christ, of whom Peter said, "Who, when he was reviled, reviled not again; when he suffered he threatened not; but commit-

ted himself to him that judgeth righteously." 1 Peter 2:23.

The suffering and crucifixion of the Incarnate Son of God (humanly speaking) was the greatest crime ever committed by men. Yet it was in the purpose of God. The Prophet said, "Yet it pleased the Lord to bruise Him; He hath put Him to grief; when thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of His soul, and shall be satisfied: by His knowledge shall my righteous servant justify many; for He shall bear their iniquities. Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong; because He hath poured out His soul unto death: and He was numbered with the transgressors; and He bore the sins of many, and made intercession for the transgressors." Isaiah 53:10-12.

This prophecy was fulfilled at the hour and appointed time of God. This crime was committed by the wicked hands of men. Their motive was evil but their acts fulfilled the purpose of God. They did it in ignorance, not knowing the Lord of glory. The purpose of His suffering, death, and resurrection was to give repentance to Israel and the forgiveness of sins. Peter said, "And now, brethren, I wot through ignorance ye did it, as did also your rulers. But those things, which God before shewed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled." Acts 3:17-18. It is further recorded, "The God of our fathers raised up Jesus,

whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and the forgiveness of sins." Acts 5:30-31.

Those who have eyes to see, ears to hear, and a heart to understand, can witness with Paul, "And we know that all things work together for good to them that love God, to them who are the called according to His purpose.

T. F. Adams

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**IN LOVING MEMORY OF  
SISTER ELLA B. BOWES**

It grieves us so much to think of the departure of our Dear Sister Ella Briggs Bowes, who passed away September 11, 1955, her stay on earth being 79 years. Naturally speaking we will miss her tender and loving care as well as her Spiritual gift to her family, friends and Church. We realize it is not the end of what she hoped for, because we feel that she is far better off. We do hope she is out of her suffering and pain she knew so well while here in this life.

Sister Bowes was faithful to her Church, being one of its oldest members. She attended as long as she was able and always looked forward to visits from her Brethren, Sisters and Friends. You could see her face brighten up with encouragement when she was so much blessed with these favors.

Be it resolved that the Church at Wheelers extends our deepest sympathy to the bereaved family, that a copy of these resolutions be sent to Zion's Landmark for publication and one be kept in our Church records.

Humbly Submitted,  
Sister Mary Bowes  
Brother Reuben Bowes  
Committee

Done by order of Wheelers Church in conference November 12, 1955.

Elder T. F. Adams, Moderator  
Brother F. L. Moore, Clerk

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**IN MEMORY OF  
MY MOTHER AND SISTER**

On May 26, fifteen 'til nine,  
God called you home at His appointed time.

Mother, it's been so lonesome, no tongue can tell,  
How we miss you and sister Idell.

We missed you at Church the fourth Sunday in June.

We had good preaching, and then com-

muned.

We sang, and prayed, and that was sweet,  
And then we washed each other's feet.

Just a few days before the day she died,  
She called me to her own bedside.  
She said, "Help praise the Lord, He's  
been so good."

I said, "Mama, I would if I could."

She said, "Bless my child, don't grieve  
when I am gone."

"For I am only going over home."

Her body now sleeps beneath the sod.  
We believe her Spirit rests in the paradise  
of God.

I can think of no wrong she's ever done,  
But I know she was not perfect, for in  
Adam sin begun.

I know she was flesh as are all the rest,  
But she had a sweet hope down in her  
breast.

I wish I could see myself as I see you.  
But I cannot, unless God blesses me too.  
When Sister last came, she planned her  
funeral and the place,  
The hymns: "I'll Meet You In The  
Morning" and "Amazing Grace."

Of Sister's death, Mother did not know.  
For we knew soon after Mother would go.  
But we have all been made willing to say,  
"The Lord gave and the Lord taketh  
away."

On the morning of Mother's death at the  
rising of the sun,  
I tried to pray, "Not my will, but Thine  
be done."

I was made willing for God to call her  
home,  
For I had seen her lie and suffer so long.

We will all have to go when our race is  
run,  
It will be enough to be gathered home,  
To sing his praise for evermore,  
On that bright and happy shore.  
Mrs. Maggie Harvell

#### RESOLUTIONS OF RESPECT

Whereas it has pleased our Heavenly  
Father to remove from us by death our  
dearly beloved Sister Jennie Mae Pette-  
way.

Sister Petteway was born December  
14, 1891 and died December 16, 1954. She  
leaves to mourn her, her husband, W. B.  
Petteway; one son, Willie B.; one daugh-  
ter, Mrs. Lessie Patten; several grand-  
children and a host of friends.

Be it resolved 1st: That we bow in  
humble submission to Him who does all  
things well and makes no mistakes. Sis-  
ter Petteway was a faithful and true  
member of South West Church, ever fill-  
ing her seat at meeting time if possible.  
We miss her but feel that our loss is her  
eternal gain and that she is now resting  
in that paradise of God, there to wait the  
second coming of the Lord Jesus Christ,

who will take all the redeemed family of  
God home to be forever with the Lord.

2nd: That we extend our heart-felt  
sympathy to the bereaved family.

3rd: That we send a copy of these res-  
olutions to Zion's Landmark for publica-  
tion and place one on our Church book.

Done by order of the Church in confer-  
ence, Saturday, November 5, 1955.

H. A. Young, Moderator  
J. B. Pollard, Clerk

#### RESOLUTIONS OF RESPECT

Whereas it has pleased our Heavenly  
Father to remove from us by death our  
dearly beloved Brother Lee Williams,  
who was born March 22, 1865, died March  
24, 1955, making his stay on earth 90  
years and 2 days. Brother Williams joined  
the Church at South West in 1925 and  
was a faithful member as long as he was  
able to attend.

Therefore be it resolved: 1st. That we  
bow in humble submission to our Heavenly  
Father feeling that He does all things  
well, and while we miss him we feel He  
is now resting in that Paradise of God,  
where none ever wake to weep. He leaves  
a number of children and grandchildren  
and many friends to mourn for him. May  
their mourning be turned into joy on that  
great resurrection morning when Jesus  
shall come the second time to take His  
children Home.

Resolved 2nd: That we extend our  
heart felt sympathy to the family and  
that a copy of these resolutions be sent to  
Zion's Landmark for publication and  
place a copy on our Church record.

Done by order of the church in confer-  
ence Saturday, November 5, 1955.

H. A. Young, Moderator  
J. B. Pollard, Clerk

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## PROVERBS

### CHAPTER XVI.

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The preparations of the heart in man, and the answer of the tongue, is from the Lord.

All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits.

Commit thy works unto the Lord, and thy thoughts shall be established.

The Lord hath made all things for himself: yea, even the wicked for the day of evil.

Everyone that is proud in heart is an abomination to the Lord: though hand join in hand, he shall not be unpunished.

By mercy and truth iniquity is purged: and by the fear of the Lord men depart from evil.

When a man's ways 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.

A man's heart deviseth his way: but the Lord directeth his steps.

A devine sentence is in the lips of the king: his mouth transgresseth not in judgment.

A just weight and balance are the Lord's: all the weights of the bag are his work.

It is an abomination to kings to commit wickedness: for the throne is established by righteousness.

Righteous lips are the delight of kings; and they love him that speaketh right.

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## EDITOR

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

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# ZION'S LANDMARK

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### "YE ARE MY WITNESSES, SAITH THE LORD."

"And there was given me a reed-like unto a rod: and the angel stood, saying, rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months." Revelation 11:1-2.

"Jesus said unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?" That is, one that was weak in the faith, one that could be carried about with every wind of doctrine; one that was unsettled in his mind, no, but the one you went out to see, his testimony of me was always the same.

Ezekiel said, "In the vision of God brought he me into the land of Israel, and set me upon a very high mountain, by which was as the frame of a city on the south.

And he brought me thither, and, behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate." This man, evidently, was the same man that appeared to John, and gave him a reed like unto a rod, and said, measure the temple of God, and the altar, and them that worship therein. The man with the appearance of brass, which Ezekiel saw, gave light and knowledge to him, set his heart upon all that his eyes had seen, and his ears had heard. This light and knowledge, enabled Ezekiel to measure the house of Israel.

"Ye are my witnesses, saith the Lord." And certainly, the Lord would not call a man, or men and women to be His witnesses without qualifying them to testify in His behalf. It would first be necessary for them to know the truth, and then be courageous enough to testify to it.

The literal temple that John was to measure might refer to the temple in Jerusalem; but if so, that temple was a type of the church, therefore, I desire to use the Spiritual reed to measure the gospel church, in her doctrine and order, instead of the literal temple in feet and inches.

The reed with which the church is to be measured, is not only the scripture of truth in the letter, but a spiritual understanding of the

truth. The angel gave this reed to John, and if we ever have a true understanding of the word of God, it must be given us by the Spirit of God. Paul says, "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. 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." 1 Corinthians 2; 11-13. This reed as well as every thing else that is necessary for the church is the gift of God. And all "The gifts and calling of God are without repentance."

This measuring reed is not given to every member of the church, but it is given to some ministers, to some deacons, and to some lay members. A knowledge of the doctrine, faith, order and practice is necessary before anyone could apply a measuring reed to the church. And I venture to say, that if the measuring reed were strictly applied to the churches today, that not one of them could stand before Him, "Who hath his eyes like unto a flame of fire and his feet are like fine brass." Jesus said, "Unto the angel (minister) of the church in Sardis write; these things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou liveth, and art dead." Are not many of our churches today in the same condition that Sardis was? "Neither cold nor hot." I regret to say, that that seems to be the sad condition among us today. Not knowing much about the doctrine

and order of the church, and seemingly caring less. For this reason it is necessary that the measuring reed be applied to check this trend of indifference.

The church of course, is built upon a rock, and will never be destroyed by all the malicious assaults of satan. But it is necessary that the measuring rod be applied to detect those who have in sheep's clothing, crept into the visible body. "Wisdom hath builded her house, she hath hewn out her seven pillars:" that is, She hath given to the church her doctrine and ordinances, upon which she is to stand, and for which the church is to contend. The act of administering the measuring reed does not divide the church, but it divides those who have a name to live, but are dead, from the church.

This measuring reed must also be applied to the altar, and them that worship therein. An altar is a frame or structure on which sacrifices are made. David said, "O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles. Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, O God my God." It is necessary that light and truth be given, as the reed was given to John, before we can rightly approach the altar of God. This altar is not visible to the natural eye, it is only seen by the eye of faith. This altar is the Lord Jesus Christ, to whom all our offerings and sacrifices must be made.

In the days of the ceremonial law there were many kinds of offerings

made, such as, the heave offering, the peace offering, the sin offering, the trespass offering, wave offering; but there is one that especially impresses me. "Now this is that which thou shalt offer upon the altar; two lambs of the first year, day by day continually." These lambs most certainly represent the lamb of God. One of these lambs were to be offered in the morning, and one in the evening. So what ever time we come before the altar of God, we can only plead the blood and righteousness of the lamb of God. And this offering was to be a daily one. We have no righteousness or merits of our own that we can plead. These lambs were two of the first year, signifying the tenderness, meekness and humility of Him who, "Took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted."

Let us remember that when we come to the altar to make an offering, it means that we are to make a sacrifice. And this is something that very few like to do. Many are willing to build and dedicate buildings to Him, but not willing to make the sacrifice required of them to attend the meetings which are held in these buildings. If we only attend our meetings when there is nothing else to do, we haven't made any sacrifice. It would be good if

everybody would do as my good old mother did on her meeting day.

Often company would come in to spend the day, but she would say to them, this is my meeting day and you may go with me, or you can make yourself at home until I return. We can go to work if it is raining, but we can't go to church, because we have a cold or are feeling bad and can't get out in the rain.

The time may soon come that God referred to when He said to Amos, "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." Amos 8;11-12. I'm afraid that none of us appreciate the great priviledge that is ours to enjoy on this wonderful globe, while many in other countries would be willing to sacrifice all that they have to enjoy the mercies that we are priviledged to enjoy. It seems to be nature to neglect the things that we have in hand, and consider them a matter-of course; but should we be deprived of them by ill health or some providential hinderence; then perhaps, we would better appreciate the blessings that come to us. May we all be given a mind to "Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following."

"But the court which is without the temple leave out, and measure

it not, etc." This court which is without, I think, is the great mass of worshippers who have a name to live, but are dead. Paul says, "For they are not all Israel, which are of Israel." Paul also said to the Romans, "Brethren, my hearts desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." This same apostle told Timothy, that they were "Traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." This outward court, or great mass of worshippers are referred to by Isaiah, when he said, "And in that day seven women shall take hold of one man, saying, we will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach." Isaiah 4:1. These people wear their own garment of selfrighteousness, and feast on their own doctrine and good does; and well know that if they did not take the name of Christ, that they would not get very far. Ezekiel said, "The word of the Lord also came unto me, saying, son of man, thou dwelleth in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they are a rebellious house." Ezekiel 12:1-2.

It has never been my desire to criticize, as I've heard some of our

ministers do from the pulpit, other denominations for what they believe and do. According to the measuring rod, the (Bible) "Faith is the gift of God," and if God hath not given all men faith, why should those who have not faith be criticized? This seems a little inconsistent to me. Let us confine the measuring reed to the "Temple, and them that worship therein." For "The court that is without is given to the Gentiles."

The Gentiles include all those who have not been "Born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." Jesus talking to Nicodemus says, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." The apostle Paul said to the Romans, "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." We understand therefore, spiritually speaking, that every one in the flesh is a Gentile, and every one that is born of the Spirit, is a Jew. And it is good for the church, that this outward court is given to the professing words, that those who worship in the temple, might be freed from all their adversaries. For "A house divided against itself cannot stand." Paul said to the Corinthians, "How is it then, brethren? When ye come together, every one of you hath a Psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let

all things be done unto edifying." There is certainly no edification in an adverse assembly.

The admonition to Timothy, stands good to the ministry today. He said, "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." Let us first apply the measuring reed to ourselves, then to the church and them that worship therein.

In conclusion may I say with David, "Pray for the peace of Jerusalem: They shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say peace be within thee."

H. O. Nash

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### SOME OF THE DEALINGS OF THE LORD WITH ME

Dear Brother and Sister Adams:

I know of no way and of no words to express my feelings and gratitude to you, two blessed "children of the Heavenly King!" than to write you. I am so cast down in my feelings tonight and have been for some time! You both were so kind and good to us, such a warm welcome extended while in your home, it makes me weak to think that I, of all people, should be afforded such a privilege. For the freedom, friendship, sweet fellowship and the good meetings we were blessed to enjoy I hope I'm thankful.

Brother Adams, at the supper table on Friday night, you related some of your experience to us. How glad I felt to be there. It seemed

that it filled my very soul with joy. As sinful, wretched, and ignorant as I am; I am, I hope, a witness with you in some of your experiences.

For several months, I have been impressed to try to write, what I hope has been some of the dealings of the Lord with me. When I was a young girl, I became concerned many times about what would become of me after death. I tried with all my strength to work myself in favor with God, only to suffer condemnation and shame. I would go to "revivals", and declare to myself and my sister that I would join the Methodist Church, be saved and live a Christian life. But something kept telling me "These are not your people." I could not understand it. I knew most of my kindred in the flesh were members of that order and seemingly were getting along nicely and sure of their soul's salvation. I would ask myself, "Why can't I get along like that?" But quite the contrary-?, the doubts and fears I endured. I was too miserable to live and afraid to die, and could not die.

I believe the road I had to travel in this world was laid out before me in a dream. I was told at the end of my journey I would see Jesus. The road was rough, many times I would have to get down and crawl until my breath was almost gone. Few were the times, and short was the distance that the road was smooth and the traveling easy. At the end of my journey I was in the most glorious, peaceful place, seemingly a beautiful grove; trees, I can't describe, dripping with, what I thought was honey.

This grove was filled with little boys all the same size, wearing overalls. O, the love I had for them, and the satisfaction was mine to enjoy everyone identically alike. I asked one near me, "Which one is Jesus?" He pointed to one and He looked at me and smiled. I'll never tell this as I would like to. When I awoke I was shouting, but not for long! Something else was presented to me. It was this: "You were there, but were you one of the little boys?" My answer is "I don't know." Down I went again, wondering, doubting and begging, feeling to be among God's people but afraid I am not one of them. I do not believe we have to work our way to Heaven, but we have to make every step that's in our road before we can see Him as He is, be like Him, and be satisfied.

At the age of 18 I was married to, I truly believe, one of God's humble poor, and I hope and believe God joined us together as one. No woman has ever been blessed with a better husband. I am not worthy of such a blessing. For several years we would occasionally go to Church, the Primitive Baptist Church, but our work often hindered us from going. I worked as an operator in a beauty salon in Washington, D. C. about 4 years, 4 miserable years; manicuring nails, drying hair, bleaching hair, and all the rest that goes on in those places. How distressed and sick I became of this place and my life. My looks, ways, my every move were ugly and hateful to me. I could not even associate with my fellow workers. They thought I was crazy, and I thought so too. Many

times I would take advantage of my lunch hour and steal off alone begging the Lord for mercy; praying that if it were His will that He send us (my husband and me) back home to live with our little son, who was staying with his grandmother in Floyd, Virginia at that time. Not long after that the opportunity was offered us and we came to where we now live with our 6 children. A few years after moving to Christiansburg one hot summer day, while canning corn, I felt to be alone, not a friend on earth, and not one in Heaven. These words were presented to me, "He that liketh wisdom, let him ask of God." My knees seemed to turn to jelly, my strength ALL gone, I could not stand. I fell to the floor, begging Him to guide my sinful hands.

The Church was uppermost in my thoughts for several years, but I could not talk to anybody, not even my husband. I wanted a home with these people, you people, "The poor and afflicted ones", but felt too unworthy, afraid I had nothing they would accept, to base a hope upon. On the 3rd Sunday in May 1948 while our highly esteemed pastor, Elder Golden Harris, was preaching what I believe is the gospel, all in a flash something came over me, I trust it was the same power that moved me before, and I, together with my husband, offered to the Church. Not a question was asked me, I didn't tell them anything, and by the mercy of God they are still holding me in their fellowship. I'm still living among them, but "Am I one of them?"

Come to see us when you have a mind and may you remember us

when you're made to beg for mercy and guidance.

The least if one at all.

Irene

(Mrs. Gold Thompson)

R.F.D. 1

Christianburg, Va.

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**"ASCRIBE YE GREATNESS  
UNTO OUR GOD."**

Dear Brother Adams and Household of Faith:

I don't know how to express my feelings, and unless it pleases the Almighty to bless me with His divine presence from on high, and let my mind rest upon Heavenly things and guide me, I cannot write, for without Him I can do nothing.

It seems to me my mind is, most of the time, on some portion of scripture. Due to poor health I am not able to attend meeting every meeting time nor am I often privileged to meet and be with the brethren and sisters. Therefore, I sometimes try to write a little of what is on my mind. I get very lonesome and hungry for the company of God's little ones and to hear them speak of His great power, His great love for His people and His saving grace. I believe (I hope) in salvation by the grace of God and God alone. I get much good food from the Old Baptist periodical magazines. It's comforting to know that no matter where they (the saints) may be, they proclaim the same sweet doctrine of salvation by the grace of God.

This sweet doctrine "That drops as the rain, and the speech shall distil as the dew, as the small rain upon the tender herbs, and as show-

ers upon the plants, is very dear to me." Deut. 32:2. O, how sweet and beautiful it is. How refreshing and soothing, just as much so now as when it was first uttered by God through the mouth of Moses.

"Ascribe ye greatness unto our God." Deut. 32:3. This is the very experience of every child of grace who has been brought to realize his nothingness and the magnitude of God. Can we ever find words to praise His glorious name highly enough? I say no, no. There is no tongue able to utter words to give just praise to His Holy, most righteous and glorious name.

"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." Deut. 32:4.

David said, "He appointed the moon for seasons: the sun knoweth his going down." Psalms 104:19. "The Heavens declare the glory of God; and the firmament sheweth His handywork." Psalms 19:1.

"O Lord, how manifold are thy works; in wisdom hast thou made them all: the earth is full of they riches. So is this great and wide sea, wherein are things creeping innumerable, both small and great beast." Psalms 104:24-25. There isn't one thing in this great handiwork of God that runs amis—at random, but everything just as He predetermined, purposed, and decreed it should be. The handiwork of God never has, nor never will disappoint Him, "Who hath measured the waters in the hollow of His hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure,

and weighed the mountain in scales, and the hills in a balance." Isaiah 40:12. Doth this not declare His glory—the glory of our God?

"It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in." Isaiah 40:22.

In Job 26:8 we read, "He bindeth up the waters in His thick clouds; and the cloud is not rent under them." "He gathereth the waters of the sea together as an heap and layeth up the depth in store houses." Psalms 33:7. "The Lord maketh a way in the seas and a path in the mighty waters." Isaiah 43:16.

"At His rebuke the wind and the raging of water ceased and was calm." Luke 8:24.

"The Lord liveth and blessed be my Rock." "For who is God save our Lord, or who is a Rock save our God?" Psalms 18:46. Psalms 18:31.

We can say of Him, "From everlasting to everlasting, thou art God." Psalms 90:2. "I know that whatsoever God doeth, it shall be for ever, nothing can be put to it, nor anything taken from it. And God doeth it that men should fear before Him." Eccl. 3:14. He said, "I am the Lord, I change not." Mal. 3:6. He is the unchanging "I AM", "Which art, and wast, and art to come." Rev. 11:17.

1st Sam. 2:6-7 we read, "The Lord killeth, and maketh alive: He bringeth down to the grave, and bringeth up. The Lord maketh poor, and maketh rich: He bringeth low and He lifteth up." My quoting of scripture is growing too long, and

too, I realize I am not saying anything worthwhile.

Only bear with me a little further, please.

Dear ones in Him, if I am not a poor deceived soul, I was given a sweet little hope in Him twenty years ago. I tremble with fear that it may be only an illusion—only of the mind, and not the heart. O, this causes me trouble, I am cast down so much of the time. I believe that I love His word, the faith which was once delivered unto the saints, my love for the truth and for the brethren strengthens this little hope that I might be one of those chosen in Christ before the world was and my name written in the Lamb's book of life. If so, it cannot be erased, for we know that which God has done He has done forever, for He is an unchangeable God, and this being the case, I feel to say truly—indeed "It is finished." "Neither is there salvation in any other: for there is none other name under Heaven given among men, whereby we must be saved." Acts 4:12.

I am glad He said, "Ye **must** be saved", and the Lord did all the works and did it according to the will and the purpose of the Father.

Yes, all was brought to pass by His beloved Son, Christ Jesus, just as the Father had purposed and determined "before the foundation of the world." Oh, we poor, feeble, polluted, little worms of the dust, what can we do "to help the Lord"? Nothing, nothing at all. Does God, the creator—the maker of ALL THINGS need help? I say O no, no. He is the first and the last, the Author and Finisher of our faith.

If I am one of His, it is by the grace of God, then I say, it is sufficient. Yet I do ask, "Am I His, or am I not"?

So I am always found wanting, wanting for more evidence. If I am blessed with a hope, it seems so little and far off, and I am so cast down in darkness so often. Oh, those dark and cloudy days are with me so much of the time.

I long for the feeling of His nearness, and cry unto Him, If it be His Holy and righteous will to "Restore unto me the joy of thy salvation; and uphold me with thy free Spirit." Psalms 51:12.

However small and faint this precious hope may be, it is indeed most precious to me; it is an anchor of my soul, both sure and steadfast, and I would not exchange it for the whole world and all there is therein.

I live alone; I was 67 years old the 11th of October, am in very poor health. I am also the grand daughter, daughter, and sister of Old School Baptist ministers, but of course Grandfather and Father passed away many years ago.

Dear Brother, I know this is as imperfect as I am, so do with it as you will and all will be all right with me.

Please remember this old sinner when at the throne of grace, for I so much feel the need of prayers.

May God ever bless and keep you and yours.

With love to all the saints.

I am just an old sinner hoping against hope,

Harriett Little Gray,  
1516 Rutland Street,  
Houston 8, Texas

#### ROSE ANN HERRIN MOYLE

At the request of Sister Maggie Harvell, I will try to write a few lines in memory of her mother, Sister Rose Ann Herrin Moyle.

Sister Moyle was born January 3, 1877, and departed this life May 26, 1955, making her stay on earth 78 years, 4 months and 21 days.

She leaves to mourn her passing, her husband Mr. Matthew Moyle and the following children.

Mrs. E. W. Page, R.F.D. #1, Mt. Pleasant, N. C.

Mrs. Glenn Shoe, R.F.D. #1, Mt. Pleasant, N. C.

Mrs. Paul Furr, R.F.D. #1, Mt. Pleasant, N. C.

Mrs. Matthew Harvell, R.F.D. #1, Mt. Pleasant, N. C.

Miss Flossie Moyle, R.F.D. #1, Mt. Pleasant, N. C.

Mr. Luther Moyle, R.F.D. #1, Mt. Pleasant, N. C.

Mr. Fred Moyle, R.F.D. #1, Mt. Pleasant, N. C.

Mr. Jack Moyle, Blume Street Concord, N. C.

Mrs. M. H. Honeycutt, R.F.D. #1, Fort Periece, Florida.

Sister Moyle received a precious hope in Christ in February 1906, and united with Herrins Grove Primitive Baptist Church the 4th Saturday in January 1824, living a loyal and faithful member until God called her home. She always filled her seat at Church each meeting day unless providentially hindered. She was blessed with a sweet voice and dearly loved to sing those precious old hymns of Zion. One of her favorite was, "Amazing Grace, how sweet the sound, that saved a wretch like me."

While our hearts are filled with grief and sadness at the passing of this dear Sister and we feel, a mother in Israel, yet we desire to bow in humble submission to the will of Him who doeth all things well, feeling assured that our loss is her eternal gain. To the bereaved family, we extend our deepest sympathy, hoping that God will reconcile them to their loss and His divine will, that they can say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

C. D. Whitley

R.F.D. #1

Oakboro, N. C.

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## Zion's Landmark

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

Editor

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

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### THE BOOK OF JOB

Sister Lector Langdon of Angier, N. C., requests that I write an article from the book of Job. The greater part of this book is a discussion between Job and his three friends whose names are, Elipaz, the Tenemite, and Bildad, the Shuhite, and Zophar, the Naamath-ite.

For many years I have regarded Job as a type of the Church in her affliction, also this compares favorably with the sufferings of Jesus, a man of sorrow and acquainted with grief. An account of Job's dwelling place, his substance, which included his children and cattle, is set forth in the first chapter of 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 exchewed evil. There was born unto him seven sons and three daughters. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest

of all the men of the east." Job 1:1-3. It is observed that his sons and daughters were feasting in their houses. Job feared that his sons had sinned and cursed God in their hearts. For this reason he offered burnt offerings according to the number of them all. How often we offer spiritual offerings in earnest prayer with eyes filled with tears and bleeding hearts for our sons and daughters! "Thus did Job continually." "Now there was a day when the sons of God came to present themselves before the Lord, and satan came also among them. And the Lord said unto satan, Whence comest thou? Then satan answered the Lord and said, from going to and fro in the earth, and from walking up and down in it. And the Lord said unto satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? Then satan answered the Lord, and said, Doth Job fear God for naught? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face." The test came which proved that satan was a liar, when messengers came one after another to inform Job of the loss of his cattle and sons. "Then Job arose and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, And said, Naked came I out of my mother's womb, and nak-

ed shall I return thither; the Lord gave, and the Lord hath taken away; blessed be the name of the Lord. In all this Job sinned not, nor charged God foolishly." Job acknowledged the hand of God in the loss of all that he had.

Satan, who was a liar from the beginning, made another attempt to make Job curse the Lord. "And satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. And the Lord said unto satan, Behold, he is in thine hand; but save his life. So satan went forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown. And he took him a potsherd to scrape himself withal; and he sat down among the ashes. Then said his wife unto him, Dost thou still retain thine integrity? Curse God, and die. But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips." Job did not say that his wife was foolish. But his remarks were at least a rebuke to her. Solomon said, "A foolish woman is clamorous; she is simple, and knoweth nothing." Prov. 9:13.

Job's three friends heard of the evil, (affliction) that was come upon him. They came for the purpose of offering words of comfort and to mourn with him. Instead of speaking words of comfort, they proved to be miserable comforters. This is true with all men who know

nothing about what it is to have the hand of God laid heavily upon them. Job's sufferings were great; yet he acknowledged the hand of God in them. This, his three friends did not know. They attributed his sorrow and sufferings to sin, wickedness and complaint of having been born. But "After this opened Job his mouth, and cursed his day." Job 3:1. He did not curse God, as satan said he would. He only wished that he had died at birth or never been born. Had it been so ordered in the providence of God, he would have escaped the sorrow and grief which lay heavily upon him. He said, "Why died I not from the womb?" "Why did I not give up the ghost when I came out of the belly?" Paul said, "Those things that were written aforetime were written for our comfort." Reader, can you witness with Job, has the hand of God ever been laid so heavily upon you, that you thought of the day of your birth with regret feeling that it would have been far better had you never been born or had died when an infant?

Job's miserable comforters charged him as being wicked for pouring out his complaint before God. Elipaz was the first to speak. He charged Job with plowing iniquity and sowing wickedness, and was now reaping what he sowed. He said, "Even as I have seen, they that plow iniquity and sow wickedness reap the same." Job 4:8. Perhaps Elipaz was thinking of the 7th Psalm and 14th verse. Had he had eyes to see, he would have known this scripture pointed to himself rather than Job.

Bildad, the Shumite, is another law instructor for justification. He said, "If thy children have sinned against Him, and He have cast them away for their transgression; If thou wouldest seek unto God betimes, and make thy supplication to the Almighty; If thou wert pure and upright; surely now He would awake for thee, and make the habitation of thy righteousness prosperous." Job 8:4-6.

Zophar was another miserable comforter like his two companions. Job said, "But ye are forgers of lies, ye are all physicians of no value." Job 13:4. Elipaz 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." Job 22:21-24. How like spiritual advisers of today, even many of His people, before they were brought to know God and see their dependence on Him for salvation.

Job knew that he was far from being able to do the things which were suggested by these friends. They were letter teachers like Paul's kindred after the flesh, who had a zeal of God, but not according to knowledge. Job was poor and frail. His bone cleaved to his skin; yet he trusted in God. He said, "Though He slay me, yet will I trust in Him." Job 13:15. He is a type of all the chosen of God, of whom the Prophet said, "I will also

leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." Zeph. 3:12.

Job said, "He hath fenced up my way that I cannot pass, and He hath set darkness in my paths. He hath stripped me of my glory, and taken the crown from my head. He hath destroyed me on every side, and I am gone: and my hope hath He removed like a tree." Job 19:8-10. Not that his hope of eternal life was gone. He had a good hope in Jesus and was an ardent believer of the resurrection of the body, as will be observed by reading the 25th, 26th, and 27th verses. "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." His loss was like Naomi who said, "Call me not Naomi, call me Mira: for the Almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me home again empty; why then call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me." Ruth 1:20,21. Job's path was indeed dark. He had lost all his earthly substance: oxen, sheep, camels, asses and children. He had been stripped of his glory. To add to his grief he was afflicted with sore boils from his foot to his crown. His brethren were put far from him. His kinfolks had failed him. His friends had forgotten him. Even the maids that dwelt in his

house counted him as a stranger. He was an alien in their sight. He called his servant and he gave him no answer. He said, "My breath is strange to my wife, though I entreated for the children's sake of mine own body." Young children despised him. They spoke against him.

How foolish and ignorant for Job's friends to think that all of this calamity came upon him because of some wicked act of his. They exercised judgment from their carnal reasoning. Well did the Apostle say, "For the natural man receiveth not the things of the Spirit of God. Neither can he know them, for they are Spiritually discerned." Job's affliction was a trial of his faith in God. He sinned not with his lips, neither charged God foolishly. He said, "When I am tried, I shall come forth as gold." He was held in captivity. He prayed for his friends. "And the Lord turned the captivity of Job when he prayed for his friends: Also the Lord gave Job double what he had before." Job 42:10.

His children were seven sons and three daughters and all of his brethren, sisters and former acquaintances were restored to him. "The Lord blessed this latter end of Job more than his beginning. His substance is now fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses." Job's beginning was all loss. It is now doubled.

The crucifying of Jesus was such a loss to His disciples! The two men in the village called Emmaus, said the chief priest and rulers deliver-

ed him to be condemned to death and "have crucified Him." They trusted that this man was He that should redeem Israel. Mary was weeping, she said, "They have taken away my Lord, and I know not where they have laid Him." Jesus was precious to them. They suffered the loss of all that was near and dear to them. Their loss was great. Their gain was doubled. The resurrection of Jesus was a restoration of what they had lost, for He now appeared as their Redeemer, and the double was given when He was manifested as the Revealer. Under the law Jesus was the Sufferer. In His resurrection He is the Redeemer. In the Gospel He is the Revealer. Paul said "For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Gal. 1:12. This was the fulfilling of the prophecy of Isaiah, "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

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#### OBITUARY NOTICE

Sister Mary Allis Brinson was born September 25, 1883 and departed this life July 8, 1955. She was the daughter of Brother Sylvester and Luize Sheppard. She was the sister of Jacob Sheppard, Dollie Rochelie, Jay Sheppard, Mennie Aman, Jonah Sheppard, Annie Hinderson, Julia Jenkins, Imdia Futrull.

Sister Brinson joined the Primitive Baptist Church at Sand Hill June 12, 1926. She was a faithful member for 29 years. To know Sister Brinson was to love her. She was a kind friend to everyone in the Church and out, and sound in the doctrine of salvation by the grace of God.

Her funeral was conducted by Elder L. L. Yopp and Elder L. E. Bryan at 2:00

o'clock P.M. at Sand Hill Church. Her body was laid to rest in the Church Cemetery beside her husband under a mound of beautiful flowers to awake on the morning of the resurrection when all the saints shall rise and their bodies shall be changed and be fashioned like unto the glorious body of Christ there to dwell in peace forever more. We all loved Sister Brinson, but we are glad to feel that Jesus loved her best.

Resolve that a copy of this obituary be recorded in our Church record; and a copy sent to Zion's Landmark for publication.

Done by order of the Church in conference the second Saturday, September 11, 1955.

Owen Kennedy  
Kathleen Johnson  
Committee

**ELDER R. W. GURGANUS**

By request of the family, I will try, the Lord willing, to write a sketch of the life and death of our late and beloved brother, Elder R. W. Gurganus who was killed in an automobile accident April 22, 1955.

Brother Gurganus was a lifelong resident of Onslow County, N. C., born April 4, 1883, making his stay on earth 72 years, 18 days. He was married to Miss India Morton on April 12, 1905. They had just celebrated their Golden Wedding Anniversary two weeks before his death. To this union were born six children. One son, Cecil, was killed during World War II in the service of our country. Surviving are his wife, three sons, Norman and James of Jacksonville, N. C., and Ransom H. Gurganus of Atlanta, Georgia; two daughters, Mrs. Leona Simpson of Jacksonville, and Mrs. Eleanor Ardito of South America; twelve grandchildren and one great grandchild; also two brothers, J. R. and Henry Gurganus of Jacksonville; four sisters, Mrs. Rena Bishop of Charlotte, N. C., Mrs. Walter Marshburn and Mrs. Betty Marshburn of Burgaw, N. C. and Mrs. N. A. Burton of Jacksonville.

He was a farmer by trade, but for many years rented or farmed out his land due largely to his ever increasing duties in the service of the Lord. His home was and still is a delightful place to visit.

He received a hope in Christ early in his married life and joined the Church at South West, February 24, 1913, and was baptized by the late Elder Ben Martin. He was liberated to speak in the White Oak Association the first Sunday in August 1916. He was ordained to the full work of the gospel ministry the first Sunday in February 1919 by the late Elders Isaac Jones, Ben Martin and Elder E. F. Pollard. He became a great gift to Primitive Baptists of Southeastern North Carolina. By nature he was a very reserved, quiet person; yet a forceful speaker in the cause of Christ. We know that he did

not seek any place of prominence or popularity, often expressing his feelings as feeling to be very insignificant. He was always glad to have fellow preachers with him in his services, and usually expressed regret when he had to go alone because of his felt inability. To us he was very strong in His wisdom, understanding and carefulness in teaching the scripture was delightful and inspiring to his hearers; his exhortations and admonitions sweet and comforting because one could feel the gift of love and devotion from the speaker. He traveled many thousands of miles mostly in Eastern North Carolina to preach the gospel, also baptizing many into the Church. The Church was not too far or the congregation too small or poor but that he brought his gift as freely and richly as he did before hundreds. He was called on many times to visit the sick and comfort the bereaved.

For many years and at the time of his death, he was serving nine Churches as pastor, they are as follows, Wilmington in New Hanover County, Stump Sound in Pender County, Muddy Creek and Cypress Creek in Duplin County, White Oak in Jones County, Yopps in Onslow County and Ruhama, Newport and Cedar Island in Carteret County. He served as moderator of the White Oak Association twenty-four years; also as associate editor of the Landmark for several years.

In writing an article of this kind we often seem to elaborate on the qualities one possessed; however, to write it as our dear Brother would have approved, would be to name the good qualities and give every bit of the honor and glory to God, the giver of every good and perfect gift. We truly feel that one of his outstanding gifts, one that endeared him to the hearts of so many people, was the God-given ability at all times and places, so far as our knowledge goes, whether in the pulpit or out, to give God all the honor and glory, never taking anything to himself.

His funeral was conducted at South West Church by Elder T. F. Adams and Elder Horace Bryan, after which his body was laid to rest in Onslow Memorial Park beneath a beautiful mound of flowers, tokens of the love and esteem of his fellow citizens. The flowers will fade, the body return to dust, but not so the beautiful hope in the Lord Jesus Christ, that on the morn of the Resurrection He will return to call together all his precious jewels whether asleep or awake to be forever with their Lord, and in His likeness.

The family feels like they have lost a kind husband, father and brother; the White Oak Association an able moderator; the Churches a faithful pastor; the younger preachers, a valuable counselor and guide; his friends, a friend; yet how can we lose when knowing and having known such a person makes life a richer experience?

May the God of all mercy, whom our

dear Brother loved to serve, look down on all the bereaved, especially the family, and comfort and sustain them in this life, and in His own good time take them also home to glory. Amen.

Written by (Sister) Annie Higgins.

Assisted by (Sister) Alice Hill (Elder Gurganus' Granddaughter).

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**MRS. KEELER, ONCE  
POSTMASTER FOR MIDDLEBURG,  
VIRGINIA, DECEASED**

Mrs. Laura Lee Keeler, 87, former postmaster at Middleburg and one of the town's oldest residents, died early Saturday morning at her home in Middleburg, Virginia after an illness of six weeks. She was the wife of the late William Ryan Keeler.

Born near Middleburg, she had spent her entire life in the community except for a few winters in Washington. She was the daughter of the late Francis Marion and Matilda Settle Cole.

From 1913 to 1930, she was postmaster of Middleburg, serving under both Democratic and Republican administrations. She was educated in private schools in Middleburg and at St. Anne's in Charlottesville.

Mrs. Keeler was greatly beloved because of her interest in the people of her community and in public affairs. She was a woman whose standards were high, and was well known for her sterling qualities and character. She was of the Old School Baptist faith and was a regular attendant at Mt. Zion Baptist Church.

She is survived by two daughters, Mrs. Frank Brittlebank, The Plains, Virginia, and Mrs. Edwin C. Reamer, Middleburg, Virginia; two sisters, Mrs. W. Fielder Norman, Purcellville, Virginia, Mrs. Henry H. Rogers, Arlington, Virginia, and one brother, James M. Cole, Leesburg, Virginia.

Funeral services were held Monday afternoon from her late residence and were conducted by Elder John Wood of Mt. Zion. Burial was in Sharon Cemetery, Middleburg, Virginia.

The pallbearers were Frank M. Cole; W. Curtis Cole; James A. Cole; English Cole; Frank S. Craig and Charles Chapman.

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**OBITUARY**

Sister Nannie Freeman was born September 7, 1874, and passed from this life June 10, 1955. She was married to William Andrew Freeman October 14, 1894, and to this union were born eight children, five boys and three girls. They are Harvey L. Freeman, Stuart, Virginia; Homa J. Freeman, Durham, N. C.; Mrs.

Katie Coleman, Ridgeway, Virginia; Sister Alice Hill, Sister Cora Stowe, Jasper and Noel Freeman, all of Martinsville, Virginia.

Sister Freeman united with the Primitive Baptist Church at Spoon Creek the second Sunday in April, 1897. She remained through storms of trouble, trials and sorrows a faithful member, and a strong supporter of the doctrine of salvation by Grace. This unworthy writer never found her wavering from the truth in the least degree. I well remember the first time, which was about forty years ago, that I saw her to know who she was. The countenance she carried then was with her when she departed from this world.

The height of her love was for her Saviour, then her family and Spoon Creek Church. She was ever ready with a willing hand to administer to those in need, and especially to the Church of the Living God.

Spoon Creek Church together with the children that are left behind mourn her departure, miss her precious counsel, and her humble presence among us.

After funeral services conducted by Elders Roy Smith, S. T. Atkinson, N. B. Gilbert and S. I. Gilbert, the second Sunday in June, 1955, she was laid to rest beside her husband in Spoon Creek Church cemetery.

Lord, grant us Grace to bow in humble submission to thy Holy will, and give us Grace to walk after the ensample left by our beloved Sister in Christ, Mother and relative, and to meet her in that Happy Land where congregations never break up and Sabbaths never end.

A home in Heaven where our friends are fled,

To the cheerless Home of the moulding dead;

We wait in hope of the promise given,  
We will meet again in our Home in Heaven.

Written by one who loved her for the Truth's sake.

Sam L. Gilbert

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**HYMN & TUNE BOOKS**

We have the Durand & Lester Hymn & Tune Books in the shaped notes, ready for delivery. They are the same good quality paper and binding as used in the past. Prices \$2.00 each or \$22.00 per dozen, delivered.

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# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

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VOL: LXXXIX

JANUARY 1, 1956

No. 4

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## PROVERBS

### CHAPTER XVI.

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The wrath of a king is as messengers of death: but a wise man will pacify it.

In the light of the king's countenance is life; and his favour is as a cloud of the latter rain.

How much better is it to get wisdom than gold! and to get understanding rather to be chosen than silver.

The highway of the upright is to depart from evil: he that keepeth his way preserveth his soul.

Pride goeth before destruction, and an haughty spirit before a fall.

Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud.

He that handleth a matter wisely shall find good: and whoso trusteth in the Lord, happy is he.

The wise in heart shall be called prudent: and the sweetness of the lips increaseth learning.

Understanding is a wellspring of life unto him that hath it: but the instructions of fools is folly.

The heart of the wise teacheth his mouth, and addeth learning to his lips.

Pleasant words are as an honeycomb, sweet to the soul, and health to the bones.

There is a way that seemeth right unto a man, but the end thereof are the end of death.

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## EDITOR

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

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**\$2.50 PER YEAR**

**TO ELDERS \$1.50 PER YEAR**

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

# ZION'S LANDMARK

## Devoted To The Cause of Jesus Christ

### A CHRISTMAS THOUGHT

You talk of Santa Claus and Christmas,

Of gifts and presents too;  
But do you think of Jesus,  
The God given gift to you?

Remember He's your Saviour,  
Your gift and present too,  
May He on Christmas Eve and  
morning,  
Forget not, but remember you.

He washed us in His cleansing  
blood,  
And made us white as snow;  
He leads us all in pastures green,  
The way that we should go.

He teaches us to watch and pray,  
And keep the solemn day;  
When brought before the kings of  
earth,  
He'll teach us what to say.

He'll ne'er forsake His children  
here,  
But keep them by His side;  
He'll watch and pray for them,  
Until they reach the other side.

Many are the carols that are sung,  
And prayers offered on Christmas  
day,  
But none of them are like the ones,  
He teaches us to say.

He came to seek that which was  
lost,  
And raise them from the dead;

To present them to His Father God,  
Where no more tears are shed.

And when He comes to earth again,  
He'll call His children up,  
And sit them at His Father's  
throne,  
Where they may sip the cup.

H. O. Nash  
431 Hardendorf Avenue, N.E.  
Atlanta, Georgia

### THE BIG LIE

The following advertisement of Catholicism was run in many papers all over the country on Sunday, April 10, 1955. The one quoted here was sponsored by the local council of Knights of Columbus, El Paso, Texas. It reads:

#### **"BUT CAN YOU PROVE THE BIBLE IS TRUE?"**

"Suppose an unbeliever challenged you to do so. Being a sincere Christian, you might reply "I just know it is." But that wouldn't be proof. It would not be very convincing to the unbeliever. And what would a skeptic say if you told him you had the assurance of the Holy Spirit? He might well ask you why so many christians who claim this do not agree on the meaning of the scriptures. What real evidence could you produce? What facts could you present? Where could you find a logical convincing answer? Christ, of course, wrote nothing except on one occasion—and then only

in the dust. All the original manuscripts of the Bible have vanished. The Bible itself does not claim to be the inspired word of God. Our Lord did not say that His teachings would be found in a book. On what authority, then, can we be sure about the Bible. The answer is, of course, that the only living authority is the Catholic Church. . . .the Apostolic Church. . . .the Church whose traditions, beginning with Peter, bear reliable witness down the pathway of time from Christ to this very moment. The Bible cannot prove by its own text that it is inspired. But the Catholic Church can prove this. Out of the first century the Church can call up such witnesses as Polycarp (80 A.D.) whose appointment as Bishop of Smyrna came personally from John the Apostle, or Ignatius of Antioch who died about 107 A.D. It can present the testimony of such second century writers as Clement of Alexandria, Ireneus, Tertullian, and Origen; and from the third century and fourth century Cyprian and Ambrose and Eusebius and Cyril and many others. All these bear witness to the vital importance of the Apostolic tradition. All testify that the scriptures were entrusted to the Church. . . .that the Church is their preserver and interpreter. . . .that thy must, as Clement said, be interpreted according to the Church's rule. Writing in the second century about Polycarp, who lived in the first, Ireneaus said: "The things which he had learned from the apostles he uniformly taught and delivered to the Church, and these things alone are true." The Catholic Church was preaching

the gospel of Christ years before the last book of the Bible was written. . . .centuries before its writings were combined into a single book . . .nearly 1500 years before the Bible gained worldwide distribution. If you want to know more about the Church and the earliest followers of Jesus Christ. . .if you want convincing proof to support your Christian convictions. . .write today for our free pamphlet giving a brief but dramatic story in the words of the fourth century historian, Eusebius. It will be mailed to you in a plain wrapper; nobody will call on you. Ask for Pamphlet No. KC-45."

Supreme Council  
 Knights of Columbus  
 Religious Information Bureau  
 1422 Lindell Blvd.  
 St. Louis 8, Mo.

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The child of God who is a student of the scriptures, must, upon reading the foregoing advertisement, have his mind carried back to the words of Jesus when HE was teaching in the temple on one occasion. In addressing the unbelieving Jews Christ minced no words. He pulled no punches. He said to them: "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 the truth is not in him. When he speaks a lie he speaks of his own, for he is a liar and the father of it." JOHN 8:44. I know that the Church of the living God needs no defense from me. I know the powers of hell cannot prevail against it. But I believe it is the duty of every professing believer in

Jesus Christ and HIS Church, to resent and to speak out against anything that is patently a blasphemy upon Christ and HIS Church.

The advertisement under consideration here must be considered first from its commercial aspect. Catholicism is put on the public market by means of commercial advertisements, just as the grocer advertises his line. It is intended to bring in new customers. In effect it tells the unsuspecting and unthinking that Catholicism has something for them that they cannot find elsewhere, even in the Bible. It is a lure to the ignorant and an insult to the intelligent. It may be news to the authors of that advertisement, but the child of God can tell them that before the sinner is born again and regenerated from on high, he is not concerned as to whether the Bible is true or false, and after the new birth and regeneration, the experience of the child of God confirms and proves the truth of the Bible. That experience of grace is all the authority we need to present as to the genuineness of the holy scriptures.

It is true that Christ wrote nothing but a few words in the dust. But those few words have been worth more to the children of God than the multiplied millions of words written and spoken by Catholic writers and speakers. But at this point we are compelled to ask the authors of that advertisement how they learned that Christ wrote a few words in the dust if they did not learn it from reading the very scriptures they tell us we cannot prove the truth of except by something a Catholic tells us. It is true

that Christ did not say that HIS teachings would be found in a book. Neither is there a recorded instance when HE said that in the years to come after HIS departure, we would have to learn of HIM and HIS Kingdom from a self-styled, infallible man, claiming to be the successor of the Apostle Peter and called The Holy Father.

Whether a falsehood is spoken deliberately and brazenly, or in ignorance, it is false nevertheless. We refer to the statement in the advertisement which says that the Bible cannot prove it is inspired. If any part of the Bible is true it is all true and if any part of it be false it is all false. Only those who deny the truth of the scriptures would make such statement as was made in that advertisement. Let us take Timothy as our authority for saying that the Bible does prove its own text is true. Timothy says: "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Timothy II 3:16. The interested reader must behold the blasphemy hidden in the statement made in the advertisement which reads as follows: "The answer is, of course, that the only living authority is the Catholic Church. . . the Apostolic Church. . . the Church whose traditions beginning with Peter, bear witness down the pathway of time from Christ to this very moment." The child of God who hates the devil resents the assertion that the Catholic Church is the Apostolic Church. The arrogant and the ignorant may say that the Epistles of the Apostle Peter ap-

pearing in the Bible used by the Christian world, are forgeries and spurious and thereby clear the way for them to claim that the Apostle was something else and wrote something else. But to those of us who have read Peter's epistles in our Bibles, it is crystal clear that Peter was not a Catholic, was never the head of any sect believing Catholicism, and any tradition that he was spurious and false.

To prove that the scriptures were entrusted to the Catholic Church to be by it preserved and interpreted, the authors of the advertisement call the roll of witnesses. They are Ignatius, Polycarp, Clement, Irenaeus, Tertullian, Origen, Cyprian, Ambrose, Eusebius and Cyril. Now that they have brought in their witnesses let's see what we can find out about them; whether we can depend on their testimony. The children of God have the Witness in their hearts therefore, these witnesses produced by Rome will have to be very good or God's people will not be impressed very favorably. Ignatius was pastor of the church at Antioch. Catholics claim that he wrote fifteen epistles all of which favored their line of propaganda. The fact is, according to the most reliable historians, eight of these supposed epistles were so full of errors and so patently spurious, that they have been rejected as having any value as a link in the chain of church history. The other seven were written at a time too long after the supposed date of his death, to be worthy of any consideration. Ignatius did write three epistles which are conceded by the best historians to be reliable. One

was to Polycarp, Bishop at Smyrna, one to the church at Ephesus and one to the church at Rome. In his letter to the Roman brethren he told them that he was not an apostle as were Peter and Paul but was, as he said of himself, a condemned convict and slave. This in itself is sufficient to refute any claim by anyone that Ignatius was Catholic. There is no record, either scriptural or profane, that Ignatius appointed Polycarp as Bishop of Smyrna. The truth is that the terms "elder," "pastor" and "bishop" were used interchangeably and synonymously, in the apostolic age and one had no superiority of position over the other. The Catholics, in their advertisement, called Polycarp as a witness, but he did not testify. They dared not tell us what he would say if called on to speak in their behalf.

Let us now examine another witness they have called in; Clemens Romanus, or Clement. The Catholics claim him as one of their Popes. He lived from A.D. 30 to A.D. 100. He is in fact, the only uninspired writer of the first century whose undisputed writings have come down to us. He wrote two epistles, neither claimed by him to be inspired; one to the church at Rome and one to the church at Corinth. His letters urged the brethren to peace, love and humility. He used the words or terms "elder" and "bishop" synonymously. It must be borne in mind that the church at Corinth was the same church that the Apostle Paul addressed in two different epistles. No intelligent and reasonable person will contend that Paul

addressed his epistles to a Catholic church. In fact, it is singularly strange, that the Catholics have never laid claim to the Apostle Paul; the only one of the Apostles to have undergone the sudden conversion from the faith of the Pharisees to that of the teachings and gospel of Jesus Christ, and that conversion was a personal one so far as both Paul and Christ were concerned. The Catholics have, in their extravagant claims, ignored Paul. They ignore the existence of the churches of Jesus Christ at Corinth, at Thessalonica, at Colosse, at Rome, at Philippi, at Ephesus and in Galatia. If they did not ignore them they would at least deny that there were such churches and deny that Paul and Timothy were God-called ministers. They dare not claim that the gospel which Paul preached is or was the same as the teachings of the Catholic Church. They likewise ignore the fact that the Book of Revelations was a letter from John addressed to the seven churches of Asia, namely, Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia and Laodicea. This is the same John they claim appointed Polycarp as Bishop of Smyrna, if Ignatius did not appoint him. It is noticeable that in addressing this letter to these churches he did not address it to the Bishop of the church. He did not address his letter to Polycarp, Bishop of Smyrna.

Let us talk to another witness they called; the man Origen. We find after talking to him that he embraced the faith that man's eternal destiny depends upon his natural free will; that men are fall-

en angels and that they and the devil as well, will all be finally saved. One of his pupils in the school at Alexandria, Porphry, taught that philosophy is the means of the salvation of man. Porphry wrote fifteen books in an attempt to disprove and destroy the christian religion. It is no wonder then that the Catholics would call these men as witnesses. They were doing in their day what the Catholic Church is doing today; trying to destroy the Church of Jesus Christ and christian religion.

The call of the roll of witnesses brought in by the Pope in his advertisement brings us now to the man Cyprian. Cross-examination of this witness reveals that he was Bishop of the Church at Carthage from 248 A.D. to 258 A.D. He was the very first to make the claim that the bishops were the successors of the apostles, the chair of Peter as the center of episcopal unity and the Church at Rome as the root of all and the mother of all of the churches. This clearly brands him as the father of Catholicism and it comes much too late to corroborate the Catholic claim that Peter was the first Pope, and if that were not enough, profane history shows, without any chance of dispute or contradiction, that Leo I was the first pope and he reigned in that capacity from 440 A.D. to 461 A.D.

The witness Tertullian called in by the Catholics in their advertisement, wishes to speak now. In one of his letters to the Emperor ruling at the time he said in part: "We are a body united in one bond of religious discipline and hope. We

meet in our assemblies for prayer. We are compelled to have recourse to the Divine oracles for caution and recollection on all occasions. We nourish our faith by the word of God. Those who preside among us are elderly persons, not distinguished for opulence but worthiness of character. Everyone pays something into the public chest once a month, or when he pleases, and according to his ability and inclination, for there is no compulsion. These gifts are, as it were, the deposits of piety." This witness does the cause of Catholicism no good. Not any where in any of his writings does he acknowledge any debt to any but God and in none of his writings does he implore the Virgin Mary to do something for him or someone else. He and those of whom he spoke nourished their faith by the word of God and not by the teachings of the Pope and provided to them in a catechism.

Without calling the witness Iranus, cited in the advertisement, we will introduce the following salutation which prefaces one of the epistles he wrote to then existing churches of Jesus Christ. It reads: "The servants of Christ, sojourning in Vienna and Lyons, France, to the brethren in Asia Propria and Phrygia who have the same faith and hope of redemption with us; peace and grace and glory from God the Father and Jesus our Lord." This salutation or greeting, penned by Iranus, is all that is necessary to prove that he was no part of a Catholic. Though these great men long ago passed from our midst and cannot defend them-

selves against the calumnies heaped on them by Catholicism in Rome's claim that they were of the Catholic faith, their writings remain to refute such claims. For this we thank Almighty God.

The next of their witnesses to be examined by us is Eusebius. He is one of the group cited in the advertisement as being willing to testify that the scriptures were entrusted to the Catholic Church for preservation and interpretation. After carefully examining him we find that he espoused the doctrine of Arianism; a doctrine which placed Christ, the Son, in a position of inferiority to God the Father, in both nature and dignity; as being totally distinct from God. No wonder then that he is called as a witness for Catholicism. No wonder that they do not call the Apostle Paul, or Timothy, or James, or John or Peter, to witness for them.

In all candor and frankness, any statement by any person or by any group of persons, to the effect that the writings of the witnesses named in the advertisement set out at the beginning hereof, bear witness that the scriptures were entrusted to the church for preservation and interpretation, is false. The glaring falseness of the statement that the Catholic Church was preaching the gospel of Christ years before the last book of the Bible was written appears when history so loudly proclaims the fact that there was no recognized Pope before the year of 440 A.D. History records that the Catholic Church was conceived in the iniquities of certain bishops of various churches. It was in the third century, and under the lead-

ership of Cyprian that the bishops succeeded in establishing their station as officers in a higher order than that of the pastors and elders. After much difficulty in doing so the Bishops succeeded in convincing many members that the Bishops succeeded to the character, rights and privileges of the Jewish priesthood. They promulgated new doctrines and new practices. The corruption did not appear only in the bishopric. The elders, pastors and deacons, many of them, usurped rights and privileges to the extent that it became necessary to employ menial labor to discharge the duties of the Deacons. Despite all this, the churches remained separate and independent of each other with no central head over them until Leo I became Pope in 440 A. D. In the ninth century the Pseudo-Isidarian Decretals were forged and are now admitted by Catholics to have been forgeries. These were used with great effect for a period of six hundred years to show that the reign of the Popes began with Clement I in 91 A. D. It was not however, until the Council of Trent, sitting from 1545 A.D. to 1563 A.D. declared the Pope to be master of the Catholic Church and the sole authority to declare the doctrine and interpret the scriptures. It has been so ever since. Acting on that authority, in 1854 Pope Pius IX decreed the doctrine of the sinlessness of the Virgin Mary. In 1864 he condemned the principles of religious liberty. In 1870 the Vatican Council, composed of mortal, imperfect men, known as cardinals, decreed the Pope to be infallible and perfect. In this

twentieth century and only a year or two ago, the Pope decreed the doctrine that the mother of Jesus is now in Heaven in the flesh just as she was here on earth. All Catholics must and do believe this because the Pope decreed it. That the Catholic Church of today is as corrupt as it was in the beginning is attested by the wealthy station to which it has attained, and by those men once caught in its web and who served as priests, but who were by the spirit of God enlightened and by His mercy delivered from its meshes.

We owe no thanks to the Catholic Church for the Bible we are blessed to read today. We have it by the grace of God which prevailed over the attempts of the Catholics some four hundred years ago to destroy the last vestige of the holy scriptures. Not being satisfied with their failure to destroy our Bible, they are intent on discrediting it before the world with such propoganda as is contained in the advertisement herein set out.

To climax the case against the Catholic claim of succession to the apostolic order, we are, in conclusion calling the readers attention to the fact, that despite the vice and corruption prevailing in the early Catholic Church, there was no denial then by its priests, bishops and popes, of the genuineness of the manuscripts which were copied into what we now have as our Bible. They did not deny the writings of Matthew, Mark, Luke, John, Paul, Peter, James, and Timothy and challenge anyone to prove their genuineness. It was not until the time of Jerome born 348 A.D. that the

Catholic version of the Bible was substituted for the true scriptures. Jerome was the author of what is known as the Vulgate, which is the Bible to Catholics. Were there no other proof of the falsity of the Catholic claim to apostolic succession, their substitution of the Vulgate for the scriptures long after all the apostles had gone on to be with the Lord, is proof enough that such claim has no foundation in fact.

My opinions and the facts stated herein will be branded as false by all Catholics. But I offer no apology for anything I have said or done. I feel that it is my duty as a professing believer in Christ the Lord, to do battle against falsehood, vice and corruption in whatever form or disguise it may come, and it is this deepfelt sense of duty that impels me to fight Catholicism.

Hubert T. Faulk  
325 West Missouri St.  
El Paso, Texas

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**EXPERIENCE**

Dear Brother Floyd:

I have a mind to write a few lines of some of my experience if the Lord guides my pen. I was reared in an Old Baptist home, but I did not care for or believe in their doctrine. I would talk to Father and Mother and tell them it couldn't be right. Then I became troubled about what would become of me when I died. I would go to other Churches and to the so called mourners bench, give the preacher my hand and try to give God my heart. But all the time something was telling me I was doing wrong.

The first Sunday in January,

1916, my old aunt and I went to Angier to Church. Elder S. B. Denny was there; he preached about the prodical son, and it was all to me. It aroused me so that I don't remember whether anyone else was there or not. I saw then that I was the greatest sinner that ever lived. I couldn't see how God could be just and save a wretch like me, still I was continually begging Him to have mercy on me until one night in May, I went to bed, not expecting to see the sun rise again. Sometime in the night I dreamed I was traveling a road going west, and a great black cloud was rolling toward me. I could not turn back or go to either side. But just before it reached me, a voice said, "Stand still and see the salvation of God." Then a little child appeared at my side, gathered me into His arms and arose above the cloud and said, "Your sins are all forgiven, and you have received double at the Lord's hand for all your sins."

After this for awhile, I was satisfied, but ere long I became burdened to go to the Church. Then I begged God, if it were His will, to show me the right Church. I could get no comfort at the other Churches I went to and one night I believe Willow Springs Church was shown me. I could see His saints sitting around and Elder J. A. T. Jones preaching to them with a beautiful light about his head. I knew I wasn't fit to be there but oh! how I wanted to. Also I was aware of the fact that father and mother knew more about me than anyone else and I felt that they would be the first to object because of lack of confidence in me.

The 4th Saturday in August, 1916, I went to Willow Springs to Church the first time on Saturday since I was a child. After the preaching service was concluded, conference was opened. I arose to go out of the house, but the next thing I knew, I was up at the stand begging for a home with the Church. To my surprise Father was the first to make a motion to receive me. For a few days I thought my troubles were all over, I was so happy! Then satan went to work telling me I had deceived the Church and myself, and above all I didn't want to do that.

I have never felt worthy to be with the church, but I have no place else to go, so I hope they can see fit to let me have just a little place at their feet.

This is just a little of what I hope the Lord has done for me. Pray for me and mine.

Your humble little brother in hope,  
 Charlie Pollard  
 R.F.D. 1  
 Varina, N. C.

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#### APPRECIATES MAIL

Dear Brother Adams:

For the past few days I have been thinking of writing you again regarding our dear member, Sister Lula B. Hyman. Sometime ago I wrote and you published her address in the Landmark, which I know she appreciated immensely. For the past three months she has been sick and unable to answer her letters, therefore most people discontinued writing her. I have tried to write her about every week, and it does cheer her and brighten her life to receive mail even if she

can't write. A dear friend went to see her last Sunday and said she was doing some better and was able to read her Landmark, Bible, and what mail she gets. I am trusting that it is God's will to give someone a mind to write her, and if she doesn't answer to continue writing fairly often. No one knows what a few words mean until they come to feel that all have forsaken them. Oh, I recall the days when I was in the army in 1943; when just a short note did mean so much to me. Even though it's been twelve years ago, I remember the sweet letters I received from the dear Primitive Baptists. At that time I was not a member, but I trust I have loved them all my life. God had blessed me in so many trials and tribulations, and without Him I have realized I can do nothing.

Brother Adams, I trust that you may write something to encourage the people who read the Landmark to drop Sister Hyman a few lines. Her address is:

Mrs. Lula B. Hyman  
 c-o Women's Confederate Home  
 Fayetteville, N. C.

Your brother in Christ I hope,  
 John H. Coker  
 602 Sorey Avenue  
 Tarboro, N. C.

I hope the brethern and sisters will comply with Brother Coker's request. It is good to remember the shut-ins.

Ed.

## Zion's Landmark

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

Editor

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

WILSON, N. C. JAN. 1, 1956

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### THE PRIMITIVE BAPTIST ARTICLES OF FAITH

A friend has written to me and asked the following questions. "What is the Primitive Baptist belief? Is all good and bad predestinated? Why do the Primitive Baptist split up or divide? What do you think of tithing and can you tell me where it is found in the Bible, especially tithing by giving a tenth of your income? Why do the Primitive Baptist not believe in Sunday School?"

In an effort to answer these questions, I will take each question in order as asked.

1st, "What is the Primitive Baptist belief?" In answering this question I quote The Articles of Faith as recorded in the minutes of our Association These are as follows:

1. We believe in the being of God as Almighty, eternal, unchangeable and that this God has revealed Himself in His word, under the character of Father, Son, and Holy Ghost.

2. We believe that Almighty God has made known His mind and will

to the children of men in His word, which word we believe to be a divine authority, and contains all things necessary to be known for the salvation of man. The same is comprehended or contained in the books of the Old and New Testament.

3. We believe that God before the foundation of the world, for a purpose of His own glory, did elect a certain number of men and angels to eternal life and that the election is particular, eternal and unconditional on the creature's part.

4. We believe that when God made man he was good and upright, but by his own transgression he fell from that good upright state, and being the head representative of the whole human race, they being his natural offspring, he involved all of them in the same ruined state with himself, and they were partakers of and exposed to the miseries which sprang from his disobedience.

5. We believe that it is utterly out of the power of man as a fallen creature to keep the law of God perfectly or to truly repent of his own sins or believe in Christ, except he be drawn by the Holy Spirit.

6. We believe in God's own appointed time and way the elect will be called, justified, pardoned and sanctified, and that it is impossible that they can utterly refuse the call but shall be willing by divine grace to receive mercy.

7. We believe that justification in the sight of God is only by the infinite wisdom, power, justice, goodness, mercy, truth, and imputed righteousness of Jesus Christ, received and applied by faith.

8. We believe that those that are called by grace and born again, will persevere in holiness and never fall finally away.

9. We believe it to be a duty incumbent on all God's people to walk religiously in all God's works, not in the old covenant way of seeking life and favor of the Lord by it, but only a duty from a principle of love.

10. We believe baptism by immersion and the Lord's Supper are gospel ordinances, both belonging to the converted or true believer.

11. We believe that every Church is independent in matters of discipline, and that associations, councils and conferences of ministers or churches, are not to impose on the church, the keeping, holding or maintaining any principle or practice contrary to the churches' judgment.

12. We believe in the general resurrection of the dead, both of the just and unjust, and final judgment.

13. We believe the punishment of the wicked is everlasting and the joys of the righteous eternal.

14. We believe that no minister has a right to administer the ordinances unless called and comes unto the presbytery.

2nd, "Is all good and bad predestinated?" Isaiah says, "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure." Again he says: "I have spok-

en it, I will also bring it to pass: I have purposed it, I will also do it. I am the first, and I am the last; and beside me there is no God."

David said, "Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of Him, for He spake, and it was done; He commanded, and it stood fast. The Lord bringeth the counsel of the heathen to naught: He maketh the devices of the people of none effect. The counsel of the Lord standeth for ever, the thoughts of His heart to all generations."

Again David said, "Surely the wrath of man shall praise Thee; the remainder of wrath shalt thou restrain."

The above scriptures set forth the absolute, unconditional sovereignty of God. They praise God and debase man. Even the wrath of man shall praise God. It praises Him by conforming to or promoting His purpose; and David says the remainder of wrath—that is the wrath that does not praise Him or promote His purpose, He shalt restrain.

This is such a wonderful, all powerful God. His ways are as high above our ways as the heavens are above the earth.

He says too, all things work together for good to them that love God, to them that are called according to His purpose.

The late Elder P. D. Gold wrote a timely article on predestination in an editorial published in Zion's Landmark April 15th, 1885. The following are some excerpts from editorial.

"A question is somewhat stirred

among Baptists concerning the extent of predestination. Some hold that it reaches to every event relating to the affairs of our lives, comprehending all things good and bad, in themselves considered; and limited and absolute control over all wicked men and devils, and that no event, however wicked in itself, transpires contrary to the purpose of God, or defeats His purpose; but that everything, good or bad, is worked according to God's will; "Who works all things after the counsel of His own will." They feel that if any spirit or event is not absolutely under the control of the Lord it might defeat His purpose.

Others hold that the Lord works in His people all their good works, but they make a distinction between the good works that the Lord predestinated to be done in His people, and the evil works which men do who are not led by the Spirit of God.

To my mind it is true that God works in His people both to will and to do of His good pleasure, and ordains peace for them because He has wrought all their works in them; and it is also true that every event is absolutely under the power of God, whether it be good or evil in itself, and it is absolutely certain before hand that every thing will transpire according to the purpose of God, and that men, even wicked men meaning it for evil, do those things which God determined before to be done, not only what He would do in or by righteous men, but also whatever would be done by wicked men. To purpose that wicked men shall do

wicked things, in accordance with their wicked principles, and as manifesting what is in them, God however, not working in them to do those things, but Satan working in them, yet God using those things according to His predestination to His own glory, displays a Holy sovereignty beyond the power of mortal man to comprehend, yet it must be true. For He makes the wrath of man to praise Him, and then restrains the remainder of wrath. But HE WORKS IN His people both to will and to do according to His own good pleasure. In that sense those whom or all that He foreknew He did predestinate to be conformed to the image of His Son."

3rd, "Why do the Primitive Baptist split up or divide?" Envy and strife often lead to divisions when men are controlled by the carnal mind. Paul said, "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" 1 Cor. 3:3. The Apostle James said, "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not." James 4:1-2. Strife, envy, hate and contention lead to division, the attributes of which are the products of the flesh. Men when controlled by the flesh seek preeminence. They often think they are right when they are wrong. This was Saul of Tarsus experience before the light shined round about him. He did what he did "ignorantly in unbelief." This

light revealed the corruption within and enabled him to behold the good in those whom he persecuted, which he thought before were bad. The mountain of sin which he could see in those whom he bound and put into prison was reduced to pity and compassion, and the little or no sin in which he had beheld himself has now become a mountain of sin. A blind self righteous Pharisee has now, in the light of God's law, become the chief of sinners. The difference between flesh and Spirit is clearly manifested when strife and contention arise. Taking vengeance is gratifying to the flesh. Those who are led by the Spirit of God will manifest the Spirit of Christ, of whom it was said, "Who, when He was reviled, reviled not again; when He suffered, He threatened not but committed Himself to Him that judgeth righteously." 1 Peter 2:23. However bitter, we are persuaded that God's purposes are soon or late made manifest even in these divisions. In some instances, the Church is purged leaving in the few those who still contend for the faith once delivered to the saints.

4th, "What do you think of tithing and can you tell me where it is found in the Bible, especially where some claim it is taught in the scriptures that we should give 10 per cent of our income?"

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 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 it was 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 and 32. There were three forms of tithing under the law. 1st, the tribe of Le-vi was to receive the tenth in Israel for an inheritance for their 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." 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. 14:22 to 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. 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 widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation." Matt. 23:14.

Our friend asked "What do you think of tithing?" Christ nor any of His Apostles made mention of tithing, which was dispensed with in the gospel dispensation, (The birth of Christ). The Apostle Paul recommended to the Church at Corinth, as he did to the Churches of Galatia, that they take a collection for the poor saints, who were destitute and needy. He made no mention as to the amount, but to give as the Lord had prospered them. See 1 Cor. 16:1-2. The Lord commends the cheerful giver when given to those who are poor and afflicted. 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 enquirer the best rule to follow is to help relieve the distressed condition of those who are unable to help themselves.

5th, "Why is it that Primitive Baptist do not believe in Sunday Schools?" Sunday Schools were originally established by Robert Raikes of England, to teach underprivileged children to read and write. This custom was begun in England about 1780. Since that time

the original purpose of Sunday School has been discontinued in favor of an endeavor to teach the Bible. The original purpose just mentioned was left off years ago; however, different denominations continue to refer to these schools as Sunday Schools until this day. We (Primitive or Old School Baptists) believe and maintain that if Sunday Schools were profitable for the advancement of the cause of Christ to the believers in the Apostle's day, then and in that event, they would have instituted them in the Seven Churches of Asia. Our desire has been and is, to have a "Thus saith the Lord" for all that we do.

T. F. Adams

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**WARDEN RUFUS LEWIS**

Our God in His infinite wisdom has seen fit to remove from our midst our highly esteemed Brother and Deacon, who for several years filled the capacity of deacon and clerk ably.

Our dear brother was born to Darcus and Benjamin Lewis, April 20, 1886. He was married to Miss Bessie Cayton, June 21, 1908, and joined the church August, 1926. He was ordained deacon in May, 1929, and died August 27, 1955, making his pilgrimage on earth, 69 years, 3 months and 27 days.

We felt him to be a true father in Israel, and the Church at Goose Creek Island extends their heartfelt sympathy to the bereaved family, trusting that the God of all Grace may comfort and sustain them in every trial. He was a hard worker and a good provider for his family as long as he was able. He had been in declining health for several years due to a heart condition. The fatal attack was in the church which he loved and cherished. The Lord spoke that sweet peace unto his soul, "Child Come Home," to live Eternally with Him whom he knew to be his Maker.

As a deacon the Lord blessed him to labor for the peace and welfare of Zion. His greatest delight was in mingling with his people, and having them visit his home. His heart and door were ever open to the poor and needy. He was a man of Godly fear which was evidenced by his daily walk and Godly conversation.

He was always ready to help in time of need. His family, church and community

have sustained a great loss, but we weep not as one without hope, for we believe he has received a crown of righteousness prepared for him from the foundation of the world.

Brother Lewis and wife were the parents of four sons and six daughters. Three sons and five daughters now survive him. However, at the time of his death he had four sons. The two and one half months between these two deaths have made the burden harder to bear, but the good Lord is able and will go with Sister Lewis through all of her conflicts and trials, and reconcile her to his will.

The home of Brother and Sister Lewis was a good place to visit. We have met there many, many times and talked of the goodness and mercy of God, and have sung the sweet songs of Zion. These precious meetings still linger in my mind. He was a firm believer in Salvation by the Grace of God and Grace alone, and was steadfast in the faith that was once delivered to the saints. He passed away without a struggle in the triumph of that precious faith.

His funeral was preached in his home to a large concourse of sorrowing friends by the pastor of his church, Elder W. B. Barnes, Elders Gaskill, and W. C. Edwards, and he was laid to rest in the family plot beside the resting place of his mother and father to await the coming of the Lord when He shall gather His Jewels on the Resurrection Morn when the dead in Christ shall rise.

Written by one who loved him for the truth's sake.

Mrs. J. G. Gaskill  
Hobucken, N. C.

#### RESOLUTION OF RESPECT

Whereas it has pleased the Lord in His infinite wisdom and mercy, to remove from our midst our beloved pastor, Elder C. A. Marshall, January 22, 1955, at his home in Bluefield, West Virginia.

Elder Marshall united with Little Vine Church near Sylvatus, Virginia in 1913, and began speaking in public the next year. He came to this part of the country years ago, and our Church, Zenith, called him to serve as pastor in May, 1952 which position he held at his death.

Elder Marshall was sound in the faith and order of God's house, and a most humble man.

He had been in ill health for some time and was unable to serve us regularly for awhile before his passing. We loved Elder Marshall for the truth's sake, and his walk was orderly.

Therefore be it resolved that we bow in humble submission to the will of God, knowing He does all things well, and that a copy of this resolution be sent to his family, one to be sent for printing in the Landmark, and one spread upon our Church record.

Done by order of the Church in conference Saturday night, October 1, 1955.

Elder J. A. Martin, Moderator  
Frank Willis, Clerk

#### RESOLUTION OF RESPECT FOR BROTHER J. W. TILLEY

Brother Joseph W. Tilley joined Flat River Church by letter from Raleigh Church, September 22, 1945 and remained a faithful member as long as he was able to attend.

Brother Tilley was a firm believer in the Doctrine of Salvation by the Redeeming Grace of God and that was what his hope was based on.

The Lord saw fit to call Brother Tilley from this low ground of sin and sorrow on September 15, 1955 after several months of declining health.

Therefore be it resolved:

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

2. That the Church of Flat River extend their heartfelt sympathy to the bereaved family.

3. 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 September 24, 1955.

Elder L. P. Martin, Mod.  
Robert B. Hawkins  
Church Clerk

#### SKEWARKEY UNION MEETING

The Skewarkey Union is to be held with Briary Swamp Primitive Baptist Church, Pitt County, N. C., the fifth Sunday, Friday and Saturday before, in January, 1956, D. V. The church is located one mile east of Stokes, North Carolina.

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

We extend a cordial invitation to our ministers, brethren and friends.

E. C. Harrison, Union Clerk

#### 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 January, 1956. Elder T. F. Adams was chosen to preach the introductory sermon, and Elder Shepherd Langdon, 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

PUBLISHED SEMI-MONTHLY

--: AT -:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

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## PROVERBS

### CHAPTER XVI.

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He that laboureth laboureth for himself: for his mouth craveth it of him.

An ungodly man diggeth up evil: and in his lips there is as a burning fire.

A froward man soweth strife and a whisperer separated chief friends.

A violent man enticeth his neighbour, and leadeth him into the way that is not good.

He shutteth his eyes to devise froward things: moving his lips he bringeth evil to pass.

The hoary head is a crown of glory, if it be found in the way of righteousness.

He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.

The lot is cast into the lap; but the whole disposing thereof is of the Lord.

### CHAPTER XVII

Better is a dry morsel, and quietness therewith, than an house full of sacrifices with strife.

A wise servant shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren.

The fining pot is for silver, and the furnace for gold: but the Lord trieth the hearts.

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## EDITOR

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

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# ZION'S LANDMARK

## Devoted To The Cause of Jesus Christ

### WHAT IS THE FELLOWSHIP OF THE MYSTERY?

First, let me say that this is stated by the Apostle Paul to the Ephesians, 3:9. I understand that he had under consideration, the Church under the old and new dispensation; the Gentiles and the Jews now united in one body. Let us read the following verse: "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ."

First, let me make this statement; Paul was the first Apostle that our Lord called to the ministry, after His resurrection, and ascension, and he was the only one that God spoke to directly by voice.

So we read Ephesians 2:15-18, "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father." Here we have the assurance that Jesus, in His flesh, put to enmity, the circumcision of the flesh, and the commandments of the law, with its ordinances by the death of resurrection of Jesus

Christ. Verse 22, "In whom ye also are builded together for an habitation of God through the Spirit." Here we have the uniting into one body both Jews and Gentiles which Paul calls the fellowship of the mystery. Chapter 3:3, "How that by revelation he made known unto me the mystery." Here is how the Apostle Paul knew what the mystery was, and how it came to him it was by revelation. Verse 5, "Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit." Did the Prophets know anything about the joining together of the Jews and the Gentiles? Let Ezekial answer, 37:15-17, "The word of the Lord came again unto me saying, Moreover, thou son of man, take thee one stick, and write upon it, For Joseph, the stick of E-phra-im, and for all the house of Israel his Companions: And join them one to another into one stick; and they shall become one in thine hand."

When was this prophecy fulfilled? To me it was when Jesus called His Apostles the Jews, who were of the tribe of Judea, or the children of Israel of whom he established the Church or kingdom. The two sticks are now one; and the first of this manifestation of all the house of Israel was when Peter went to Cornelious' hours after the resurrection of Jesus Christ and His ascension. Acts 10:34,35, "Then

Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him." A great mystery to Peter! And no doubt that it was to Phillip when the Eunuch made his confession. Why was all this coming together? Let Paul answer the question. "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.

Here is the key to the mystery, yes that binding together of the Jews and Gentiles was because they were chosen in Christ Jesus before the foundation of the world, "that we should be holy and without blame before Him in love." Eph. 1:4. For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; In whom we have redemption through His blood, even the forgiveness of sins." Col. 1:14. Then again we hear the Apostle Peter saying, speaking of the Gentiles. "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; And put no difference between us and them, purifying their hearts by faith." Acts 15:8-9.

So we hear Peter again saying, "But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they." Acts 15:11. Not only have we established the mystery, but the fellowship, of

all those chosen in Jesus Christ before the foundation of the world; which is being manifest in time, and will continue until the last heir of salvation comes into his inheritance.

Set your affections on things above, not on things on the earth. "For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power." Col. 2:9-10. "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints; To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you the hope of glory." Col. 1:25 to 27.

Now my dear Brethren, if this does not answer the question, will some one answer it; surely there could not be any more clearly set forth, than that which is Christ in you the hope of glory.

So our salvation is treasured in Christ Jesus, and our calling is in Christ Jesus, and it is not according to our works, but according to his-God's-own purpose and grace given us in Christ Jesus. But is now made manifest, by the appearing of Jesus Christ. Jer. 10:23, "Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." So in fulfilment of Jeremiah we find that the Lord directed the steps of Phillip, and Peter, and An-a-ni-as. Each of them got to the proper place at the proper time, and the proper de-

sign accomplished, the reason is because of the time appointed of the Lord, for the manifestation here in time.

It is of the great Jehovah to order as well as appoint things that are coming and that shall come, "And who, as I, shall call, and shall declare it, and set it in order for me since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them." Isa. 44:7. None can appoint God the time. He saith, who is like me? and who will appoint me the time? Jer. 50:44. Time is to travail with those eternal decrees of God; and bring forth the accomplishment of them in their proper season; and the decree will bring forth, before the decree brings forth with God, the knowledge of things that shall come to pass must follow the decree thereof; for things must first be decreed, and then foreseen in that being which they have in the decree. "Known unto God are all His works from the beginning of the world." Acts 15:18. God hath not an imperfect but a thorough foreknowledge of all future things, the means and the end; not only as they may be, but also as they shall be by His divine decree.

Therefore, the love of God is eternal, then Dear Saints of God, satan cannot get beyond nor between this love of God and those chosen in Christ Jesus, for that was before the world was, and before satan was.

The decree of election stands upon an unchangeable foundation to wit that Rock of ages, "Christ Jesus, the same yesterday and to-

day, and for ever." Heb. 13:8. As the first Adam was the foundation stone in the decree of creation; so the last Adam, even Jesus, is the foundation stone in the decree of election and salvation of those given Him, or chosen in Him before the foundation of the world.

God hath blessed us in Him, and we shall be blessed; and hath chosen us in Him, pardoned us in Him, sealed us in Him, built us up, and completed us in Him, according to His own purpose and grace which was given us in Christ Jesus before the world began. 2 Tim. 1:9. All those acts of graces are said to be in Christ, which is Christ in you the hope of glory.

B. B. Walston  
Kinwood, Texas

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### EXPERIENCE

Dear Brother and Sister Clifton,

I have thought about you people so much since I was there, and I have a great desire to write you; although I feel I have nothing to write that would be of any comfort to you. But may the Lord enable me to write a few lines. He alone can give me grace to write anything of benefit to you.

Your people are so dear to us. Dear to us in a way that those in nature's darkness cannot understand. The love, I hope I have for you, will go beyond the grave, and that love will ever reign in that upper and better kingdom. On the way home my thoughts were carried to Heaven, and as I began to think how good it will be when we are blessed to enter that Land of Rest, these words came to me: "O happy Day, when saints shall

meet, To part no more the thought is sweet." I only have a hope of meeting you dear ones in this happy place, and time and time again I am made to say, "It's too good for me."

Last night Barbara, Aunt Betty, Uncle Rob, Mom and Dad Carraway, Byrle and Jay came and we sang some of the precious old hymns, and for a little while I feel I was made to rejoice in a Saviour's love. We were blessed to talk of some of His wonderful mercies, and it was indeed food to the hungry soul. Darkness had overshadowed me for so long I had begun to wonder if His mercies were clean gone forever. We were having such a glorious time. I thought of how good it would be to have all of you here to feast with us.

The Lord willing, I desire to write a little of my experience. I only hope it is an experience of grace.

As far back as I can remember it seems I was a backward child. I could see myself as being different from everyone, and I desired to be just as good as anyone, but I found I could not be. I would often worry over the things I would say or do and declare I wouldn't do it again; however, I found myself to be a helpless, mortal wretch unable to keep one single promise. As to worrying over my soul's welfare I know not when this great burden came. With me it seemed to be a gradual thing. I believe though, the burden began around 1947 or '48, and as the years passed the burden of sin grew heavier and heavier.

In November 1948 I began doing

public work, and I worked until August 1951. During this time the girls with whom I worked, questioned me on my belief and would often try to pick an argument, but the Lord blessed me to hold my tongue. Sometimes they would say hurting things, but this didn't shake my belief. I was made to say, "Let the world deride or pity, I will glory in Thy name."

When I began work I was attending movies, ball games, and occasionally I would play cards. As the burden of sin grew greater the love for these things was taken from me. It was a mystery to me why I was beginning to hate the things I once loved. The girls at the office noted the change, for I would tell them I hoped I never had to attend another movie and other such things. They would ask me why I had ceased to enjoy these things, and I could give no reason, for I knew not myself. I only knew these things were condemning, and I felt I had to stay away from them. As the months passed the burden became so great I felt surely I would die and often prayed to die in order to leave my surroundings. Then the fear of death would engulf me, and I feared hell would be my home which I felt would be my just reward. I felt to know if my soul were sent to hell, His righteous law approved it well.

During this time my appetite had failed me, and I lost a great deal of weight. People began to ask me if I wasn't sick, and would beg me to see a doctor. Within me I would say, "Yes, I'm sick, but no earthly physician can help."

Going home from work one day I felt I wouldn't live to see the sun shine again. I was praying to God to take me out of this sin cursed world, for I felt I had gone to the end of my strength and surely I would be better off dead. Never have I felt as burdened as I did this memorable night. I prepared for bed early but could not rest. It seemed every breath was Lord, have mercy upon me. I arose and began to pace the floor crying all the while. My crying became louder and louder, and I could not control the noise I was keeping. Every minute I expected someone to come to my door and ask what was the trouble, but no one came and O, how glad I was. I know not how long I stayed in this condition, but I feel this was God's way of bringing me to realize I no longer had anything with which to work-I had given out of tools and timber, and He made me to fall completely helpless at His feet. My cries came to be, "Lord, save or I perish." After pacing the floor for some-time, I finally became so weary I was forced to lie down, and whether I was asleep, I know not, but the greatest and sweetest voice I have ever heard spoke to me giving me faith, I hope, to believe on Him who is able to save to the uttermost. The words were, "Have faith Waldine, have faith." I awoke in a brand new world, for my heavy burden was gone. Before then I had felt completely friendless, feeling surely I had no friend on earth nor in Heaven. This night was my first knowledge of a Saviour's love and truly I felt then I did have a Friend in Heaven; a

Friend that never, no never forsakes His people. I'm not worthy of the grand hope I was given this night, but I would not exchange it for a thousand worlds like this. It becomes so small at times that I think I will just throw it by and then again it is sufficient if I were called to die.

The next day I went to work much more cheerful, but lo this happy feeling lasted but a short while. I felt I had something new within my heart, but my vileness and wretchedness came so forcibly upon me again that I feared it would surely sink me into utter despair. At times the Lord would comfort me with song or words, and I was made to keep pressing onward toward the prize, I hope, of the mark of the high calling.

Very soon the burden to join the Church came upon me. I fought this desire with all the strength I had, feeling surely this was no place for me. There were no young members then around here; therefore, this was another cause of great anguish. I felt if I joined the Old Baptist, I would only put a black spot on the Church.

During the years of my sore trials I had a younger sister, Lillian, who had been ill for several years and no doctor could seem to help her. She failed to eat and finally perished away. Lillian would often speak to me of her feelings and express a strong desire to be taken out of this world. She often stated she wasn't fit to live. On my weekends home she would ask me to read the Bible, Landmark, and other good books to her, and she would listen with

great interest. I felt surely she was experiencing some of the things that I was; therefore I did all I could to comfort her. In her last days she expressed a love for everyone, and every time anyone would come to see her she would want to embrace them. Lillian knew I was in much trouble over joining the Church although I had not mentioned it to her. After her death October 1951, Mama told me that Lillian would tell her about hearing me crying at nights, and she felt that I wanted to join the Church.

Since Lillian was sick for such a long time, I felt I should quit my job and return home to help Mama and I planned to resign the last day of August, 1951. On the 4th Sunday in August, having one more week to work, I was stricken with a heart attack, which put me in bed for several weeks. I thought this was the worst thing that could happen, for I thought surely Mama already had more than she could do. This caused me much worry, but later I was reconciled and made to say, "Thy will be done, not mine." When Lillian drew her last breath I was blessed to be thankful for her passing. I knew her troubles had ended and she was resting in the bosom of His love.

After carrying the burden of joining the Church for so long, I was made willing to ask for a home with these precious people at Upper Black Creek in April, 1952, 4th Sunday. The burden rolled away like great mountains while I was going up to ask for a home. This was indeed great relief to this poor soul. They received me with open

arms, and I was baptized the same afternoon. Never have I felt so light and free. Yes, I was on the mountain top rejoicing in a Saviour's love. I remained lifted up for about a month, and then the fall came. Ever since, it has been ups and downs, but I hope the God who has led me thus far will lead me to the Home of endless joy. While traveling here in this unfriendly world we have only a foretaste of that Heavenly Home, and what a joy it will be when we shall all see Him for ourselves and not another, be like and be satisfied.

I have had a few dreams which have been of much comfort to me. One I will relate God willing. I dreamed I was on the most beautiful stairway I have ever seen. To me it seemed I was going downward. All the time I was on this stairway I was meeting people going and coming and just as I was about to take my last step, I came to realize I had been climbing upward all the time. If not deceived, I believe this is an experience of all God's people, whether I'm one or not. The Lord willing, I hope to relate the other dreams to you sometime.

It was so good to be with you dear people last weekend, and we hope to return again soon. Do hope you and yours will visit us very soon. If we do not meet on this earth again, may we meet in that upper and better Kingdom whose Maker and Builder is God. I will not know you as Brother Benny and Sister Edra, but we will be just one happy family.

Paul sends his love and expresses a desire for you to visit us very

soon.

May God continue to give you more knowledge of His unsearchable riches.

An unworthy sinner,  
Waldine Caraway

**“HE DECLARED THE  
END FROM THE BEGINNING“**

Elder T. F. Adams

Dear Brother:

This beautiful Monday morning I am sitting here in my home thinking of the goodness and mercy of our God who reached down beneath the load of sin, guilt and shame. 'Twas Jesus who bore our sins, guilt and shame on the cross, and there bowed His head and said, "It is finished." The work of salvation, the redemption, for forgiveness of sin, a perfect work in the Lord Jesus, a work that cannot be town down is being made manifest to the subjects of His grace, here in time.

Since I have been confined in my home, I have been given to think on the scriptures; considering the instruction that says, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." This is all done by the work of grace wrought in the heart of poor sinners. One can not within himself let his light shine, he only works out that which is worked in, and unconsciously so. The light that shines from a redeemed sinner reflects the attributes of God-the fruits of the Spirit. The preparation is made through suffering and when the light shines, we see an humble Spirit and a contrite heart; one of forbearance and long suffer-

ing. We are told that "We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Our walk is not left up to us to do or leave undone, but is ordained of God. The world and all that are in it are under the divine control of an all powerful God. My Brethren, I hope this doctrine does not confuse you and have you believe that this makes God the author of sin; it does not. God's work is good, but when we, who were conceived in sin and shapen in iniquity have any part in it, sin enters in. It is only through man that sin is prevalent. He is God and there is none like Him, and the wrath of man shall praise Him. "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." He says, "Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." Is there anything that has gone contrary to God's will? I say no." The Lord is not slack concerning his promises, as some men count slackness: but is longsuffering to usward, not willing that any should perish, but that all should come to repentance." Jesus was talking about the Church or the ones who were given to Him before the world began. 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." This is a glorious thought for He has never lost a case. This is what is known and called predestination. It is certain, sure, and fixed with unchangeable

purpose for the ordaining beforehand. The eternal destiny of all things was fixed by the eternal hand and power of God so steadfastly that it can't be unfixed, for God has said I will, and you shall. (Will used with the first person and shall with the second and third persons denote determination.) Jesus has told somebody that "Ye are of your father, the devil, and the lust of your father ye will do."

I sometimes wonder why I believe as I do. I believe it is the work of the eternal power of God through His Spirit in our hearts that we believe. I know this sounds like foolishness to them that do not believe the doctrine. Why do we believe it? It is because we were made to believe it, for it is God that works in us both the will and to do of His good pleasure. We can not work out something that isn't in us, but it is of Him, and through Him that one works the work of God. He works in and the child of God works out. We read in Phil. 2:12-13, "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." Paul says, "I can do all things through Christ which strengtheneth me." Job inquired "Who can by searching find out God?" None can. The world by wisdom knows not God, for the Apostle said, "O, the depth of the riches both of the wisdom and knowledge of God, how unsearchable are His judgments, and His ways past finding out." Now if a thing is past finding out, how would you start to find it out, for the world by wisdom knew not God. His ways are

as high above our ways as the Heavens are above the earth. These things are hid from the wise and prudent and revealed unto babes.

Oh, Dear Children of the most high God, how we desire that peace and fellowship reign among the family of God! but Jesus said He came not to bring peace but a sword. God said by the mouth of the Prophet that He heard the cries and groans of His people and with a high hand and outstretched arm has come down to deliver them. Did He do it or not? I believe He did it, because the Apostle said, "Who delivered us from so great a death, and doth deliver: in whom we trust that He will yet deliver us. The salvation of God is certain and sure. It is fixed with an unchangeable purpose. If we are in the arrangements we can't get out, and if we are out we can't get in. God's people were chosen in Christ Jesus before the world began and man had no part in it, for the Apostle said, It is not by the works of righteousness that we have done but according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. This is entirely the work of God; it is not left to us, and I am glad it is not left to us. This body is resurrected from the dead, for it goes down a natural body, and it is raised a Spiritual body. The same body is changed, not a Spirit, for the Apostle said, "If in this life only we have hope in Christ, we are of all men most miserable. It was I in this body that was condemned of sin, and it

was I that suffered in this body that God made of the dust of the earth. It was I that grieved; it was I that was condemned of sin; it was I that said, save or I perish, and not a Spirit that cried to be delivered, for the Spirit has never sinned. It was I, the man, that God had made that sinned and violated God's Holy law; it is the man that is saved from the consequences of sin. It was I that praised God; it was I that was made to rejoice in Christ Jesus; and it was I that was given a hope in Christ Jesus and of Heaven and its immortal glory. Now if this isn't the way it is, pray tell me how is it? Oh, how I long to be free from sin, toil, pain, sorrow, strife, and confusion. Oh, how afraid I am that I am deceived in the whole matter, for I am a poor way faring traveler here in the world so sad and lonesome, weary, tired, and a long way from home, with no where to rest my poor, weary soul.

Written by a poor unworthy sinner, I hope in bonds of love and sweet fellowship.

Elder G. H. Doss  
564 Piney First Road  
Danville, Virginia

### **RICH LABOR OF THE POOR**

"Much food is in the tillage of the poor:" Prov. 13:25

Poor men generally perform more labor than wealthy ones. The rich think they can live without laboring. The poor are forced to labor or starve. There are many more poor people than rich ones naturally. The poor too can labor more than the rich, for they are inured to toil and to bearing bur-

dens, while the rich are delicate.

In the gospel view of this matter, of which the above is typical, those who are rich in their own righteousness and wise in their own conceit scorn the toil and labor of the poor, afflicted child of God, and they eat their own bread and wear their own apparel, or such as their wealth procures.

But God's humble poor must toil and labor. Oh! they are compelled to hunt for bread, for they hunger and thirst after righteousness. I do not mean that by natural labor they earn the bread of life, or produce it. But that the Spirit of God by deep tillage or ploughing in the soul breaks up their fallow ground. There is much of this deep toil of seeding and tillage. These are hills where the mattock that digs deep is used, and the ground is made good. Briars and thorns are dug up by the roots. The soul is sensible of deepest poverty. This was especially so of Jesus. It is also true in its measure of all God's poor and afflicted children. Jesus said, "I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." Here is found much food in the tillage of the poor. How then can we do without the poor? They are much more useful than the rich. As poor, yet making many rich; as having nothing, yet possessing all things.

Take a gospel minister who feels deeply his poverty; he feels that he is naked and found wanting. How rich the yield of truth that is reaped by the flock. These preachers are compared to oxen. Now where no oxen are, there is no corn

in the crib. But in the plowing or tillage by these oxen there is much food. The deepest poverty occasions the richest crops. The preacher who groans, travails in pain because of his poverty, comes laden with the fruits of righteousness which are by Jesus Christ, and out of his deep poverty his liberality abounds, and hence he that has the least, as it appears to him, gives the most; for he tills the ground the best. Necessity compels him to till it.

So the child of God who feels to be the poorest and the most dependent is the one most active in plowing, tilling or searching for food, and such come to the king's table, and eat the best food.

Such are made strong to labor, gifted in prayer, blest to endure hardness as good soldiers, able to watch in the night, rich in faith, in good works, able to bear the burdens of the weak, can go out in all sorts of weather to help those in distress, can eat everything that is for food, for they have good digestion; and in their tillage there is much food.

P. D. Gold

(Taken from Zion's Landmark, April 15, 1885.)

**FINDS COMFORT  
IN THE LANDMARK**

Elder T. F. Adams

Dear Brother Adams:

I find much comfort in the Landmark and would like to say here, I would love to tell you how very grateful I am for the way I feel you were inspired to interpret and write the experience I sent you. I hope the Dear Lord is my witness in

these things, if not, it is all in vain. I know how weak and frail I am. When my experience did not appear in the first few copies I received after I subscribed, I felt so let down in feelings! This was just another proof to me that I wasn't a fit subject for the Church and was rejected by all. This hymn came to me, (Thus filled with doubts I ask to know, Pray tell me, is it thus with you?), but when I began to read it in the last copy I received, I was filled with a sweet meditation on what I had been pondering in my mind; (Lord, if it is of thee it will be accepted for publication. I am poor and unlearned I feel that God will be my interpreter if it is of Him.)

Brother Adams, I have never met you, but since reading your articles in the Landmark, I feel like I have, and I hope it may be the Lord's will that I may be privileged to meet you here in time. If not, I have an humble hope that I will meet you in the Great Beyond. I meant to have sent you some names and addresses of those who I believe would like to receive the Landmark; but I can witness with Paul when he said that I would do, I do not and the things I would not that I do. When you have a mind, remember this poor old dependent sinner in your prayers.

My stepfather who is 83 years old makes his home with me, also a brother-in-law, who is in poor health and unmarried. I have no children, but God has given me a duty to perform. I feel I can't go to meetings very often because of this. My husband is a Baptist believer, and I believe he has an experience. He

has told me a lot of his travels. If it can please God to cause him to unite with the Church, it will be my happiest moment here, except the time of my deliverance from a load of sin. This I hope and believe has been given me. So may He who has started a good work, perform it until that day. I can't put my thoughts into words or quote scripture much. If one at all, the least of all.

Yours in hope of eternal life,  
R.F.D. 3, Box 34  
Mae Bowman  
Ararat, Va.

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### FAITH

St. Matt. 17th chapter, 20th verse, "And Jesus said unto them, 'Because of your unbelief, for verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.'"

Belief in one's self alone as to the strength and power of our bodies of flesh or carnal minds is unbelief, but belief in the power of Jesus' love is this mountain, and as thou hast been given, so shall ye sow and as ye sow, so shall ye reap. The faith of and in man alone is a deceitful faith and much of the time conceited, but the faith that thou hast in Jesus Christ is by grace. Grace is a gift of God, and He sets it forth and it shall not return unto Him void.

No man looks unto Jesus by himself, for all that he is or he has is given to him; therefore, if we are drawn toward the Lord and Saviour Jesus Christ, it is all of

God that draws you, and when He draws you, there is no backing away or going forth until His appointed time or His purpose is fulfilled. Ye who have faith in just a man is of this earth earthly, and the Spirit abideth not in you, but he who has faith through our Lord and Saviour Jesus Christ is as the gold of Ophir. They have been refined, cleansed of the dross to shine forth with Christ in the light, as Christ shineth forth brighter than the noon day sun, and the light of Christ is the truth the life, and the way. Faith, hope, charity, love, truth, patience, peace are fruits of the Spirit and are evidences of the light of the love of Christ; therefore the mountains that were a stumbling block unto you are removed through Christ. Those mountains of trials, depressions, rebellion, and strife are not any more in the way of seeing beyond one's mere little self.

Oh that we may fear God and give all praise, honor, and glory to Him who created Heaven and earth, the sea and the mountains, flowing rivers and fountains, of water. When we become reconciled to God's will, it is then we do praise Him and feel to say, "Thy will be done, and not mine."

One in humble hope,  
Sister Marion H. Mulholland

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## Zion's Landmark

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

Editor

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

WILSON, N. C. JAN. 15, 1956

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### A TREE IS KNOWN BY THE FRUIT IT BEARS

"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Matt. 7:18.

A good tree is the planting of the Lord. The Prophet Isaiah said, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified." Isaiah 61:1-3. A tree is known by the fruit it bears. Men are known by the fruit they bear. Jesus said, "A good man out of

the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. 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. 12:35-37.

All men are sinners by nature. The difference in the fruit they manifest is by reason of what Jesus is made to them. Paul said, "But of Him are ye in Christ Jesus who of God is made unto us wisdom, righteousness, sanctification and redemption." It appears that Jesus had more direct reference to false prophets and false teachers when He spoke of the corrupt tree, for He said, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." Matt. 7:15-17.

False prophets were numerous in olden times as they perhaps are today; but they were hard to detect when viewed from outward appearances. They wore the "rough garments" (sheep skins) like the true prophets. They stole His (God's) words from their neighbors. The Lord was against them. "Therefore, behold, I am against the prophets, saith the Lord, that steal my words every one from his neighbour. Behold, I am against the prophets, saith the Lord, that use their

tongues, and say, He saith. Behold I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the Lord." Jer. 23:30-32. Peter said, "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. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not." 2nd Peter 2:1-3.

False teachers are known by what they teach. Such were the scribes and pharisees. They taught for doctrines the commandments of men. 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. False prophets prophesy to please men. This was true of the four hundred prophets which prophesied a lie to Ahab. See 1st. Kings 32:6. How different with the servants whom the Lord has called. Paul said, "For do I now persuade men, or God: or do I seek to please men? for if I yet please men, I should not be the servant of Christ.

But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Gal. 1:10-12.

A true servant of God comes with much fear and trembling. His endeavor is to speak according to the law and to the testimony. This is evidence that he possesses the true light. Those that are born of the Spirit of God are witnesses to the truth which He sets forth. He preaches Jesus, the way, the truth and the life. He is the only name given under Heaven among men whereby sinners must be saved. The doctrine which he proclaims is food for them that hunger, and drink for them that thirst. Filthy lucre and the applause of men has no part in preventing a servant of God from honoring and glorifying the name of Him who has brought him out of darkness into His marvelous light. Feeding the sheep of God is his divine delight. The love of God is felt in his soul. Jesus said to Peter, "Lovest thou me more than these?" He said, "Yea, Lord, thou knowest that I love thee." Jesus said, "Feed my sheep."

"A good man out of the good treasure of the heart bringeth forth good fruit." The good fruit is love, gentleness, meekness, temperance, longsuffering, patience, goodness, and faith, all of which are treasured in the hearts of those who are born of the Spirit of God. Christ is formed in them the hope of glory. They are branches of the vine. Jesus said, "I am the vine, ye are the branches: he that abideth in me, and I in him, the same bring-

eth forth much fruit: for without me ye can do nothing." John 15:5.

The doctrine of the apostles is in full accord with the words of the prophets and they verify the truth of their prophecies. Isaiah said, "To the law and to the testimony: if they speak not according to this word, it is because they have no light in them." Isaiah 8:20. Paul taught the scriptures to the Jews who dwelt in Thes-sa-lo-ni-ca, showing that it was needful that Jesus come to earth, suffer the crucifixion and resurrection from the dead, and that this one is the Christ who saved His people from their sins. Some of them believed. A great multitude of Greeks and many "chief women" also believed. But many Jews did not believe and turned a deaf ear, and set all the city in an uproar. They attempted to capture Paul and Silas from Jason's house and bring them out to the people accusing them of having caused the turbulent condition and of claiming "there is another king, one Jesus." Paul and Silas were kept from this multitude and sent away by night into Berea. It was evident there was no place in the hearts of these Jews for the word of God. Paul and Silas were more nobly received in Berea, in that they received the word with all readiness of mind and searched the scriptures daily whether those things were so. For this reason, it was said they were more noble than those of Thes-sa-lo-ni-ca. Those who have open minds seek the truth. Instead of condemning the truth and causing an uproar among the brethren, they manifest an eagerness for knowledge and understand-

ing, as did those of Be-rea who sought instruction through hearing and searching the scriptures (out of the law and the prophets, by men whose words were spoken as they were moved by the Holy Ghost) to ascertain the truth of his statements. By so doing they are better judges as to whether the fruit comes from a corrupt or good tree.

Men in nature believe in circumcision of the flesh for life and salvation. That is, they believe by good works they can please God and by these good works, they believe they are able to perform or accomplish that, that is pleasing in His sight. But those who have been taught as Paul was taught, believe in circumcision of the heart which worship God in Spirit, rejoice in Christ Jesus, and have no confidence in the flesh. The law exposes sin, but offers no cure. "Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin." Rom. 3:20. This circumcision of the heart comes when we are made to know that all of our righteousnesses are as filthy rags, and that none of our righteousness is acceptable to God, that we are utterly dependent on Him for salvation and for anything good that is in us; that all of our good works are of Him only, and that in the Spirit we are sanctified in Christ and have no confidence in the flesh. The testimonies of the apostles and prophets are a standard for the experience of all the redeemed family of God. His people are comforted by their inspired writings as recorded in the scriptures. Paul said, "For whatsoever things were writ-

ten aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." Rom. 15:4.

The apostles' and prophets' experiences are the foundation for all of those that are in Christ Jesus. Paul said to the Gentile brethren, "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God. And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone; In whom all the building fitly framed together groweth unto an Holy temple in the Lord. In whom ye also are builded together for an habitation of God through the Spirit." Eph. 2:19-22. Those who are called of God to preach the gospel say as Moses said: "O my Lord, I am not eloquent. I am slow of speech and of a slow tongue." The prayer of Solomon is in their hearts. "Give thy servant an understanding heart." Your supplications to God is like David's: "Restore unto me the joy of thy salvation and uphold me by thy free Spirit." Your nothingness is felt like Gideon, "I am the least in my father's house." Like Jacob, "I am not worthy of the least of all thy mercies, and of all the truth which thou hast shewed unto thy servant." The wretchedness of your life is keenly felt and sin appears exceedingly sinful. You exclaim as Paul, "O wretched man that I am," and the experience of Job brings you to witness with him, "Behold, I am vile."

All the chosen of God feel in themselves to be poor, little, vile, unworthy, wretched and sinful.

These experiences felt in the souls of those whom the Lord hath chosen, are foolishness to those who think themselves to be something when they are nothing. The redeemed of the Lord are the ones that bring forth the good fruit. They see themselves nothing. They behold the greatness of God. They sing the sons of Zion "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake." Psalm 115:1.

T. F. Adams

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## PROVERBS

### CHAPTER XIX.

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Better is the poor that walketh in his integrity, than he that is perverse in his lips, and is a fool.

Also, that the soul be without knowledge, it is not good; and he that hasteth with his feet sinneth.

The foolishness of man perverteth his way: and his heart fretteth against the Lord.

Wealth maketh many friends; but the poor is separated from his neighbour.

A false witness shall not be unpunished; and he that speaketh lies shall not escape.

Many will entreat the favour of the prince: and every man is a friend to him that giveth gifts.

All the brethren of the poor do hate him: how much more do his friends go far from him? he pursueth them with words, yet they are wanting to him.

He that getteth wisdom loveth his own soul: he that keepeth understanding shall find good.

A false witness shall not be unpunished; and he that speaketh lies shall perish.

Delight is not seemly for a fool; much less for a servant to have rule over princes.

The discretion of a man deferreth his anger; and it is his glory to pass over a transgression.

The king's wrath is as the roaring of a lion; but his favour is as dew upon the grass.

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## EDITOR

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# ZION'S LANDMARK

## Devoted To The Cause of Jesus Christ

### FAITH

Sometimes I know not how to go,  
So dark and dreary the night,  
I just stand still, ask God to guide,  
Until I see the light.

Sometimes I know not what to say,  
My tongue seems to be tied,  
Ah, then I listen for His voice,  
Till words are thus supplied.

Sometimes I know not what to do,  
When error loudly screams,  
I then express my gratitude,  
It awakens me from dreams.

Sometimes, I know God loves me,  
I seem sometimes to doubt;  
Then I must claim my birthright,  
And cast forebodings out.

Sometimes I hear Him say to me,  
"Fear not, I'll hold thy hand,"  
And then sometimes He chastens  
me,  
But gentle is His command.

Sometimes I love the way He leads,  
Again I need the rod,  
To keep me in the narrow way,  
Which leads to peace and God.

I know not where He leadeth me,  
But whereso e'er it be,  
O may I follow joyously!  
Through vale, o'er hill, or sea.

Troy F. Dallas  
R.F.D. 3  
Gretna, Virginia

### NO DISCHARGE

Great God, before thy throne  
Thy waiting people bow;  
O make their cause thine own  
Grant their petitions now.

Consider their sad plight,  
With trials overborne;  
Bid them no longer fight,  
All battle-scarred and worn.

They weary are, and faint,  
They long for rest and peace;  
Note each afflicted saint,  
And grant him quick release.

A voice from heaven sounds:  
"Refuse not him who speaks;"  
The Word with strength abounds  
To him who for it seeks.

Have ye forgotten quite  
The chastening of the Lord,  
And will ye do despite  
To his reproving word?

Consider Jesus, who  
Such contradiction bore;  
Let that your faith renew,  
And strength to you restore.

Your strivings against sin,  
And your resistance made,  
To blood have not yet been;  
Why then so soon dismayed?

Consider those of old,  
Who untold suffering bore  
And count, as you are told,  
"Them happy which endure."  
Clarice E. Durand.

**"ALL THINGS WERE  
MADE BY HIM."**

"For it became Him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." Heb. 2:10.

Dear Household of Faith:

Just a few thoughts in connection with the above scripture which arrested my mind this morning. I realize that this is a deep subject, a very great text, also my inability to see any of its beauties except by divine revelation. But if not deceived, there is a desire in my poor heart to try to write of some of the doctrinal and experimental phases which I feel are taught in this text.

We note that the apostle is addressing the Hebrew brethren. In chapter 1, he says, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; 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." Verses 1 to 4. In Heb. 2, verses 9 and 10 he says, "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste

death for every man. For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings."

We understand that the pronoun "Him" here applies to God the Father, the creator of all things. "All things were made by Him; and without Him was not any thing made that was made. In Him was life; and the life was the light of men." John 1:3-4. In the text the word "Became" means it was becoming. "For it became Him" that is, it was becoming to God the Father by whom are all things, in bringing many sons unto glory, to make the Captain (Jesus) of their salvation perfect through sufferings.

I sincerely trust that no one will misunderstand what I am trying to say, and think that I am trying to advocate that those wicked men who crucified the Lord of glory were justified in their cruel and wicked act. God forbid that I ever advocate any such doctrine as that, it was not becoming to them. IT WAS SIN IN THE VERY DEEPEST DYE. God is NOT THE AUTHOR OF SIN. Neither does He have fellowship with same. But what I am trying to say, is, (if I have any understanding of the scriptures) that it was according to His Holy purpose and decree that the Captain of our salvation should be made perfect through suffering. We find in Holy writ, "The kings of the earth stood up, and the rulers were gathered together against the Lord, and against His Christ. For of a truth against Thy Holy Child

Jesus, whom Thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, For to do whatsoever Thy hand and Thy counsel determined before to be done." Acts 4:26-28. Also we hear Jesus saying, "To this end was I born, and for this cause came I into the world." John 18:37. It was becoming to the glory of God's grace that His Son should suffer. Isaiah wrote by inspiration when he said, "Yet it pleased the Lord to bruise Him: He hath put Him to grief: When Thou shalt make His soul an offering for sin, He shall see His seed; He shall prolong His days, and the pleasure of the Lord shall prosper in His hand. He shall see of the travail of His soul, and shall be satisfied: by His knowledge shall my righteous Servant justify many; for HE SHALL BEAR THEIR INIQUITIES." Isaiah 53:10-11. The sword was commanded to awake, and it did awake and smite the great Shepherd of the sheep, but He says, "I will turn mine hand upon the little ones." Zech. 13:7.

Some advocate that Adam was made able to stand, but liable to fall. If this is true, why was grace treasured in the Lord Jesus Christ before the world began? for Christ "hath saved us, and called us with an Holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began." 2 Timothy 1:9. If he had stood there would have been no need of grace. And if he had been made able to stand but liable to fall, would he not have been as

likely to do one as the other? If he had stood sin would not have entered into the world and death by sin. See Rom. 5:12. There would have been no sinners to save, therefore no need of the great Physician, the Captain of your salvation. Also if Adam was able to stand, what did the apostle mean when he said? "The creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." Rom. 8:20. According to the apostle's own words there was a reason for the creature being made subject to vanity, and I feel that He who made him subject to vanity had a reason worthy of Himself. I believe that reason was, "As by one man, sin entered into the world, and death by sin," and that man is its author, even so, that salvation is come to His people and that this great Captain is the author of this salvation, that all honor and praise returns to the glory of His grace wherein He hath made these many sons accepted in the beloved. Therefore, Paul could say, "For it became Him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." Good news, dear little children, all things for Him, and all things are by Him, SO WHAT CAN BE AGAINST HIM in bringing these many sons unto glory? Another beautiful thought is, that HE IS BRINGING THEM UNTO GLORY. Not that He is trying to bring them, neither that He desires to bring them, but that He IS bringing them all the way unto glory. And the Cap-

tain of their salvation is the only one known in the bringing, "For it became Him for whom are all things, and by whom are all things, to make the Captain of their salvation perfect through sufferings."

Not only are all things for Him, and by Him, but all things work together for good to these many sons, for Paul 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. For whom he did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first born among many brethren. Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified. What shall we then say to these things? If God be for us, who can be against us?" Rom. 8: 28-31.

In the scripture just quoted the apostle makes it very clear why he is so sure of this. He says, God has foreknown, predestinated, called, justified, and glorified His people. He has done all these wonderful things for them. And in the following verses he says, "He spared not His only Son, but delivered Him up for them all." Shall He not with Him freely give them all things? Who has the power to lay anything to the charge of God's elect? It is God that hath justified them. Who is it that condemneth? It is Christ that died; Yea! rather that is risen again who sitteth at the right hand of God, who also maketh intercessions for them. Will Christ condemn them after shedding His precious

blood for them? No. We hear Him saying, Their sins, and their iniquities, I will remember against them no more. They shall not rise in time to shame, nor in judgment to condemn. If Christ will not condemn them, WHO CAN?

Humbly submitted,  
C. D. Whitley  
R.F.D. 1  
Oakboro, N. C.

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**THE HOUSE OF ISRAEL**

Elder T. F. Adams, Willow Springs, N. C., and the many readers of Zion's Landmark: I have a mind to write a few lines for the many readers of the Landmark.

As a text, I want to call your attention to Acts, 2:36:38. In the 36th verse Peter is addressing the House of Israel. Let us here consider who the house of Israel are. They are of the tribe of Judah, and the tribe of Judah was of the Jews. I know that some claim that there were some of all tribes and nations on the earth at that gathering on the day of Pentecost, but none was addressed except the house of Israel. Therefore the address was to Jews only.

Now notice what Peter said to those Jews of the House of Israel; Therefore let all the house of Israel know assuredly "that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Did you notice that Peter charged them with the crucifixion of Jesus? A direct charge of a crime—The crucifixion of Jesus.

The 37th verse reads, "Now when they heard this," What was it they had heard? The charge "whom ye have crucified," they were pricked

in their hearts, And said unto Peter and the rest of the Apostles, "Men, and Brethren, what shall we do?" Did you notice that it was a do question what they asked?

I want all you readers to make up in your minds as to whether these Jews, the House of Israel, were sinners, that Peter had charged with the crucifixion of Jesus; or are they Christians? Or did the kind of repentance they confessed make Children of God out of them?

The 38th verse reads: "Then Peter said unto them," the word them signifies the House of Israel, not any one but them; "Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins."

Now Brethren, was that repentance of a Godly sorrow for sin? or was it a sorrow because of the charge that Peter had brought against those Jews, that they repented?

Let me make this illustration. If you were guilty of a crime and were accused before the authority and heard the same charge that they heard, would you ask the same question? "What must I do" and Peter said, "Repent and be baptized." Do you believe that kind of a repentance brings Godly sorrow for sins? If so, then let me ask this question, would you accept the repentance of those who are convicted of crime and are to be executed when they say that they have repented of their Crime?

There is a people that say that it is all right, that it is the only way to heaven. But let us consider the scripture. It is for our learning.

Turn with me to Acts 8, verse 9. "But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Sa-mar-i-a, giving out that himself was some great one." Webster says sorcery is an evil spirit. 12th verse says, but when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were Baptized, both men and women. Verse 13. "Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done."

Here in this man Simon; we have a man that evidently had repented of his sorcery and was baptized by Philip, he did the very same thing that Peter had commanded those Jews to do. He had carried out the same command "Be baptized." Was he a saved man? He was not guilty of the same crime as the house of Israel was, for Peter charged them with the crucifixion of Jesus.

Is it not an evident fact that the Holy Ghost had not come on this man? Can you find where the Holy Ghost fell on an Israel Jew that said, what shall we do? Now the question is, was Simon a saved man? the evidence is no; verse 21 says, "Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God."

22nd verse: "Repent therefore of this thy wickedness, and pray God." Here is evidence that this kind of repentance and baptism will not save.

Now my question is, why did Pet-

er preach the same repentance to Simon, he being a Jew, that He did to the House of Israel?

Is it not evident that Peter himself was convinced that repentance and baptism by water would not save a man? Then again, if all kinds of repentances saves man of his wickedness, then will you tell me why Judas was not Saved? read Matt, 27:3 "Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders." 4th verse: "Saying, I have sinned in that I have betrayed the innocent blood." 5th verse says, "And he cast down the pieces of silver in the temple, and departed, and went and hanged himself."

Did this repentance of Judas save him from hanging himself? Was his repentance of a Godly sorrow for sins, if so, will Judas be raised to life eternal seeing he repented of his sins?

Now we have three different cases before us; one in Acts 2, 26-38, another, Acts 8-9-12, and Matt. 27-3-4-5. Neither case are the same, yet they have repentance in them. Therefore I say that repentance and water baptism will not bring eternal life or salvation to those who rely on it for salvation.

Now what is the matter. All have repented and have been baptized in water for the remission of sins. In Judas' case, he committed suicide before the holy Spirit came on Pentecost. In Simon's case, he had not received the Holy Spirit, and Peter refused to lay hands of him until he received the Holy Spirit. There

is no evidence that those Israelites or Jews ever did receive the Holy Spirit, for there is no Jew that ever had the Holy Ghost without the laying on of hands; until after Peter went to Cornelius' House.

The Apostle Paul was the first to be called to the ministry after Christ was ascended and he never did preach baptism for the remission of sins. Therefore a professed repentance will not give salvation or eternal life. Then why preach a repentance that will not give a salvation to life eternal? Then, I ask, is it necessary to preach it as a standard to be governed by in this day and age of the world as the mark of the Church?

Now here are more questions that I would like some one to answer for me? 1st, If they are essential to salvation; Why did Jesus not tell Annanias to preach it to Saul? both were Jews, just as those that Peter preached to, in Acts, 2-38.

And why did Peter not preach it to Simon, they both were Jews, then again, Peter did not preach it to Cornelius and his household.

In Paul's case, Annanias did not have to preach it for he knew that Saul had a Godly sorrow for sins, and Peter had the evidence that Cornelius had a Godly sorrow for sins for he had the evidence. Peter heard him speak in tongues that were in harmony with his experience.

If this is not the truth then I invite anyone to show me why not.

Respectfully yours,  
B. B. Walston  
Kinwood, Texas

**"I WILL LIFT UP MINE EYES  
UNTO THE HILLS, FROM  
WHENCE COMETH MY HELP."**

I have recently been reading some in my Landmarks, and my Bible, some of the wonderful scriptures that were written by the revelation of God, through the Prophets and Apostles, in the days of Jesus Christ. I often find myself meditating on the power of God and realize how imperfect, helpless, and wretched I am. I am then brought to realize my only source of relief and feel to endeavor as expressed by David: "I will lift up mine eyes unto the hills, from whence cometh my help." (Psa. 121:1) Yes, our help does come from the hills, and as we speak of a hill, we naturally think of this as being a high place. The Lord is high. His ways are as high above our ways, as the Heavens are above the earth, also His thoughts are as high above our thoughts as the Heavens are above the earth. We are not capable of doing things as we desire to do them, and we are not able, and do not have the power to think and to carry on as we are not able within ourselves. We must look unto the hills and beg for mercy and help from the One to whom "every knee shall bow, and every tongue confess," and I believe that the knees and tongues that are mentioned here are those of the children of God. Yes, when a knee shall bow and a tongue shall confess, I believe that this is caused by the power and spirit of God, and is not done willingly on the creature's part until he is brought down in humbleness. For the Lord knoweth what we have

need of before we pray, for the Spirit maketh intercessions for us with groanings that cannot be uttered. I often think, when I lie down at night, of how good the Lord has been to me another day in my life. Surely He has kept me, led my footsteps, and carried me once more through dangers both seen and unseen, and He has blessed us with food for our bodies, clothes to wear, and a place to rest at night. How wonderful He is! and yet I sometimes, and I suspect most everyone else, grumble and complain and do not realize how much we have to be thankful for. Yes, I have to look high, very high, unto the hills and cry aloud in the hours of the night, to a merciful God, one who has not forsaken us, and will not forsake His little ones. Although, much of the time, we feel to be forsaken, cast away, lost, and forgotten in a world of sin and sorrow. We have many fears and doubts as we sojourn down life's uneven journey. But when we are in the valley, when we feel that we have reached a point beyond retraction, "The King of kings" lifts us up and sometimes we can feel His presence so close, that we seem to be in his arms, and can rejoice richly in Him, but this glorious experience lasts only a short while. Do you sometimes wish it could forever be thus with you? yet, realize that it can't be so while on earth; however, our hope is that someday there will be a world of "Perfect Bliss" for us.

I mentioned the word hope. For me a hope is all I have, and how little it does get sometimes! Many of my fellowworkers and others

tell me that they know they are saved, and are going to Heaven when they die. Brethren, I don't know this, and how it is that they do, I can not understand. I don't try to tell them different, because what I believe is foolishness to them, and certainly what they believe is foolishness to me. I'll tell you what I do believe; if I am saved, surely it is by the grace and mercy of God, not for anything which I have done, for I believe that He foreknew and predestinated everyone that will be carried Home. If my name is not in the Book of Life, I cannot put it there and there are not enough men on earth to get it there. Romans 8:24 & 25 reads, "For we are saved by hope: but hope that is seen is not hope: For what a man seeth, why doth he yet hope for it? But if we hope for that we see not, then do we with patience wait for it." If I had been shown this, and knew I was saved, what need would I have for hope? We only get a little here and a little there, and when we get a little of this joyous manna, it doesn't stay with us long; we find ourselves in need again, hungry, thirsty, and hoping that we will soon be given another taste. We are again looking, "unto the hills" and begging the one who is able to supply us with our every need. Crying to Him to have mercy on us, and lift up our feet out of the miry clay and place them on a rock, and establish our goings, and put a new song in our mouths, even praises unto His Blessed name.

In 1st Corinthians, chapter 2, verse 9, "But as it is written, eye hath not seen, nor ear heard, neith-

er hath entered into the heart of man, the things which God hath prepared for them that love Him." What the Lord has prepared for His people has not been seen of man. I believe that every child of God has this love in him, and in the appointed time of God. He is quickened and the love of God is made manifest causing the recipients of this love to bear the fruits of the spirit. By their fruits ye shall know them. In their fruits the attributes of God are made manifest and they are enabled to sit together in Heavenly places in Christ Jesus, to speak of His love and talk of His power. This experience strengthens this hope that on that Blessed Resurrection morning, whether in the grave, or still alive here on earth, they will be caught up and "carried Home to glory, to receive the fulness that was prepared for them from the foundation of the world. Then, and then only will the children of God be able to see, and to feel, and to know the wonderful love God had prepared for them. The children of God love Him, "because He first loved us." But until that glorious day, we will continue to feel the need to "lift up our eyes unto the hills, whence cometh all our help."

I fully realize that I am weak, ignorant, and undone, and I know of myself I can do nothing. I desire and need the prayers of all of you. I want you all, who have a mind, to come and see us in dear old Middle Creek Church. We need you, and we want your love and sweet fellowship.

If not deceived, your unworthy

brother in bonds of love,  
 T. R. Whitley  
 907 Mordecia Drive  
 Raleigh, N. C.

### A GOOD LETTER

Dear Brethren and Sisters:

Will try to write a few lines to ease my mind, if it be the Good Lord's will.

In the poem given me to write, it says, And when my toils on earth are over and my burdens are all laid down; now these burdens are not natural foods such as wheat, barley, or corn, but the Spiritual food such as He commanded Peter to feed His sheep and His lambs, whether it be in a sick room or a pulpit we have no choice or say so, as to these things. Jonah verily thought he was running away from it all, but instead he was on his way to the school of grace where he was taught that he might declare of a truth, the ways and the power of the Lord. While carrying these burdens you are taught in this same school to go and declare these things that you may have ease and peace of mind, realizing at the same time that others have been comforted from the comforts wherewith you are comforted.

A few years back I awoke one Sunday morning early and had to get up; I couldn't stay in bed, so I told my companion to get up and get breakfast that we were going to Church, and I did not want to be late. She asked where to. I told her I did not know, but that I had to go, and I began to make ready. While we were eating breakfast she asked me again, and I told her I still did not know. Then she said,

"They are supposed to preach at a school house today." I then told her that was where I had been getting ready all morning to go, and did not know it. So when we arrived, they told us they had not had any preacher there for three months and said they felt forsaken. There were only about a dozen of us there and the pastor again, did not come. We sang a few hymns but I still was not satisfied. I told them what had happened that morning, and also a part of my travels in the dealings of the Good Lord.

When I quit talking one old, feeble sister came over and shook my hand and told me it had been a cold rough winter and that they had had no preacher for three months but that God had sent me up there to feed and comfort them with my talk. I felt relieved for awhile, then the same old feeling came back. I was made to question whether or not I had ever had a revelation or if it were all just imagination.

Surely if it were of the Good Lord I could live a more obedient and Godly life. We are told in the scriptures that with the mind we serve the law of God but with the body the law of sin.

If this is put in print and you good Brethren and Sisters read it, I hope you will understand my feeling while writing these few words.

Please pray for me and mine whenever the Good Lord blesses you with the mind and ability.

A little brother in hope, if one at all,

Walter L. Wright  
 Stuart, Va.

**GOD'S WILL BE DONE.**

Dear Brother and Sister Mann:

You are so much on my mind this morning that I feel I have to write but I feel to have nothing worthy of taking your time to read. I have been hoping that Brother Walter would be much better and you could be down to see us one night. I do hope that it is God's will to restore him unto his loved ones, but if not, that He will reconcile each of you to His Holy will.

When clothed with a spirit of reconciliation, I desire to be made willing to my lot and that I may be given strength to carry the load without complaining. I feel to be such a grumbler in my nature! but when blessed to see things as they are, I feel that everything is perfect; because if He would have them any other way, He has the power to change them.

Dear people, I am glad this morning, to believe in a God that saw the end from the beginning and declared that His council would stand and He would do all His pleasure. I am glad that He is not the weak God some would have you believe that He is; but He is the same yesterday, today, and for ever. He had the power to speak the world into existence; and He had such a love for His precious Bride that He came down, suffered, bled and died for them, and I hope this great mercy included this poor soul of mine and that He is the one that spoke peace to my never dying soul, causing me (if not deceived in it all) to sing praises to His great name.

I find it impossible to write what I feel and hope I believe, but dear

children of the King, I feel that He has had mercy on me all the days of my life, and my desire is that He will continue to be merciful to me, guide me in the paths of righteousness, direct my mind and tongue that what I do or say may be to His name's honor and glory. I desire more evidence and to know more of Him.

Lovingly,  
Barbara Carraway  
R.F.D. 2, Box 340  
Goldsboro, N. C.

**RESOLUTIONS OF RESPECT**

It is with much weakness that we attempt to write a few words in memory of our dear Sister, Mamie Dunn. We feel that she was a true Mother in Israel. She was a faithful member among the Primitive Baptists whom she loved so much.

Sister Dunn was born May 6, 1870, and died June, 1954, making her stay on earth, eighty-four years. She joined Lower Town Creek Church in 1904, and was a faithful member until her death. To know Sister Dunn was to love her as she made friends where ever she went. She lived a life of trials and tribulations which causes us to believe that our loss is her eternal gain. She never complained as she felt that God's "Grace is sufficient for thee."

She lived a life of love and peace among her brethren and always had a word of comfort to God's humble poor. In her humbleness she lived at the feet of her brethren.

Words can never express the love and fellowship that we had for our dear Sister.

Therefore we resolve:

1st—That the Church at Lower Town Creek has lost a most faithful and devoted member in the passing of Sister Dunn.

2nd—That we extend our sympathy to her family she left behind, trusting that God may lead them in the path of righteousness.

3rd—That three copies of this resolution be prepared,

- (1) one for the church record.
- (2) one for the family.
- (3) one for publication in Zion's

Landmark.

Done by order of the church in conference in our November meeting, 1955.

John H. Coker  
C. L. Coker

## Zion's Landmark

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

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Editor

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

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WILSON, N. C. FEB. 1, 1956

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**"HE SHALL BAPTIZE YOU  
WITH THE HOLY GHOST,  
AND WITH FIRE."**

A friend from Jacksonville, N. C.  
requested my views on Matt. 3:11.

"I indeed baptize you with water  
unto repentance: but he that cometh  
after me is mightier than I,  
whose shoes I am not worthy to  
bear: he shall baptize you with the  
Holy Ghost, and with fire." Matt.  
3:11.

John was the son of Zach-arias  
and E-liza-beth of whom it is said,  
"And they were both righteous be-  
fore God." His birth preceded the  
birth of Jesus, who was born of the  
virgin Mary. The mission of John  
was prophesied by Isaiah who said,  
"The voice of him that crieth in  
the wilderness, Prepare ye the way  
of the Lord, make straight in the  
desert a highway for our God." Isaiah  
40:3. The prophet Malachi  
also spoke of him, "Behold, I will  
send my messenger, and he shall  
prepare the way before me: and  
the Lord whom ye seek, shall sud-  
denly come to his temple, even the  
messenger of the covenant, whom

ye delight in: behold, he shall  
come, saith the Lord of hosts." Mal.  
3:1. In the fullness of time,  
this prophecy was fulfilled.

The mission of John was to  
preach repentance for the remis-  
sion of sins, baptize, and make  
ready a people prepared for the  
Lord. He baptized those who  
brought forth fruits, confessing  
their sins. He made no mention of  
himself as being any great person,  
yet the Saviour said, "Verily I say  
unto you, among them that are born  
of women there hath not risen a  
greater than John the Baptist; not-  
withstanding he that is least in the  
Kingdom of Heaven is greater than  
he." Matt. 11:11. He was a witness  
of the light. The true light that  
lighteth every one that cometh into  
the world. His preaching in the  
wilderness was attended with such  
force and power, that the Jews  
sent priests and Levites from Je-  
rusalem to enquire who he was.  
They thought he must be the proph-  
et, that was spoken of by Moses or  
the promised Messiah spoken of by  
the prophets. John confessed that  
he was not the Christ. The account  
he gave of himself was, "I am the  
voice of one crying in the wilder-  
ness, make straight the way of the  
Lord, as said the prophet Esaias.  
And they which were sent were of  
the Pharisees. And they asked him,  
and said unto him, Why baptizeth  
thou then, if thou be not that Christ,  
nor Elias, neither that prophet?  
John answered them, saying, I  
baptize with water: but there stand-  
eth one among you, whom ye know  
not; He it is, who cometh after me  
is preferred before me, whose  
shoe's latchet I am not worthy to

unloose." John 1:23 to 27. Through all of this close quizzing of John by those who were sent by the Jews, he abased himself and exalted the worthy name of Jesus, which is the testimony of all those who are taught in the school of grace. The work of John was indeed a great work. It was sanctioned by supreme authority, of which he took no honor to himself. The great work was to be done by one mightier than he. "John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire." Luke 3:16.

There are many instructors who compass sea and land to urge and persuade all men to accept Christ as their personal savior and be baptized. They emphasize this as a prerequisite to eternal salvation. This teaching is quite different from that taught by Peter. He presents Jesus as a gift and limits the number prepared for baptism to those who were pricked in their hearts of the house of Israel. "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the Apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sin, and ye shall receive the gift of the Holy Ghost." Acts 2:36,37,38.

Peter sets forth the truth of the experience of all true believers, that water baptism is not essential to eternal life and has nothing to do with putting away the filth of the flesh, but it is only the answer of a good conscience toward God. The eight souls that were saved from the deluge by being in the ark were saved by water. He said, The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: who is gone into Heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him." 1st Peter 3:21, 22.

Of the scripture inquired about, our Inquirer is most interested in what is meant by baptism "with the Holy Ghost and with fire." John made no pretention of being able to administer this baptism. This is the work of the Holy Spirit. Jesus said, "I am come that they might have life, and that they might have it more abundantly." John 10:10. This life was manifested more abundantly after His resurrection and ascension. After the resurrection of Jesus and before His ascension, He commanded His apostles "that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Acts 1:4,5. A wonderful demonstration of the baptism with the Holy Ghost was felt on the day of Pentecost

when a sound from Heaven filled the house where they were sitting. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from Heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:1-4. The believers in Christ Jesus that were baptized by water were immersed and received an answer of a good conscience toward God. When one is baptized with the Holy Ghost and with fire, his understanding is enlightened through revelation. Such characters are given a greater measure of faith. They can now read the scriptures concerning the law and the prophets with clearer understanding, for the Holy Ghost is the revealer. Grace and gifts of the Spirit are abundantly bestowed upon them. Those things which were written by Moses and the prophets and kept secret are now opened to their understanding.

The prophets foretold the coming, sufferings, betrayal and crucifixion of Jesus, all of which remained a mystery until it was revealed to them by the Holy Ghost. The pouring out of God's Spirit upon all flesh, which was spoken of by the Prophet Joel, was now fulfilled, "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your

daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy." Acts 2:17,18.

The pouring out of the Holy Spirit upon believers is the baptism with the Holy Ghost. This is the testimony given by Peter (who was questioned by the Jews) after visiting the house of Cornelius and witnessing such a wonderful demonstration of God's power by the pouring out of His Spirit upon him and his household. He said, "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how He said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as He did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?" Acts 11:15-17:

The chosen of God are not only baptized with the Holy Ghost, but also with fire. The kind of doctrine that a man sets forth is revealed by fire. His teaching is made manifest by fire, (suffering.) The true doctrine is compared to gold, silver and precious stones, all the dross is burned out. The false is compared to wood, hay and stubble. He preaches the true doctrine if he is on the foundation of the apostles and prophets, of which Jesus Christ is the chief corner stone. Those of like precious faith will hear and rejoice in this truth. Paul said, "According to the grace of God which is given unto me, as

a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." 1 Cor. 3:10-13.

The apostles were baptized with the Holy Ghost and with fire. They preached Jesus Christ, the way, the truth and the life, and the only name given under Heaven whereby we must be saved. The power which revealed this truth in them, is the same power which consumed their works of righteousness. This is true of all those who have been baptized with the Holy Ghost and with fire.

T. F. Adams

**LIZZIE WHITE ROBERSON**

Being appointed by the church at Flat Swamp to write a memorial of our cousin Lizzie White Roberson; we undertake the task, feeling our inability to do justice to her life, yet we know her righteousness was not of herself but was of Christ and in Christ.

She was born February 24, 1875 and died October 26, 1955, making her stay on earth 80 years, 8 months, and 2 days. She was the daughter of the late Joseph White and Ann Nelson White.

She was married to David L. Roberson in February, 1902. No children were born to them but they adopted a girl, Addie Gray. She is survived by her husband and foster daughter and four grand children.

She joined Flat Swamp at the water on the first Sunday in December, 1938. She was a faithful member as long as her health permitted her to go. She always enjoyed visiting the members and having them visit her.

She was an invalid the last two years she lived and her sufferings were very intense. She bore it with patience however, complaining very little. Her foster

daughter was very faithful in caring for her, doing all that she could to comfort her.

The funeral services were conducted Thursday, October 27, 1955 at 3:00 o'clock in the Flat Swamp Church by Elders W. E. Grimes and A. B. Ayers. Burial rites were in the Robersonville Cemetery.

Done by order of the Church at Flat Swamp in conference on the first Saturday in November, 1955.

Committee  
 W. E. Grimes, Moderator  
 Lester Bryant, Clerk  
 Susie G. Bryant  
 Maggie G. Andrews

**RESOLUTIONS of RESPECT For Former Pastor, Elder W. R. Hines**

We the New Chapel Church in conference this the 10th day of December, 1955 pass the following resolutions.

First, that we bow in humble submission to the will of our heavenly Father in removing from our midst our precious brother and former pastor, elder W. R. Hines.

Second, that in the passing of brother Hines, the church has sustained a great loss.

Third, brother Hines was born Aug. 14, 1876 and departed this life March 16, 1955 after several years of declining health. He was received and baptized in the full fellowship of this church June, 17, 1917. Ordained a deacon the same year and was ordained to the full work of the ministry June 1929. Was pastor of this and other churches in this and our sister associations a number of years and was pastor of the Raleigh church at the time of his death. His kind and sweet disposition endeared him to all that knew him. He endeavoured to keep the unity of the spirit in the bond of peace, speaking words of comfort to those in trouble or in distress that felt to be estranged from their Heavenly Father and Husband striving to fulfill the scripture recorded by James 1-27. Pure religion and undefiled before God the Father is this, to visit the fatherless and the widows in their afflictions and to keep himself unspotted from the world.

Fourth, that we extend our heartfelt sympathy to sister Hines and family. May the God of all grace comfort them in the blessed thought that he never makes a mistake and at the appointed time causes the jewels of his mercy to fall asleep in Christ to await that blessed morning when he shall return and raise their sleeping dust, fashion it like unto his own glorious body and present them to the Father without spot, wrinkle or any such thing, saying, "Here am I Father, with all thou hath given me."

Fifth, that a copy of these resolutions be affixed to our church books, a copy be sent to the family and a copy to Zion's

Landmark for publication.

W. G. PATE, Moderator  
A. J. SMITH, Clerk  
H. E. MANN  
Committee:

#### RESOLUTION OF RESPECT OF SISTER CONELIA AVERETT

God has seen fit to remove from us by death our beloved Sister. Therefore be it resolved:

First: That we bow submissively to God's will knowing that "He is too wise to err and too good to be unkind."

Second: That the Church at Surl has sustained a great loss. She was a true and faithful member who usually filled her seat as long as she was able. She was a member of this Church forty-six years. Our sympathy goes out to the bereaved family.

Third: That a copy of these resolutions be spread on our Church book, a copy sent to Zion's Landmark, and a copy sent to the bereaved family.

Done by order of the Church at Surl in conference in the November meeting, 1955.

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

#### RESOLUTION OF RESPECT

The Church at Flat Swamp wishes to bow submissively to the will of God in removing from our midst one of our oldest members, Sister Nannie L. James.

Sister James was born October 3, 1882 and passed away September 23, 1955, making her stay on earth 72 years.

She was the daughter of the late Elder Samuel Moore and wife, Nancy Ward Moore. No children were born to this union, but they reared a nephew, Claude James, and he survives with his several children.

She was a faithful member always filling her seat unless providentially hindered. Her health was poor, but she was strong in faith. We will miss her, but not as one without hope. We feel our loss is her eternal gain. The funeral services were conducted in the home by Elder W. E. Grimes and Elder A. B. Ayers with a host of relatives and friends.

Be it resolved that a copy of these resolutions be put on our Church records and one sent to the Landmark.

Done by order of the Church at Flat Swamp in conference on the first Saturday in November, 1955.

Elder W. E. Grimes, Moderator  
Lester Bryant, Clerk  
Frances R. Alford, Committee

#### RESOLUTIONS OF RESPECT

It is with a sad heart that we attempt to write the Resolutions to Brother J. E. Harris.

Brother Harris was born in Edgecombe County, December 4, 1874, and died June 22, 1954. He was married to Sister Pattie Harris in 1895. He joined

the church at Lower Town Creek in July, 1928, and according to church records, he never failed to answer the roll call for the next twenty years. We feel that is a wonderful record and that our church has lost a precious member, one that the writer highly esteemed.

By the Grace of God, he was blessed to fill his seat in a most useful manner, always manifesting humbleness, yet ready to speak out boldly the truth on all occasions as God gave him utterance. He was blessed to raise a wonderful family who was very faithful in his undertakings.

Therefore be it resolved:

1st—That our loss is his eternal gain.

2nd—That we extend sincere sympathy to his wife and children, trusting that God reconciles them to His will.

3rd—That three copies of this resolutions be made:

(1) One for the Church record.

(2) One to be published in Zion's Landmark.

(3) One to be sent to his family.

Done by order of the church in conference at our November meeting, 1955.

Written by a little brother, I hope in Christ,

C. L. Coker

#### APPOINTMENTS FOR ELDER

S. GRAY, PINK HILL,  
NORTH CAROLINA

Willow Springs, 4th Sunday and Saturday before in February, the 25th & 26th. Raleigh, Sunday P. M., 7:30, February 26th. Oak Grove, Monday at 11:00 A. M., February 27th. Middle Creek, Tuesday Night, 7:30 P. M., February 28th. Clement, Wednesday, 11:00 A. M., February 29th. Little Creek, Thursday Night, 7:30 P. M., March 1st. Old Union, Friday, 11:00 A. M., March 2nd. Pine Level, Friday P. M., 7:30, March 2nd. Fellowship, 1st Saturday and Sunday in March, the 3rd and 4th. Hannah's Creek, Monday, March 5th, 11:00 A. M. Mt. Zion Benson) Monday P. M., 7:30 P. M., March 5th. Bethel, Tuesday, 11:00 A. M., March 6th. Sandy Grove, Wednesday A. M., March 7th, 11:00. Angier, Thursday, March 8th, 7:30 P. M.

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WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

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## PROVERBS

### CHAPTER XIX.

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A foolish son is the calamity of his father: and the contentions of a wife are a continual dropping.

House and riches are the inheritance of fathers: and a prudent wife is from the Lord.

Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger.

He that keepeth the commandment keepeth his own soul; but he that despiseth his ways shall die.

He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again.

Chasten thy son while there is hope, and let not thy soul spare for his crying.

A man of great wrath shall suffer punishment: for if thou deliver him, yet thou must do it again.

Hear counsel, and receive instruction, that thou mayest be wise in thy latter end.

There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand.

The desire of a man is his kindness: and a poor man is better than a liar.

The fear of the Lord tendeth to life: and he that hath it shall abide satisfied; he shall not be visited with evil.

A slothful man hideth his hand in his bosom, and will not so much as bring it to his mouth again.

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## EDITOR

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

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# ZION'S LANDMARK

## Devoted To The Cause of Jesus Christ

### **JESUS THE HOLY LAMB OF GOD.**

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. Heb. 2:14.

To the beloved of God:

The above scripture has arrested my mind to the extent that I have a desire to express my meditations in regard to same, the Lord willing. It is not my desire to say anything contrary to the teaching of salvation by the grace of God; and at times, I feel that I have the Apostle Paul as a witness when he said he was once blind and could not see as pertaining to Spiritual things, as are all of Adam's race until given a Spiritual eye. Then we see ourselves as natural beings, without hope and without God in this world, lusting after the things of this world, full of deceit, self works, covetousness, malice, and all such that is an abomination in the sight of God. Seeing that we are born in this condition and that God knowing this, He sent His beloved Son, Jesus Christ, into this world, not taking on Himself the nature of Angels, but He took on Himself the seed of Abraham, which were partakers of flesh and blood.

Jesus also took on a body of flesh, but without sin or the lust of the flesh. He has always been per-

fect even in a body of flesh, for if His flesh had been possessed with the imperfections of man, then He could not have destroyed him that had the power of death. But we see Jesus, the Holy Lamb of God, in a body of flesh and in that body was a heart of flesh; that is, a heart of love, a heart of rejoicing, a heart of sorrow, for He was a man of sorrow and acquainted with grief; a heart of feeling, for we have not an high Priest that cannot be touched with the feelings of our infirmitives but was in all points tempted like as we are, yet without sin. Heb. 4:15.

So we, if I be one of His little children, being born in sin and shapened in iniquity and being of the earth, earthy, find that we of our selves are not able to resist the temptations of satan that causes us to sin; but Jesus who came here a deliverer of them who through fear of death were all their lifetime subject to bondage.

Through the death of His fleshly body, Jesus destroyed the power of the devil and brought under subjection evil spirits. "Wherefore in all things it behoved Him to be made like unto His brethren, (to them that have been born again) that He might be a merciful and faithful high Priest in things pertaining to God, to make reconciliation for the sins of the people." Heb. 2:17. Yet He was without sin and there was no guile found in

his mouth. So now all the power satan has is to tempt the children of GOD, and cause them to sin; and through this temptation and our sin, we feel the spirit of condemnation through which we suffer; for Jesus said if ye reign with me ye shall also suffer with me. It seems to me at times my temptations are so great that my suffering is more than I can bear. The magnanimity of my sins and sufferings are so great that I, at times, feel that I would that God take me out of this sinful world. But Paul said, "Though He were a Son, yet learned He obedience by the things which He suffered." Heb. 5:8. If Jesus learned to be obedient to the Father by suffering, should we not also suffer since we are the transgressor, the sinner? and do we not learn obedience by the things we suffer? In this suffering the children of God are made to know that they are dependent on an independent God, one who hath all power in Heaven and earth who 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 what doeth thou?

When we are made to realize as the Apostle Paul did, that in us, that is, in our flesh, dwelleth no good thing and that He has the power not only to destroy the body but also the soul; we are made to fear Him when He reveals Himself to us as the chiefest among ten thousand, and all together lovely, we are brought to love Him, for it is by loving-kindness that He draws His people. We are told that we love Him because He first loved us

and took upon Himself our sins and went down into death for the remission of our sins. When His children are given a seeing eye and are thus taught what they are by nature and what they must be by grace, they do not feel worthy to receive such great mercy wrought through His great suffering, yet they have a hope that it was by the grace of God and that great love wherewith He loved them that Jesus was made their worthiness.

Now Jesus took a body of flesh, being come an high Priest of good things to come, by a greater and more perfect Tabernacle not made with hands, that is to say not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the Holy Place, having obtained eternal redemption for us. Under the law the priests and the people offered the blood of goats and calves for gifts and sacrifices yet this could not make Him that did the service perfect as pertaining to the conscience.

When Jesus gave His life and shed His own blood, He entered into the Holy Place—a house not made with hands. There He prepared a place for the redeemed of God. And just as sure as He hanged on Calvary's cross He will bring every one of His children into this building which is His Kingdom.

It is true the children of God are tempted. They have their trials and tribulations here in this world, but it is a great consolation to feel He will not suffer you to be tempted above that He will make you able to bear. "In this world ye shall have tribulations: but be of good

cheer; I have overcome the world." Through His love we are drawn together and are made to sit together in Heavenly places, to feed from that Heavenly Sanctuary of which Jesus is the Minister, and of the true Tabernacle, which the Lord pitched, and not man. Heb. 8:2.

Oh what a blessed people you are when you can meet in peace and love, one with another, and be enabled by the Holy Spirit to hear the gospel preached which is food from the Sanctuary of God, which comes through Jesus the Minister. But unless He opens the door to the store house of mercy, there is no preaching done to the comfort and edifying of His children. Christ knew when He took on Himself part of the same, that His children must be fed, so He told Peter to feed His sheep and to feed His lambs. Peter was not commanded to go out and make sheep because He had already prepared the sheep and the food, and we believe Peter was just as helpless to preach the gospel then as the servants are today unless he was blessed to enter that Heavenly Sanctuary.

All, who have a hope of eternal life and feel at times they can say with Job, "I know my Redeemer lives," we believe have a witness that the Lord of lords and King of kings did take part of the same and did dwell here upon the earth for a period of thirty and three years, shed His own blood and ascended back to the Father now making intercessions for you, and I hope for me.

May the Lord continue His bless-

ings with you all.

Humbly submitted in love,

A. H. Morgan

723 S. 4th Street

Smithfield, N. C.

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**"JESUS CAME TO SEEK AND TO SAVE THAT WHICH WAS LOST AND TO DO HIS FATHERS WILL"**

Mrs. Mary E. Gardner

Rocky Mount, N. C.

Dear Sister in Christ,

I am always glad to hear from God's little ones. Those who, I feel, have been taught of the Lord, whom to know is life eternal. While we are strangers in the flesh, Sister Mary, I feel to hope, that we are not strangers to Christ or in the Spirit, for I am satisfied we have both been brought the same way, that is, we have traveled just like the certain man Jesus was speaking of in the 10th chapter of Luke, verse 30 to 37, from Jerusalem to Jericho. We fell among thieves (those sins of ours) that stripped us of our raiment, wounded us and departed, leaving us half dead. We had become exceedingly sinful and had come to the end of our strength; our works of righteousness were consumed, and we had no hope of ever reaching Heaven or of God showering His tender mercy upon us. The certain priest that passed by us saw us, and passed by on the other side, is none other than today's form of religion, and the Levite that looked on us and passed by on the other side to my mind is the world, neither one could help us or do us any good. We were lost and without God or hope in the world,

but a certain Samaritan, which was Jesus, Blessed Jesus, came to where we were and had compassion on us, bound up our wounds pouring in the oil and wine (the grace of God,) set us on His own beast, (the power of God) carried us to an inn (the Church) and took care of us. When He left He gave two pence (hope in Jesus Christ) to the host (the one that is called and qualified by the Lord to feed His sheep and His lambs) and tells him to take care of us, and if there is any more due he will pay him when he comes again.

There will be no more due, my dear Sister. Jesus said He came to seek and to save that which was lost and to do His Father's will, and that He had lost none of those that the Father gave Him but would raise them up at the last day. And when He bowed His head on the rugged cross of Calvary He said it was finished. Yes, the blood of Christ is the only remedy for the sin sick soul, but the blood of Christ cleanseth us from all sin. Our sins have wounded and afflicted us to the extent that we have to go a poor cripple and a poor beggar the balance of our unprofitable lives, but all praise to the God of our salvation, who is a Saviour of the world and a special Saviour to those to whom the arm of the Lord has been revealed. For the grace of God has appeared unto all men, teaching US that we should live righteously and soberly in this present world.

Sister Mary, I feel to hope that we are embraced in that little word US. He said, "I will leave in the midst of thee an afflicted and

poor people and they should trust in the name of the Lord." Don't you feel poor and afflicted? You have learned in your sweet experience that He is the only one you can trust. "Cursed is he that trusts in man or maketh flesh his arm." That sweet and precious HOPE that the Dear Saviour gave US is so precious that we would not give it for this whole sinful world and all it contains. Sister Mary, I am told when the storms get to be so rough on the ocean that the large and powerful ships that sail the deep blue seas are tossed to and fro from side to side until it seems that the vessel will be destroyed and all on board will be lost, the anchor is thrown overboard, then the ship may drift around about the anchor but it is safe, for the anchor holds it safely until the storm has passed. Then the anchor is hauled back on board, and the vessel goes on its way. In like manner when the storms, billows, troubles, and trials of this life toss and trouble us until it seems all is almost lost; we feel that the Dear Lord has hid His face and ceased to be gracious to us and that HOPE is almost gone. Then the Comforter comes to our rescue, He shows us again those things that we have witnessed in the past how the Dear Lord has been so merciful and good to us and has taken care of us all of our unprofitable life. Our Spirits are revived, that sweet hope is renewed and the old ship of Zion sails on. She has landed many thousands and can land as many more. Yes, that sweet HOPE that God has planted in your breast is safe, for it is anchored into that within the

veil.

I realize this letter is getting lengthy, and I don't wish to tire you or worry your patience, but if you can bear with me a little longer, I will add a little of the sweet promises of God our Saviour. "Are not two sparrows sold today for a fathering? and one of them shall fall not on the ground without your Father." "Ye are of more value than many sparrows." Even the hairs of your head are numbered. He said He will be with you in six trials, yea in the seventh, (which I believe is death,) He will not forsake you. He said if I go away, I will send the Comforter and He will take the things of mine and show them unto you. That is when we are blessed to feel the sweet presence of the Lord our Saviour with us and isn't it sweet? Again, we hear Him say I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee: I go to prepare a place for you, and if I prepare a place for you I will come again and receive you unto myself that where I am there you may be also.

Dear Sister, if you can feel comforted by anything I have ever said, give God all the praise. Do with this letter as your mind leads you, and if you have a mind, write me again, it will be appreciated. When you are low enough or at the foot of the cross, please remember this poor beggar at a throne of God's rich grace. I enjoyed your letter very very much. It was a comfort to me. No, I am not an Elder. What I am 'tis hard to know. When I experience call to mind, my understanding is so dull that when I

count up all the cost, if not free grace then I am lost. Page 380 in Lloyds Hymn book.

Your unworthy brother in a sweet hope,

Mack K. Alford

R. F. D. 1

Loris, S. C.

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**THE PILGRIM  
PREDESTINARIAN BAPTIST  
CHURCH, ANDERSON  
COUNTY, TEXAS**

In the summer of 1832 Elder Daniel Parker, a backwoods preacher from Illinois, had a vision in which the Lord called on him to establish a new church in Texas and showed him a map of the way. Elder Parker began his journey soon afterward, though he knew his task would be a difficult and dangerous one. Texas then belonged to Roman-Catholic Mexico, and the Mexican government prohibited the establishment of any Protestant church within the boundaries of the province.

On his arrival, Elder Parker appealed to the Mexican governor for permission to organize a church and was refused. The Mexican official seemed attracted to this devout man, however, and during their conversation he dropped the hint that, while it was unlawful to organize a Protestant church in the colony, the Mexican government would not interfere with a church which was already organized.

The governor probably forgot this minor episode in his crowded day, but Daniel Parker did not. He immediately went to Stephen F. Austin, who had established a colony of Americans in central Texas, and

secured his approval of a plan to move a congregation of Primitive Baptists into the colony. Then he started back over the long, hot road to Illinois. On July 26, 1833, in Crawford County, Illinois, Daniel Parker organized the Pilgrim Predestinarian Regular Baptist Church. The Elder and his little congregation selected "Pilgrim" as a particularly fitting name for their church, since they were to journey to a distant land. By August, when the wagons were ready to roll, the Texas-bound caravan had grown to twenty-five ox-drawn wagons.

Most Texans recognize this "arm" of an established church as the oldest Protestant church in the state, though McMahan's Chapel near San Augustine, a Methodist church which dates from September 1833, was the first Protestant church to be organized within the boundaries of Texas.

Among the group that came to Texas with Daniel Parker were his five sons, a brother, John Parker, and his six sons, and their families. They held their first recorded religious service in Texas on January 20, 1834, in Austin's Colony near the present town of Anderson. Elder Parker and his family settled at Fort Brown, but John Parker and his sons decided to move some 75 miles west. The band divided, and John Parker took the "second arm" of the church to settle on the Navasota River, where he founded Fort Parker.

The group remaining with Daniel Parker held together, usually meeting for worship in the Elder's home. But during the next few years their church had a precarious existence. The settlers were

constantly terrorized by the Indians, and the Texas Revolution called many away from their homes. But the little church weathered these stormy times and, as conditions became more settled, most of the members returned.

In 1848 the Pilgrim congregation erected its first church building amid some dogwood trees near Elder Parkers home about 2½ miles from the present town of Elkhart.) It was a crude, single-room, 20-foot-square log structure. The doors and windows were protected by heavy shutters with loop holes for rifles, and the floor was made of clay pounded to the hardness of brick. The men of the congregation took turns listening to the preaching of God's word and standing guard against Indian attack.

The log church building was replaced in 1857 by a boxy frame structure, which in the 90's gave way to a larger frame building, later destroyed by fire. The present building, a tidy little brick structure, was erected in 1929.

Elder Daniel Parker played an important role in the political as well as the religious history of Texas. In 1835 he was elected from the municipality of Nacodoches as a member of the Provisional Government of Texas. He was at Washington-on-the-Brazos when the Texans met to declare their independence from Mexico, and he opened the meeting with prayer. He took an active part in drawing up the laws of the new Republic, and was elected to the first Texas Congress in 1839. He didn't serve in the legislature, however. As a minister he was ineligible, and he "preferred

allegiance to his religious vows to a seat in Congress." He returned home, cultivated his farm, preached to his people, enjoyed general esteem, and died the good man's death in 1844. He is buried in the cemetery of Pilgrim Church.

In the years before Daniel Parker led his congregation to Texas, he had fought successfully against the cause of Baptist missions in Tennessee, Indiana, Illinois and along the frontier. He felt that any tendency toward centralization of church authority, a paid and educated ministry, or any other "man-made" religious organization, was unscriptural.

In 1826 Parker had published a pamphlet setting forth his "Two-Seeds-in-the Spirit" doctrine, which was an extreme interpretation of the Calvinist doctrine of predestination and salvation solely by God's grace. According to the Elder, God planted a seed emanating from Himself in his creations, Adam and Eve. After man fell, the "seed-of-the-serpent" also was planted in Eve and all her daughters. It followed, then, that the "elect" born of the divine seed were assured of salvation, while "all children born of the evil seed belong to the devil, and to their father they ought to go." Parker reasoned that it was folly to preach the Gospel or give Bibles to the non-elect who were born of the "seed-of-the-serpent," and he violently objected to missionary and Bible societies.

According to J. M. Carroll, historian of Texas Baptists, Daniel Parker "left a deeper or more nearly ineradicable impression on

the theology of East Texas than any other preacher in its history." For years many Baptist churches in the state were torn with dissension on the question of missions.

Elder Parker was also associated with an almost legendary name in Texas frontier history—that of Cynthia Ann Parker. Cynthia Ann was the grand-daughter of Daniel Parker's brother, John. On a May morning 1836, while the men of Fort Parker were in the fields, a group of Comanches attacked the fort and killed many of the settlers, including John Parker. The Indians took several prisoners, among them John Parker's nine-year-old grand-daughter Cynthia and her six-year-old brother John.

Cynthia Ann and John were taken to different Indian villages. The boy grew up as a Comanche and must have loved the wild life, for when he was later returned to his people, he refused to stay with them and ran away to live again with the Indians. When he was grown, he accompanied a raiding party down the Rio Grande into Mexico. One of the prisoners taken by the Indians was a young Mexican girl, and she and John promptly fell in love. On the way home from the raid, John contracted smallpox, and the terrified Indians left him to die on the vast Llano Estacado (Staked Plains) of Texas. The girl persuaded her captors to let her remain with John, and under her loving care the young man recovered. Then the persuasive Dona Juanita talked him into giving up his wild life for the comforts of a stock farm in

Mexico.

Cynthia Ann Parker lived among the Comanches for twenty-four years. Occasionally some trader would return to the settlements with a tale of a white girl held captive by the Indians. One trader offered to ransom her, but the Indians refused to part with the girl. When she was grown, she became the wife of Chief Peta Nocona and bore him three children, two sons and a daughter. Her son Quanah, known as "Quanah Parker" when he was grown, became one of the Southwest's most famous Indian chiefs.

In 1860 Chief Nocona was killed in a raid by the Texas Rangers, and Cynthia Ann and her two-year-old daughter, Prairie Flower, were captured. She had virtually forgotten her native tongue, and when questioned could only point to herself and say, "Me Cynthia Ann." Cynthia Ann never became reconciled to the death of her warrior husband, and she lived only a few years after she was returned to her people. Thus ended one of the most colorful episodes in early Texas history.

For one hundred and twenty years there has been no break in the services held by the little church founded by Daniel Parker. Present day membership of the church is not large, but it is fervent. The congregation, under the direction of Elder Paul E. Weisinger, holds services regularly and observes all of the old ordinances of the church, including foot-washing.

Betty Flanagan

### **"IF GOD BE FOR US WHO CAN BE AGAINST US?"**

The question was asked by Paul in 1st. Corinthians 13th verse, "Is Christ divided?"

It is apparent from the preceding verse of this quotation that the writer who was writing by the inspiration of the Holy Spirit, declared that the Kingdom of Christ or His church was perfectly joined together in the same mind and in the same judgment. They (the church) are joined together in doctrine with Christ as the head of the body of true believers, the Giver of all grace, and the chief cornerstone of the church. Our God is the father of Jesus Christ, and Christ's kingdom is grounded in the eternal, unchangeable power of a living God.

Those whose life is hid with Christ in God have a witness in the scripture, and testify in their hearts as well as in Zion, "This and that man was born in her: and the highest himself shall establish her." Psalms 87-5.

God is the establisher of His church which was predestinated and foreknown unto the adoption of children by Jesus Christ to himself before the foundation of the world, and each one of His subjects are established in that faith once delivered unto the saints while in this natural life. In the following natural illustration we can see in part this glorious, heavenly adoption, but the reader must possess spirit before the richness can be felt.

In order for a natural adoption to exist there must be (1) an adopter, (2) a court with authority to

confirm the adoption, and (3) an adoptee for the adopter.

Our heavenly father has so fixed and so arranged by infinite counsel and wisdom that Jesus, a whole Saviour, would be the sufficiency for the salvation of his children whom He loved. It is sufficient because it took the death of the only begotten son to satisfy the divine justice of God, whose eyes are too pure to behold iniquity. "Thou art of purer eyes than to behold evil, and canst not look upon iniquity." Habakkuk 1-13. The church by adoption of the Heavenly Father through Jesus Christ is by the shed blood and death of Jesus Christ, sanctified, and they that are sanctified are perfected in one.

There would be no sanctification or redemption except the redeemer be not spared by His Father, and should offer himself in death, in order to satisfy God's wrath and divine justice for the elect church. Through His crucifixion not a bone was broken, He was one in the tomb; He was one when He came out of death, and He was one when He triumphed over satan and sin (or when the gates of hell were broken asunder.) His completeness was necessary to open the paradise of God. It is written that His kingdom is built upon Him. The gates of hell cannot alter His work. He was one when He ascended to His Father in glory.

Those embraced in His love are the adoptees, and their life is hid with Christ in God. When one is delivered from the condemnation of the law, he will declare His name unto the brethren, and in the midst of the church will he sing

praises. The adoptee is born and brought up to spiritual knowledge under the law, the law being a school master to bring him unto Christ, for grace and truth came by Jesus Christ. Beyond the last grade of this school of grace is Jesus; this last grade is not made until all confidence in the flesh is consumed by an unquenchable fire which is the Holy Spirit, and this fire is the hottest of all fires, dividing asunder the soul and spirit for it is the sword of the Lord which He works in His people both to will and do of His own good pleasure. Born in this new life, a new and living way, the new creature sees Jesus as the offering, the alter and the great high priest, and His personal offering as filthy rags altogether in His sight.

Those granted release from this bondage learn of a truth that they can never be perfect in this natural life because of sin that dwells in the flesh. In their souls they are taught that neither famine, persecution nor trials, regardless of how severe, shall ever be able to separate them from the love of God which is in Christ Jesus. They see Him as the only cure for sin, and that by His righteous death, they have release from the bondwoman.

This new birth must take place in their souls before they know of a surety of His birth, life, death and resurrection. The product of this spiritual birth is to loath sin, and they know that Salvation is of the Lord by Jesus' merit. These mighty wonders of Grace are imputed to the believer by the effectual working of the Holy Spirit. The Lord establishes His oneness in His peo-

ple, His kingdom is without beginning or end, and the government of the body rests on His shoulder.

Those adopted of our Heavenly Father have fallen in the hands of a living God which in their experience appears a fearful thing, yet it is merciful and gracious. They that are in this lighted kingdom are blessed for they are interlocked in Jesus, the bridegroom, by virtue of His being born under the law to redeem them who were under the law, and under the curse of sin; no longer are they strangers and foreigners, but fellowcitizens with the saints, and of the household of God. Eph. 2:19. This heavenly transaction would never have taken place except by the grace and mercy of God in giving His only son for those to be conformed to the image of His son, their Elder Brother who is life eternal. It is written, "For ye are bought with a price." 1st Cor. 6:20.

Afflictions, trials, and persecutions are lessons in this school of grace, and they are necessary in order to teach us that whom the Lord loves, He chastens, for He scourgeth every son that He receiveth.

There is chaff (the spirit of unbelief, the principles upheld by the flesh) with the wheat which serves a purpose of the Lord. This chaff will be with the wheat until the wheat has ripened, when at this point, it shall be burned up with unquenchable fire. The fan is in His hand and He will thoroughly purge His floor. As Jesus suffered persecution, so it is with His church. Those to whom He gives large

measures of faith have and will endure large measures of chastisement, afflictions, and persecution in this life, but such are given to say, "If God be for us who can be against us?" Romans 8:31. Neither will they fear what man shall do unto them, knowing that weapons formed against thee "shall not prosper." Though there be three score queens and four score concubines and virgins without number, but my love, my undefiled is but ONE, and she is the choice of ONE that bear her. Jerusalem which is the mother of us all is set free, and is separated and apart from the world because they are kept and preserved by the power of God unto salvation ready to be revealed at the last time. They have knowledge of His second coming. Once this faith is indicted in our souls it is intangible to satan because the gates of Hell shall not prevail against it; it is a quiet habitation, a tabernacle that shall NOT BE TAKEN DOWN, not one of the stakes ever being removed, and none of her cords (which are love) shall ever be broken, because those resurrected in Him into newness of life have this glorious robe of righteousness to wear. This is the strongest of all unions, the church which was formed for His own abode, and those in this marvellous light are not ashamed to call Him blessed. I say with all zeal that His kingdom has triumphed because those who are killed by His sword have found grace in Jesus Christ. The Lord hath appeared saying, "I have loved thee with an everlasting love; therefore,

with loving kindness have I drawn thee." Jer. 31:3.

J. M. Mewborn

### SALVATION THROUGH GRACE

An article in the February issue of Signs of the Times a request and reprint of the Voices of the past and an editorial by our dear Elder Dodson, who being dead yet speaketh—has inspired me to comment in much concern as to the very short or brief meaning of the word Church.

I hope not to disturb the dear Brethren in any way, but feel I have been given by inspiration to search and endeavor to work out my own salvation, yet I find it is all by grace. Paul in his epistle to the Philippians 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." The word God is the One Spirit, and the One Spirit of life is love; yet the Church sets forth in Spirit a work ordained to be completed and it is by the Spirit of God. The Church, to my knowledge, has been given the right definition in Elder Dodson's article; yet can be defined to a more than just goin gout or separated. To be sure it was set up in Moses as a pillar, a table, and the commandments as the dressing of the table, but it takes more than a table and a covering to become complete or perfected, it needs the vessels, then the contents of the vessels, and utensils to perform with, still all prepared and placed if not partaken of, is work to no avail.

Now to my knowledge not just

by definition but by measure, the Church is a perfecting foundation laid for the rise in the Spiritual knowledge of the great and glorious work of God, which is manifested in our Lord and Saviour Jesus Christ. Christ, the pillar, in the beginning as the I AM or the WORD and the WORD was God. This was before the table was manifested to Moses, which was at times a cloak of divers colors. But Christ became dressed in pure linen and Christ partook of the cup and did set forth unto growth which we are assured of in His ascension, that in the day thereof those who are given by grace to partake of the table which was as the broken body or bread, and He partook of the cup and did set fourth unto growth which we are assured of in His ascension, that in the day thereof those who are given by grace to partake of the table which was as the broken body or bread, and He partook of the cup or One perfecting, that the Spirit of the eternal law of love should grow unto a higher dimension. Therefore, the Church is Christ, not only in the law of love, but as He fulfilled and prepared for the gospel dispensation, the law is now a law of love. To love the law is to know God, to be patient in trials, sorrows and tribulations; love in truth unto peace through reconciliation that all things work together for good to them who love the Lord. If these thoughts are out of line according to the truth, I hope I shall not go on to distract or confuse anyone, for I love the Church, and it is the least of my desires to offend my God.

In fear and trembling  
Sister Marian Mulholland

## Zion's Landmark

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

Editor

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

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### **"HOLD UP MY GOINGS IN THY PATHS, THAT MY FOOTSTEPS SLIP NOT." PSALMS 17:5.**

These are not the words of a man who spoke from a natural viewpoint. A man who only possesses a carnal mind would never ask God to hold up his goings, and direct his steps. Paul said, "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. 2:11. Again 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." 1 Cor. 2:14.

Men in nature are proud and boastful. They are ardent in persuading their own works of righteousness. When men attain to great natural learning like the scribes and pharisees, they call this wisdom. It is wisdom, but not the wisdom of God. For Paul calls it the wisdom of this world. "For the wisdom of this world is foolishness

with God. For it is written, He taketh the wise in their own craftiness." 1 Cor. 3:19. This is the wisdom which God destroys. "For it is written, I will destroy the wisdom of the wise and bring to nothing the understanding of the prudent." 1 Cor. 1:19.

David was a man taught of God. He knew the weakness of the flesh. His sins were open before him, which can only be seen and felt in the light of God's law. Paul said, "By the law is the knowledge of sin." David took the life of Uriah by having him put in the forefront of the battle. He was king, and his evil conduct threatened a reproach upon himself and Israel. The word of God by the mouth of His prophet sharply rebuked him. God's word which is sharper than a two edged sword cut a deep furrow into his soul. Solomon said, "The words of the wise are as goads." This word, which is quick and powerful, brought Godly sorrow. David said, I have sinned against the Lord. But God's love and mercy toward David was manifested by God's putting away David's sins. The prophet said to David, "The Lord hath put away thy sin." David knew this was an undeserved mercy bestowed by a merciful God. When David received pardon and peace, he felt the necessity of calling upon God to "Hold up his goings" and direct his steps. Our weakness is not felt until God takes away our strength causing us to realize our dependence on Him. When David's strength was removed he was as helpless to walk Spiritually as Me- phibosheth (the son of Jonathan) who was lame on both feet, was

to walk naturally. God's people are known by their poverty and afflictions; for it is written, "I will also have in the midst of thee an afflicted and poor people." They are poor, halt, maimed, and blind. A person in this condition can neither see nor provide a living. Being unable to walk, they are at the mercy of another for conveyance. They can neither hold up their goings nor defend themselves from the approach of their enemies. Their only weapon of defense is prayer. Their source of necessity, to sustain life and strength to walk, is found in Jesus Christ. David was brought to a realization of this when he penned these words: "Hold up my goings in thy paths that my footsteps slip not."

The paths through which the people of God are led are not easy routes, although it is a comfort and satisfaction to feel that the Lord is in them. It takes away the fear of evil. David said, "Though I walk through the valley and the shadow of death I will fear no evil for thou art with me." There is a difference in a convicted soul under the law and one that has been redeemed. To the former, chastisement carries fear of hell and eternal torment, but to the latter, chastisement is a trial of one's faith. His people are taught through afflictions that their afflictions are in the appointment of God and revealed as an evidence of His love to them. The convicted soul under the law feels that the chastening hand of God is for his sins and transgressions. This experience produces a slavish fear, which prompts him to improve his ways, to escape a

burning hell, but when all hope is given up, Godly sorrow works repentance. When repentance and forgiveness of sins is granted through Jesus Christ, it takes away the fear of hell and eternal torment. One's course and walk is different, his thoughts toward God are not what they were before. The heart is made tender. The grace of God is poured into the soul, causing this one to feel that his adversity is a manifestation of the love and kindness of God toward him as well as his prosperity.

Before the soul is quickened, there is no fear of God felt in the hearts of those who commit wicked acts. This was true of Joseph's brethren, when they attempted to slay him, and when they put him into a pit, and later sold him for twenty pieces of silver. The evidence is, there was no fear of God before their eyes. They smuggled the crime to deceive their father. They dipped Joseph's coat into the blood of a kid to make it appear that some wild beast had devoured him. The first account we have of them having a knowledge of sin and transgression was when Joseph called them spies and put them into prison for three days. Then they said, "We are verily guilty concerning our brother." When Joseph's steward accused them of taking Joseph's silver cup, they endeavored to produce evidence to prove they were innocent. But when the cup was found in Benjamin's sack, they could no longer deny the charge. When the law of God reveals the wickedness in a man's heart, it produces acute pain. He is made to cry out as Judah did:

“What shall we say unto my Lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants.” The only cure for sin and transgression is the blood of Jesus Christ. John said, The blood of Jesus Christ His Son cleanseth us from all sin.” 1 John 1:7. The prophet said unto David, “The Lord also hath put away thy sin: thou shalt not die.” 2 Sam. 12:13.

When David saw that he was delivered from so great a death and the love of God flowed into his soul it brought peace and joy. Those who have seen the greatness of God and the nothingness of themselves, feel their dependence upon God. This was the experience of David. His strength was gone. He now looks to the one who he knows possesses all power in Heaven and in earth and says, “Hold up my goings in thy paths, that my steps slip not.” A reverence for God and a desire to walk in the paths of righteousness is felt in the souls of those who have received pardon for their sins and transgressions. As before stated their fear of God differs with respect to their former state. When they were under the law and received the chastisements of God, they took this as evidence against them. But it was different when the love of God was made manifest. They can now accept the chastisements of God as a token of His love. Through afflictions they are brought to understand the meaning of the language of Paul. “My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him: For whom the

Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.” Heb. 12:5-8.

It is often by the hand of wicked men that God chastises the chosen vessels of His mercy. This was true of Moses, Sampson, and David, as well as many others, of which time and space will not permit further mention. Paul was beaten and scourged several times, he was mocked and thrown into prison as were many others of the apostles. These chastisements at the hand of their enemies were not pleasant at the time they were enduring these heavy afflictions. They were grievous. But when God delivered them from the hand of their enemies, they were made to rejoice in these afflictions. Paul said, “Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.” Heb. 12:11.

The adversity as well as prosperity in the life of the redeemed family of God is all in the appointment of God. Bodily afflictions as well as soul afflictions are in the appointment of God. Trials, false accusations and persecutions are in the appointment of God and work together for good to the children of God. Paul said by divine inspiration, “And we know that all things work together for good to them that love God, to them who are the call-

ed according to His purpose." Rom. 8:28. The thorn in the flesh of Paul (a messenger of satan) which was there to buffet him, as were the afflictions of David, were among the all things working together for the good of Paul and David. David said, "Before I was afflicted I went astray: but now I have kept thy word." Psalms 119:67.

Afflictions and persecutions are the means by which God keeps His chosen in the channel of the strait and narrow way that leadeth unto life. Rebukes and chastisements bring them down low at the feet of the brethren. Often they are buffeted when in the act of doing a brother a deed of kindness. This was true with David when he took his brothers some parched corn and loaves at the time they were fighting the Philistines. An elder brother resented his presence, accused him of naughtiness and pride. He rebuked him for leaving the few sheep of his father. This was an unexpected blow to David. He said, "What have I now done? Is there not a cause." 1 Sam. 17:29. "Many are the afflictions of the righteous: but the Lord delivereth him out of them all." Psalms 34:19.

Tribulations and afflictions are invaluable to the children of God. These treasures cannot be purchased with silver and gold, yet they seldom recognize them as such at the time of application. Paul said we glory in tribulation, "Knowing that tribulation worketh patience; and patience, experience; and experience hope: And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is

given unto us." Rom. 5:3-5.

There is no greater blessing than to know the weakness of ourselves upon Jesus to direct our ways. and to have God given faith to call "Hold up my goings, in thy paths, that my footsteps slip not."

T. F. Adams

#### OBITUARY

Deacon D. I. Pleasant was born in the year of 1870, and departed this earthly life December 5, 1955. He was the son of Jerry and Louisa Adams Pleasant.

December 24th, 1890, Brother Pleasant was married to Miss Sarah Woodell. Twelve children were born to this union. His wife and four children survive him, namely, Mrs. Lula Stephenson and Joseph Pleasant, Angier, N. C., Lexie Pleasant and Mrs. Nellie Dupree of Willow Springs, Route 1, N. C. There are also fifty one grandchildren and 58 great grandchildren.

Brother Pleasant received a hope in Jesus, and united with the Church at Sandy Grove in 1879, by experience and baptism. He later moved to Bethsadia Church by letter, lived there a few years and on December 5, 1914, he transferred his membership to Angier Church by letter. He was ordained deacon of this church December 5, 1914, and faithfully discharged the duties which were committed to his trust. His life walk and godly conversation was an ensample to the church as well as to all who knew him.

Brother Pleasant (together with his devoted wife) labored hard and made an honest living for the support of their family. Filling his seat at church and visiting the sister churches was his first consideration. The Saviour said, "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." His earthly gain was little. His heavenly gain was Jesus. The Lord visited him in a dream in early life which I have heard him relate many times. The dream foretold his trials, conflicts, sufferings and downfalls in this life. A pitcher of water was in one hand, the interpretation of which was Jesus, the water of life. This water never diminished.

Our desire is that the Lord may comfort his wife and reconcile his children to the dispensation of his will, to feel that their loss is his eternal gain. The church at Angier as well as the community sorrow with the family, "But we sorrow not as those who have no hope."

Written at the request of Angier Church, by his pastor.

T. F. A.

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**PROVERBS**  
**CHAPTER XIX.**

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Smite a scorner, and the simple will beware: and reprove one that hath understanding, and he will understand knowledge.

He that wasteth his father and chaseth away his mother, is a son that causeth shame, and bringeth reproach.

Cease, my son, to hear the instruction that causeth to err from the words of knowledge.

An ungodly witness scorneth judgment: and the mouth of the wicked devoureth iniquity.

Judgments are prepared for scorners and stripes for the back of fools.

**CHAPTER XX.**

Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.

The fear of a king is at the roaring of a lion: whoso provoketh him to anger sinneth against his own soul.

It is an honour for a man to cease from strife: but every fool will be meddling.

The sluggard will not plough by reason of the cold; therefore shall he beg in harvest, and have nothing.

Counsel in the heart of man is like deep water; but a man of understanding will draw it out.

Most men will proclaim every one his own goodness: but a faithful man who can find?

The just man walketh in his integrity: his children are blessed after him.

A king that sitteth in the throne of judgment scattereth away all evil with his eyes.

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**EDITOR**

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

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# ZION'S LANDMARK

## Devoted To The Cause of Jesus Christ

### **GOD'S FOREKNOWLEDGE AND PREDESTINATION**

Dear Brother Adams and all the Household of Faith:

I have received and read January 1st and 15th issues of Zion's Landmark, and I think the two main articles are worth far more than the subscription price of the paper. There is more scripture on God's foreknowledge and predestination than can be brought out in one article. So if the Lord gives me light, I have a mind to also write on the subject.

There are two spirits in the world, one of them is God, which is the Holy Spirit, and all good comes from Him. John 4:24 says: "God is a Spirit: and they that worship Him must worship Him in Spirit and in truth." Likewise all evil is from the devil, the wicked spirit—the spirit His people so desire to be freed of. In John 8:44 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 a lie, he speaketh of his own: for he is a liar, and the father of it." James 1:13,14 says: "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 of his own lusts, and enticed." So we see that all good

comes from God, and all evil comes from the devil.

We will now turn to Deut. 31st chapter, beginning at the 16th verse. "And the Lord said unto Moses, Behold, thou shalt sleep with thy fathers, and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they go to be among them, and will forsake me, and break my covenant which I have made with them." Here is God's foreknowledge. Now read the 23rd verse: "And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness, for it shall not be forgotten out of the mouths of their seed: for I know their imaginations which they go about, even now, before I have brought them into the land which I swear." Here we have the foreknowledge of God as is taught in the Bible. God did not cause these wicked people to do this, but the wickedness that dwelt in them did, and it had to come to pass, or His foreknowledge would be imperfect. Isaiah 14:24 says: "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."

Now we will get back to the 17th verse of Deut. 31. Here comes His predestination or determination concerning the punishment He is going to inflict on them: "Then my

anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, are not these evils come upon us, because our God is not among us." This is what He determined to do before it happened.

Now we will see if the good things and the evil things He promised come to pass. Josh. 21:45 says: "There failed not ought of any good thing which the Lord had spoken unto the house of Isreal; all came to pass." In Joshua's dying exhortation as recorded in Josh. 23:14,15: we read: "And, behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof. Therefore it shall come to pass, that as all good things are come upon you, which the Lord your God promised you; so shall the Lord bring upon you all evil things, until He have destroyed you from off this good land which the Lord your God hath given you." Read the 16th verse also, and you will see this evil comes because of the transgression of His covenant.

We will now turn to 1 Kings 8:56. This is what Solomon said after his prayer of the dedication of the temple. "Blessed be the Lord, that hath given rest unto His people Isreal, according to all that He promised: there hath not failed one

word of all His good promise, which He promised by the hand of Moses His servant." Lam. 2:17 says: "The Lord hath done that which He had devised: He hath fulfilled His word that He had commanded in the days of old: He hath thrown down, and hath not pitied: and He hath caused thine enemy to rejoice over thee, He hath set up the horn of thine adversaries." I will go back to Ezra 8:22 which I missed. It says: "The hand of our God is upon all them for good that seek Him; but His power and His wrath is against all them that forsake Him." We will now turn to Jer. 40:2,3. "And the captain of the guard took Jeremiah, and said unto him, the Lord thy God hath pronounced this evil upon this place. Now the Lord hath brought it, and done according as He hath said: because ye have sinned against the Lord, and have not obeyed His voice, therefore this thing is come upon you."

Now we will turn to Dan. 9:11-13 which reads: "Yea, all Isreal have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against Him. And He hath confirmed His words, which He spake against us, and against our judges that judge us, by bringing upon us a great evil: for under the whole Heaven hath not been done as hath been done upon Jerusalem."

Many denominations who practice tithing or the giving of a tenth of their income, attempt to justify

this practice by the book of Malachi. You will notice there are two offerings. One is the 3rd chapter and the 3rd verse, "And He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." In verse 5 He says: "And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me saith the Lord of hosts." In the eighth verse it says: "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." These people were idol worshippers and were not offering an offering in righteousness. Now if one tenth of your income will deliver you from the curse of the law, Christ shed His blood in vain, for we can plank down ten percent and get all the blessings mentioned in the next verse.

We will now turn to the New Testament and show that although He did not cause them to sin, they were fulfilling the words of the prophets. In Acts 13:27 Paul says: "For they that dwell 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 in the 32nd verse Paul says: "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." The world says these promises are all conditional, but I hope God will give me the faith of Paul when he stood before Agrippa and said: "And now I stand and am judged for the hope of the promise made of God unto the fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come for which hopes sake, King Agrippa, I am accused of the Jews."

Yours in hope,  
W. W. Sikes  
R.F.D. 2  
Campbell, Texas

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**"IF YE THEN BE RISEN WITH CHRIST, SEEK THOSE THINGS WHICH ARE ABOVE."**

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" 1 Cor. 3:16

If the Lord blesses me with His Spirit, I desire to give my views on the above scripture and hope that it may be comforting and edifying to the saints of the great God and Saviour, Jesus Christ. May I also say that I feel too unworthy and insignificant to write of these glorious things which are hidden from the wise and prudent and revealed unto babes. If indeed I have an experience in these things, surely it is the least. Gideon said, "Oh

my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house." Judges 6:15. Paul also said to the Church at Ephesus, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Ephesians 3:8.

Who are these wise and prudent mentioned above? They are the ones who have never tasted the everlasting love of God; they feel to be worthy and seek preeminence. These do not understand the mysterious movements of God's effectual work of grace, because they have never been stripped of self works and self confidence as a means of salvation. They are like the Pharisee who said, "God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess." St. Luke 18:11-12. Paul says, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1 Corinthians 2:14. And who are the babes to whom these beauties are revealed? They are the ones who have been quickened from their dead state of sin by the divine Spirit to the marvelous life of Christ. They are reduced in their feelings to know their nothingness and dependence on God; giving Him all the honor and all the praise for His tender compassion on them. When one has had a taste of these Heav-

only blessings, there is a continual seeking for things above, and our affection is drawn, not to natural things, but to Spiritual. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth." Colossians 3:1-2. The babes spoken of are those who have felt the pardoning hand of God, the forgiveness of their sins, for whom Christ died on the rugged cross of Calvary, that they might live. Christ said, "As Thou (God) hast given Him (Christ) power over all flesh, that He should give eternal life to as many as thou hast given Him. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. 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." St. John 17:2-6.

Our text says, "For other foundation can no man lay than that is laid, which is Jesus Christ." Paul was relating some of his past experiences to the redeemed at Corinth. By these words he made it plain that no one could build a foundation to eternal happiness by the works of puny hands, for he realized that Christ Jesus was the only way to eternal life. Jesus said, "I am the way, the truth, and the

life: no man cometh unto the Father, but by me." St. John 14:6. Peter said, "Neither is there salvation in any other: for there is none other name under Heaven given among men, whereby we must be saved." Acts 4:12. 1 Cor. 3:12-13, says, "Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." Wood, hay and stubble are typical of the fruits of the flesh, this is what one builds as long as he believes puny man has any lot or part in salvation, and when our lives do not manifest the fruits of the Spirit, but are so taken with the things of this life that the life of Jesus is not discernable, there are no fruits to indicate that the Spirit of the Lord is dwelling therein. It takes trials and sufferings to the point of despair to burn out this dross and build on this foundation, gold, silver and precious stones. By this means the fruits of the Spirit are made manifest, the dross is consumed, and the child of God is then prepared to give all honor and all praise to Him to whom it is due. This fire tries every man's works, and if the dross is consumed leaving gold, silver and precious stones, his work will stand. He will be rewarded by the delivering hand of God, the love of a precious Saviour and the knowledge of a Redeemer. This is the baptism with the Holy Ghost and with fire. It burns up all self works. It reveals the nothingness and

wretchedness of man before God. John said, "I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and with fire." St. Matthew 3:11.

"If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." When all of man's righteousness is consumed, the creature has lost all in his storehouse. Fire has consumed it but he now comes forth refined as gold, silver and precious stones. His testimony now is as apples of gold and pictures of silver. He then trusts in the true and living God. Paul says, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is Holy, which temple ye are." Yes, His people are the temple of God, and the Spirit of God dwells in them. I believe the scriptures are typical of the experience of a child of grace. When they are not restrained or kept by the power of God, their works are as wood, hay and stubble. There is nothing good in them, but a realization of this condition brings them into sorrow and grief. It causes them to mourn and to implore their God for mercy, strength and forgiveness. Without this experience though, they would not know their dependence on, and dire need of a Saviour. This brings

them to the feet of Jesus and causes them to cry unto Him to undertake for them. The growth of grace has now begun. The child of God decreases, but God increases. The dross defiles the temple of God and is consumed as by fire.

Jesus Christ is the foundation of this temple and when the dross is consumed, gold, silver and precious stones are builded thereon.

May the Great God of all creation keep and guide us in the strait and narrow way, and keep us humble at our Saviour's feet, is my prayer for Christ's sake.

Humbly submitted,  
R. L. Fish  
503 S. Spring Avenue  
Fuquay Springs, N. C.

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**"ALL THINGS ARE IN KEEP-  
ING WITH GOD'S WILL," ALSO  
"GOD'S WILL AND HIS PUR-  
POSE ARE THE SAME."**

In the first place I understand the meaning of the expression "in keeping with" to mean "in accord with" "in harmony with" or "in agreement with." I shall attempt to set forth my views in relation to these meanings.

Since I have had a hope, I have always understood the law to be the expression of God's will to Israel as a nation. "And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws?" Exodus 16:28. "And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod: And thou shalt put the mitre upon his head, and put the holy

crown upon the mitre. Then shalt thou take the anointing oil, and pour it upon his head, and anoint him." Exodus 29:5-7. "Therefore shall ye keep my commandments, and do them: I am the Lord." Lev. 22:31. "Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the Lord thy God giveth thee, for ever." Deut. 4:40. "Ye shall diligently keep the commandments of the Lord your God, and his testimonies, and his statutes, which he hath commanded thee." Deut. 6:17. "Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them. Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them that the Lord thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers." Deut. 7:11-12; to me these scriptures and many others show that the law was in agreement with God's will. "For the law having a shadow of good things to come and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." Heb. 10:1. A shadow is a reflected image of a person or thing, yet without power or substance; hence the above was pointing to or prefiguring a better covenant. Jesus came to do the Father's will, "And this is the Father's will which hath sent me, that of all which He hath

given me I should lose nothing, but should raise it up again at the last day." John 6:39. "Till heaven and earth pass, He also says, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:18. So in doing the will of His Father He kept the law to a jot and to a tittle, and paid all that the law demanded—death. No man was able to satisfy the law, for no man had power over death; hence He could say by the Prophet, "Mine own arm (power) brought salvation unto me." Isaiah 63:5.

Again Paul in Romans 8:7 says, "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." In Paul's explanation here he says, "They that are in the flesh cannot please God. But ye are not in the flesh, but in the spirit if so be that the Spirit of God dwell in you." Romans 8:8-9. But are we at all times exercised by the Spirit of God? If so, I cannot see how we would be counted as sinners, for sin is contrary to the law. Again Paul says, "I was alive without the law once, but when the commandment came, sin revived, and I died." Romans 7:9. I hope I have had that experience. I was alive to the things of nature but when the commandment came, I thought that it shewed to me that God was not pleased with my life, and it gave me trouble. I found that I was a transgressor. If we were at all times led by the Spirit of God, I feel that we would be led away from sin and ungodliness, for it is written, "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob."

"These six things doth the Lord hate: yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren. My son, keep thy father's commandment, and forsake not the law of thy mother." Proverbs 6:16-20. From this reading in Proverbs, does it appear that the Lord would so hate anything that is in Proverbs, does it appear that the Lord would so hate anything that is in agreement with His will? "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" Isaiah 5:20-24. "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 things." "And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God?" 1st John 3:19 to 21.

By reference to the second and third chapters of Revelation, there were things in the seven Churches of Asia that were not in keeping or in agreement with the perfect will of God, or that is the way I understand it. There are many more scriptures that have come in my mind to refer you to, but

those already mentioned are sufficient, for I do not know that I have the right understanding of any of these.

Now just a few words concerning my own experience, the first that I now hope was the dealing of the Lord with me was when I was made to feel that my life was not pleasing in the sight of the Lord, and for that reason I was condemned and saw nothing but death and banishment; this continued until I was given hope that Jesus had appeared in my stead and by His sacrifice had set me free from the law of sin and death. But we in the body of flesh and nature are not yet free from death, yet our hope is the assurance of that freedom, for if we have a lively hope in Christ, our freedom is just as sure as Christ, for it is in Christ; hence, Paul could say, "We are waiting for the adoption, to-wit, the redemption of our body." Romans 8:23.

As I recall some have said that we are not obedient except when made obedient by the Spirit of God. Is that all of the time? If it is not all the time, are we disobedient at other times or just inactive?

"Sin" is a voluntary act of the creature. I have said that Adam ate of the forbidden fruit voluntarily and willingly, and I think Paul's language will bear this out as follows: "And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety." 1 Timothy 2:14,15. Paul

also says, "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come." Romans 5:14. A figure must be a true likeness but not in value except in the substance that upholds it; hence if Adam did not willingly and voluntarily go into death with his bride, then he could not be a true figure of Christ or else Jesus did not willingly and voluntarily make the sacrifice for the Church.

Therefore Paul says by MAN sin entered into the world. That which was not in His pleasure was in His purpose for we find that things took place that were not pleasing to Him. "And Er, Judah's firstborn, was wicked in the sight of the Lord; and the Lord slew him." "And the thing which he did displeased the Lord: wherefore he slew him also." Gen. 38:7 & 10. "And when the people complained, it displeased the Lord: and the Lord heard it; and his anger was kindled; and the fire of the Lord burnt among them, and consumed them that were in the uttermost parts of the camp." Numbers 11:1. "And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the Lord." II Samuel 11:27. "And God was displeased with this thing; therefore he smote Israel." I Chronicles 21:7; yet, we find the purpose of God in many of those things, as it is written, "according to the purpose of him who worketh all things after the counsel of his own will." Eph.

1:11. In reference to David's act in Jerusalem, Solomon was born to the woman that David had taken, and through that lineage was Joseph, the husband of Mary, the Mother of Jesus, born.

I have tried to contend for many years that the carnal mind of men, being enmity against God, does all in its power willingly and wilfully and in opposition to the will of God, but not to the disrupting or overthrow of one of His eternal purposes. As an example as to what I am trying to show, we refer you to the circumstance of Joseph being sold into Egypt. Joseph had dreams, and evidently his brethren believed there was something to those dreams, so they did all they could to keep those dreams from coming to pass, but it only fulfilled God's purposes.

If the will of the humanity of Jesus was in perfect agreement with that of the Father, why did He say in the last agony, "If it be possible let this cup pass, nevertheless not my will but thine be done." Matthew 26:39.

I feel that possibly I have been misrepresented in times passed, but I would like to be understood. I feel that all things are in keeping and in accord with the will of God from the falling of the sparrow to the greatest thing on earth except man for he was the part of God's creation that fell by reason of sin, and as I stated above he has not caused one of God's purposes to fail nor will he ever do so.

I have not written this for controversy or debate, feeling that was what Paul referred to when he said whence come wars and fightings

AMONG you? Come they not even of your lust desiring to have and cannot obtain, (James 4:1-2), but rather, I hope I am humbly submitting some of my views in my weak way, requesting that if I am wrong that someone may show me where-in I am wrong. For if I know my heart, I would give everything to know the true interpretation of the scriptures.

Humbly submitted,  
R. W. Gurganus

This Article was written by the late Elder R. W. Gurganus, our Associate Editor—

Ed.

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### ASSOCIATIONS

This name is employed by our people to describe a confederation or joining together of similiar churches in a close relationship. It is more than an assembly, for an assembly refers to an actual gathering of people only as thus collected, while an Association refers to churches thus joined together, whether they are assembled in one place or not. The word Associate from which Association is derived, is a Bible word. It is used to describe a confederacy, joining together of nations, and almost all words of Bible use are employed to denote the false as well as the true. There are false gods, false christes, fallen angels, false prophets, false apostles, false brethren, false religion etc.

An Association of people is similar to a confederacy, and a confederacy may be a good one or a bad one. If people are joined together to do a bad thing confederacy is wrong, as when people are leagued

or covenanted together to fight or oppose God and truth, as in Isaiah 8:12, where Israel is commanded not to be confederate with the disobedient, but where Abraham was confederate with Aner, Mamre and Eschol (Gen. 14:13) there is no condemnation. If people associate against the truth it is condemned as in Isaiah 8:9, and they shall be broken to pieces.

The manner of those joined or associated together, the object for which it is done, and the manner of their operations go far to prove whether it is right or wrong. Is it right or wrong for God's people to be joined together as churches in a general Association compact, confederacy, agreement or union? We argue that the principles and types of the New Testament are all found in and gathered from the Old Testament. We find there a compact or Union of the tribes of Israel, and that generally this is commanded and encouraged from the word of God. While each tribe had and retained its individuality, they came three times a year to an appointed place to worship, to eat and drink, to enjoy the benefits of social gatherings, to extend their knowledge of each, to preserve that fraternal feeling of common brotherhood that existed between them. These gatherings were called their assemblies. How beautiful were these gatherings. How good and pleasant was it thus to dwell in peace and love together.

In the New Testament the great purpose to be accomplished is the gathering together in one in Jesus of all his people that they may be one in him. In their dealing with

men, and in their communing with each other, they are to manifest their brotherhood. In doctrine, faith and conduct they are to strive together for the unity of the faith. They are to contend earnestly for the faith once delivered to the saints. This is the object to be attained. In the days of the apostles their journeys from church to church with their preaching, and their letters they sent from one to another this unity was greatly promoted. We should still seek a correspondence with each other. See the fraternal greetings in the days of the apostles. Paul says to the church at Rome, "The churches of Christ salute you." Rom. 16:16. To the church at Corinth he says, "All the brethren greet you." 1 Cor. 16:20. To the church at Philippi he writes (4:22,) "All the saints salute you." This reminds us of the letters churches send up at our Associations where they salute or greet each other in love and fellowship.

The greatest out-pouring and exhibition of the power and glory of the operations of the Holy Ghost among men that I have ever read of occurred at one of the annual feasts of the Jews at Jerusalem, to-wit on the day of Pentecost, when devout men from everywhere had gathered there to worship God. Does this look like a stated feast or assemblage of the Lord's people is condemned? Paul kept up his custom of visiting Jerusalem and keeping or attending such a feast or assemblage after he was an Apostle, Acts 18:21.

Is there any such gathering as that of Associations of churches mentioned in the New Testament?

We call your attention to the 8th and 9th chapters of 2nd Corinthians. Here is set forth a joint action of the church of Macedonia, and the same is commended to other churches in ministering through their messengers in the fellowship of the saints—or the fellowship of ministering to the saints through messengers chosen by the churches for this purpose. By this it appears that the churches communicated to each other of whatever gifts and wealth they had to the comfort of other saints destitute so that there was an equality, and thus they had all things of common beauty. In this correspondence much benefit is conferred and received.

I am aware the Missionary Baptists rely upon these two chapters chiefly as their authority to preach to the brethren, their selected agents, to travel and beg money for this purpose, and to justify all their operations. But an honest and fair construction of the language and meaning of the Apostle forbids this, and limits the operations to ministering to the saints through chosen messengers sent by the churches acting, together with Paul and Titus, or the ministry. Can you think of an operation more like an Association or assemblage of churches through their messengers gathered with what contributions and spiritual gifts possessed by these messengers, together with the ministers as they are gathered to consider matters of common and general good to all the churches, to preserve correspondence, to

manifest fellowship, to preach and hear the gospel preached, to help the needy and relieve the oppressed?

But someone will say, Associations of churches thus gathered through their messengers sometimes oppress churches by lording it over them, and entrenching on their liberty and independence. If so, this is an abuse of this body, and not its proper object, or the proper use of its function. The best things men will abuse. True money is counterfeited, true religion is perverted, there were false prophets of old, there are false christs and false teachers now. In the name of liberty all manner of oppressions have been perpetrated. Is this a reason why we should abandon that which is right and proper. Grace does not beget carelessness and slackness in those controlled by it. On the contrary where the grace of God is bestowed there is the greatest diligence to publish truth and minister to God's people, to preserve the unity of the faith. Many run to and fro and knowledge increases. Great watchfulness IS OBSERVED lest the enemy divide the brethren. They are to confirm each other. When churches are joined or associated together in the common faith to aid in preserving the common bond of union and fellowship, and meet, hold preaching together, this is a strengthening of the churches in the bond of peace and fellowship.

(Continued in Next Issue)

## Zion's Landmark

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

Editor

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

WILSON, N. C. MARCH 1, 1956

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### THE PARABLE OF THE WEDDING FEAST

Sister Sadie Barnes of Columbia, N. C. request my views concerning the man that did not have on a wedding garment. This chapter begins with a parable in which Jesus describes the kingdom of Heaven. In verse 2, he said, "The kingdom of Heaven is like a certain king, which made a marriage for his son." Matt. 22-2 This marriage feast was prepared at the expense of the father, and only those who had on wedding garments, were accepted by the king. God the Father, His Son and the gospel church are under consideration. The church is spoken of as the bride, the lamb's wife. The only ones that are admitted into this marriage feast, are those who are clothed with the garments of salvation and the robe of righteousness; those who possess the spirit of love, meekness, patience, long forbearance etc. The man that did not have on the wedding garment was evidently clothed with his own righteousness, which is as filthy rags,

with no evidence of the fruits of the Spirit; one who trusts in the law; believing that gain is godliness, or like those whom Jesus referred to that climbeth up some other way, not entering by the door (faith.) "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." John 10:1.

In as much as this man did not have on a wedding garment, the king said, "Take him away." These are comparable to the words of Jesus, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit he purgeth it, that it may bring forth more fruit." The Jews as a nation, are the ones under consideration. The Jews as a nation, were law worshippers, we by nature are law worshippers. They did not bear Spiritual fruits, (not all of them were in this group, for some of them believed.) We by nature, do not bear Spiritual fruit. We find recorded, "He came to his own, and his own received him not. But as many as did receive him, to them gave He power to become the sons of God, even to them that believe on His name." John 1:11-12. The sense in which He came to His own is, He, (Jesus) was born a Jew of the lineage of Judah, which was in fulfillment of prophecy several hundred years before He was born of the virgin Mary. As it is written, "The septré shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gath-

ering of the people be." Gen. 49:10. Therefore, the Jews were His people by birth.

"The law was given by Moses, but grace and truth came by Jesus Christ." John 1:17. No law-worshipper (Jew), no man by nature can receive grace and truth which came by Jesus Christ. This knowledge or recognition only came by the Spiritual birth. Jesus said to Nicodemus, "Ye must be born again." John 1:18 says further, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. John; 1:26 says, "John answered them, saying, I baptize with water, but there standeth one among you, whom ye know not." So "He came to His own and His own received Him not." They knew Him not, so how could they receive Him? "But as many as did receive Him, to them gave He power to become the sons of God." We in nature know not God. The Jews in nature, or lawworshippers, knew not God; the man which had not on a wedding garment, "knew not God."

In as much as Jesus said, "Every branch in me that beareth not fruit, He taketh away." It is evident that the Jews were in Him, not in the sense of fruit bearing for the bearing branches were in Him by faith and have the fruits of righteousness. The Apostle Paul explained this in speaking of the promise that God made with Abraham, and his seed, "For the promise, that he should be the heir of the world, was not to Abraham or his seed, through the law, but through the righteousness of faith."

Rom. 4:13. Again we find recorded in Gal. 3:16, "Now to Abraham and his seed were the promises made, he saith not, and to seeds, as of many; but as of one, and that seed, which is Christ." I mention these supporting scriptures to show that the only fruit bearing branches, are those of the seed of Christ who are born of the Spirit of God. The non-bearing branches are the Jews who are in Christ as natural descendents; for he said He came to His own and His own received him not. These are law-worshippers who trust in what they call good works, and are zealous of the traditions of the Elders; such as those of whom Paul speaks. "For they being ignorant of God's righteousness and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Rom. 10:3. Such as the scribes and pharisees, who has "A form of Godliness, but denying the power thereof," all of which is plain evidence that they did not have on the wedding garment of salvation and the robe of righteousness, which all must have on to be partakers of the wedding feast.

The man whom the king saw, that did not have on a wedding garment, is numbered among those who wore their own filthy garments, (or works of their righteousness) The king called him "Friend" not that he was a friend of Jesus'. The word friend, was and is sometimes used as a salutation. Jesus addresses Judas, "Friend," and Jesus said unto him, "Friend, wherefore art thou come?" Math. 26:50, We even find written in the

old prophecy that he was called a familiar friend "Yea, mine own familiar friend, in whom I trusted, which did eat my bread, hath lifted up his heel against me." Psalm 41:9. There is no evidence that Judas loved Jesus. He manifested by his actions that he was more interested in carrying the bag and receiving the thirty pieces of silver. This was proven and manifested, when Mary took a pound of ointment of spikenard, a very costly substance, and anointed the feet of Jesus. He said, "Why was not this ointment sold for three hundred pence and given to the poor? This he said not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. John 12:5-6.

The king said to his servants, "Bind him hand and foot" which denotes that he was a tare and not wheat. As it is written, "Let both grow together until the harvest: and the time of harvest I will say to the reapers, Gather ye together first the tares and bind them in bundles to burn them, but gather the wheat into my barn." Math. 13:30. Many of the parables which Jesus spake are pointing to the rejection of the Jews or law-worshippers and of the turning to the Gentiles. When Paul and Barnabus waxed bold and said, It was necessary that the word of God should first have been spoken to you, but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Acts 13:46.

All of the above is in fulfillment of what Jesus said to them that followed at the time He healed the

servant of the centurian. "And I say unto you that many shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob, in the kingdom of Heaven. But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth." Math. 8:11-12. Such was the fate of this man that did not have on the wedding garment. The king said, "Bind him hand and foot and take him away and cast him into outer darkness; there shall be weeping and gnashing of teeth."

As before stated, this is a parable. In the parable of the net, which was cast into the sea, it is observed that the servants gathered together both the bad and the good. "Again the kingdom of Heaven is like unto a net that was cast into the sea, and gathered of every kind: which when it was full they drew to shore, and sat down and gathered the good into vessels, but cast the bad away," Math. 13:47-48, which is comparable to many parables in the preceding chapters. Jesus explained the parable of the sowers, by saying, "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one." Math. 13:38.

Is not this "Man that had not on the wedding garment, the wicked one and condemned by the law? It is said that "He was speechless." This is evidence that his mouth was stopped. Paul said, "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world

may become guilty before God." Rom. 3:19. Those who are clothed with their righteousness are under the law. Those who have been redeemed are clothed with the righteousness of Jesus Christ.

T. F. A.

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Editor

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### OBITUARY

Thomas D. Rhue, son of the late Reuben and Rebecca Garner Rhue, was born February 4, 1867, and died August 9, 1955. His stay on earth was a little more than eighty-eight and one-half years, and he was a life-long resident of Carteret County, North Carolina. When he was about twenty-four years of age, he was convicted of his sins, and in due time Jesus was manifested to him as his Saviour. On Saturday before the first Sunday in June, 1891, he related his experience of grace to Hadnotts Creek Primitive Baptist Church and was baptized the following morning. He was soon chosen to serve as clerk of the church and served in that capacity. On Saturday before the first Sunday in July, 1897, his wife also joined the church.

On January 29, 1936, he married Miss Noma Agnes Prescott. To this union were born nine children: Jesse R. Rhue, Fayetteville, N. C.; Joseph R. Rhue, who died in 1946; Elder Zennie L. Rhue, Win-

ston-Salem, N. C.; Mrs. C. C. Norris, Newport, N. C.; Jaby J. Rhue, Swansboro, N. C.; Mrs. John A. Weeks, Swansboro, N. C.; W. Redford Rhue, Fort Lawn, S. C.; Roy T. Rhue, Winston-Salem, N. C.; and Mrs. Prentice Vinson, Stella, N. C.

His religious experience was very positive, and he had a child-like faith in God, His goodness, mercy, and omnipotence. He had no confidence in the goodness of man except as God worketh in him "both to will and to do of His good pleasure." He was always uncompromising toward whatever he felt was wrong or unjust. He loved the Church, and his mind was constantly occupied with the Bible and spiritual matters. He enjoyed having his friends visit him, and Primitive Baptists were at all times especially welcome.

He was confined to his room several years, often expressed a desire to pass from this life, and died in the faith and hope that Jesus had suffered and died for him and would receive him unto Himself, there to dwell throughout the endless ages of eternity in the glorious presence of God and His Son Jesus. We are confident that he is sweetly resting with Jesus, and that our great loss is his eternal gain. He has only gone home where there is no sorrowing, suffering, or heartaches. He is greatly missed; yet we could not wish him back.

His sadly bereaved son,  
Jesse R. Rhue

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**PROVERBS**

**CHAPTER XX.**

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Who can say, I have made my heart clean, I am pure from my sin?

Divers weights, and divers measures, both of them are alike abomination to the Lord.

Even a child is known by his doings, whether his work be pure, and whether it be right.

The hearing ear, and the seeing eye, the Lord hath made even both of them.

Love not sleep, lest thou come to poverty: open thine eyes, and thou shalt be satisfied with bread.

It is naught, it is naught, saith the buyer: but when he is gone his way, then he boasteth.

There is gold, and a multitude of rubies: but the lips of knowledge are a precious jewel.

Take his garment that is surety for a stranger: and take a pledge of him for a strange woman.

Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel.

Every purpose is established by counsel: and with good advice make war.

He that goeth about as a talebearer revealeth secrets: therefore meddle not with him that flattereth with his lips.

Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.

An inheritance may be gotten hastily at the beginning; but the end thereof shall not be blessed.

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**EDITOR**

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

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# ZION'S LANDMARK

## Devoted To The Cause of Jesus Christ

### ASSOCIATION

(Continued From Last Issue)

The business they do is merely to preserve and continue the Association. The chief object is preaching and the social-religious enjoyment of assembling together. They do not make nor unmake churches, nor lord it over churches, nor make laws for churches. None of us are independent of each other. But no proper Association will infringe upon the rights of any church, but seek to respect and protect each church.

Much strength is thus found in brotherly Associations, formed to contend earnestly for the faith once delivered to the saints, so that it becomes difficult for an enemy to make inroads. In the multitude of counsel there is safety. Prov. 11:14. An abuse of Associations is in losing sight of this object, or adopting unscriptural methods to accomplish it. One common way of failing to do our duty is in refusing to have any dealings with a brother church that sins. If a brother trespass or sin against us we should labor with him in love and meekness to save him. If a church sins or trespasses against the law of Zion other churches or brethren should also seek in the proper spirit to save that church. For churches in one Association corresponding with another Association to drop the correspondence before there has been faithful labor to remove the wrong

is an abuse of Associations.

It is objected that Associations correspond with other Associations directly or indirectly that are unsound. But the proper and real object of Associations is to prevent this very thing. The true object of Associations is to preserve and extend a sound correspondence. Where each Association adheres to the law of Zion, this is done. If it is right and good for one church to correspond with a neighboring church, is it not also right to extend this correspondence to other churches still further off as to locality? We consider that properly conducted associations are founded on the principles of Scripture and are profitable to the saints.

It is objected that Moderators of Associations become puffed up and proud of their position. If this is so such Associations have chosen the wrong men to be moderators. The least esteemed in their own judgment, or those feeling most their unfitness for such a business would be a wiser choice than one who is puffed up if made a Moderator. Not being a moderator of an association, and not wishing to be, I do not know how it would puff a man to make him a moderator of a church or an association. In the true church the office seeks the man and not the man the office. So that this objection is not against associations, but against vain men. There is nothing in being a mod-

erator of any body or assembly to make any wise man vain or to puff him up, but on the contrary it should humble him. I visited one Association where they alternated in choosing a moderator, so that each session they had a new man. I also visited another Association where the pastor of the church where it met was called on to act as moderator. Of course, if the church had no pastor they could select another.

We consider such objections to Associations as arising from the fact that sometimes they are abused, or as showing that the objector has failed to consider the proper object of Associations, or fails to remember that there is imperfection in the acts of the best men in this imperfect state. The good that Associations do, so much outweighs their abuses that their expediency is justified on safe grounds.

P. D. Gold

Written by the late Elder P. D. Gold in 1895, and republished by request.

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### EXPERIENCE

Dear Readers of the Landmark:

It has been on my mind to write my experience to the readers of Zion's Landmark since I joined the Church, but I feel too unworthy and sinful to attempt to do so. I feel to be one alone and that nobody understands me, neither can I tell them. I have heard some say they are happy since they have been received into the Church; but I have not found it that way much of my time. There are few moments of pleasure with me and

days of adversity. David said, He lifts me up and casts me down; but I find the most of my time I am down in the valley. I love the Primitive Baptist people. I was made to love them, and it is sweet to me to hear them tell their feelings. They are so like my own. I have never felt fit to be with them; my mother was a member of the Old Baptist, and my father is an Elder. I love the doctrine my parents loved, years ago, but I did not want them to know it. I never felt fit to go with them to Church. I have a fear or dread of saying unbecoming and unsound things that would prove to the brethren and sisters what I often fear, that I am not what I hope I am. I often find comfort in reading the good old Landmark.

In September, 1953, one night I was heavily burdened, but I could see and feel myself floating around over the room as a feather. I was trying to put off what I was commanded to do. I said I would never join the Church; it seemed to me it would never do for such a thing as I to offer to it. We went to a show a night or two after that, for I thought I could pass off my burden, but let me tell you dear friends, I grew worse. Something was ringing in my heart, not to go, but I did. I didn't tell my husband about it, and when I was in there, all I could do was sit and cry. I thought I would choke to death, and my husband asked me what was the matter. I told him I had to leave there, or I would die, but we sat a few minutes longer and before I left a severe pain struck me in my head, and I thought I would

die before I got home. By the time I got home, I was almost crazy. My husband rushed me to the doctor, and he gave me medicine, but it did no good. I promised myself that if God would relieve me, I would never go into another show. I also continued to say to myself I would never join the Church if I could help it.

My burden grew so heavy it seemed I could not carry it much longer. God only knows what I went through. I became so weak I could not stay up, and I had to go to the hospital in January. The doctor said I had a nervous break down, but I do not know what I had. I surely suffered death and went through pure flames of burning fire. But Friends, I can say I know my Redeemer lives, for I saw enough to enable me to say that. While I was in the hospital, the doctor asked me what Church I belonged to; I told him not any. I did not tell him that was my trouble. I stayed there eight days and could not eat or sleep. One night while there, I was lying on my bed at a late hour of the night, I had not slept any all night. My pillow was wet with tears, when a nurse came in and said, "You better go to sleep or we will put you to sleep." So they soon gave me something to make me sleep, but my burden was so heavy, it did not cause me to sleep. I tried to pray to God to enable me to get out of the hospital and on my feet, and I would do anything He would have me to do or be anything He sees fit to have me be.

The next morning a woman came in to see some of her people. She

was talking about Church, and she asked me what Church I belonged to. I told her I did not belong to any Church. She saw I was very low, but I was lower down in my feelings than I was sick. She then asked me if I minded if she prayed for me. I told her no, I didn't care, because prayer was the only thing that would reach my case, and to do as she saw fit and had a mind to do. I have never seen that woman before, but she was a sweet woman, and she was very comforting to me. I believe the Lord sent her there for my sake. She was of the holiness faith, but if I have ever heard anybody pray, she prayed, and some of it was good to me. I felt at that time if I could see some Old Baptists, I would tell them what I had to do, but when I got better and came home I felt like I could not. My burden was then lighter, so I again said, "I never will join the Church, for I am not fit to be in there." But Dear Brethren, and Sisters, about three days later I was made willing to go before the Church and offer myself. I was made willing to be anything God would have me be. I was brought down humble at their feet earnestly desiring that they accept me. I lay awake all night that Friday night, as I had done many nights before and Saturday morning, of our monthly meeting at North East Church, a voice spoke to me; it was plain enough to be well understood by me. I turned around to see if some one was telling me, "If you don't do your duty today your baby boy will be taken away from you." Dear Friends, I was made willing and ready. The

way was opened as plain as black and white to me. The voice spoke in me, "Be not afraid, if God is with you, who can be against you?" I told my husband what I had to do, and he told me it was too bad to go anywhere. It was raining as hard as I have ever seen it rain, but Brother, the rain wasn't hindering me in my feelings. He said, "Get ready and let's go anywhere you want to go." It came to me to go offer to Brother Lonnie Yopp, if he would accept me, and to have my father baptize me. So we went and Brother Lonnie had moved at that time, and his father told us we could not get to where he was living, because they had ploughed up the road, and it was wet and rainy. So we sat there a few minutes, and my husband asked me what I was going to do. Something was still ringing in my heart to go on. It looked like I would have to go if I had to walk, so I told him, "If it be God's will and if it be right for me to go, the way will be opened, and if not, we can't go," so I said, "Let's try it." The Lord was with us, it looked like, for we went right on through and didn't have any trouble. Cars had stuck in the road, so don't you see if God is with you who can be against you? When I got there I didn't tell Brother Lonnie what I had come for. I felt like I was not fit to mention it to him. So he asked did I want to have a home with them. I told him I did if they would or could accept a poor, unfit, unworthy sinner as I was. It looked like I was gone for ever; I felt like nobody cared for me, not even my family. I was a trouble to my

family and I felt like they would be better off without me. He asked me could I wait until tomorrow at North East. The monthly meeting was there. I told him I was afraid to, I had to do as I was commanded or I would die. It seemed I had all I could carry. So I told Brother Lonnie it was my mind for my father to baptize me; but I did not feel fit to even tell him what I had done. I was not going to tell him, but I was so much impressed to do so, that with fear and trembling I approached him, revealing how I felt. He told me he wasn't fit, and I told him I wasn't fit for him to baptize me a poor weak sinner that I am. On the third Sunday in January, 1954 I was baptized, and my fear and trouble left me.

I thought I would never be bothered with any more trouble, but Dear Brethren and Sisters, I have been cast down and raised up. We live in a world of sorrow, trouble, and disappointments. Although the way at times seems dark and hopeless, He plainly tells us that in this world ye shall have tribulation, but in Him peace. We desire to live in peace with one another. Dear Brethren and Sisters, I believe if all in the Church had been through what I have and still do, there would be no trouble in the Church, because peace is what I seek.

They asked me where I wanted my name or membership? I told them I had a mind to be with North East Church, but one is as good as another, for all are as one. I had a dream about that. I dreamed I saw three slabs tacked up in front of North East Church, and my name was written on one of them,

and I wanted it there if they would have it with them. I thought those slabs looked like I felt-rough, ragged and unfit to be there. I only weighted 97 pounds at that time and now I weigh 138, not that I am too large, but people asked me how I gained so. I have been through fire and death to get there, yet I would not exchange my travels and experience for anything on earth, for what I once loved, I love no more. My life is so much happier. I said I would never offer to the Church, but I was made willing to go. I hope it was God's will and great power that put me where I am today. I can see it was His pleasure for me to travel and suffer, because I was made willing to do His bidding, to be God's anything through this great suffering. The confidence I had in the flesh was consumed by fire-suffering indescribable. When the Lord calls the poor trembling one, he must say, "Here I am", where He leads, His children must follow. I often fear I am not one. But He leads us in such a way that we learn obedience by the things we suffer. Yes, we are drawn by love, so that if you are enabled to think good thoughts or do good works it is by the power and wisdom of God, for every good gift is from above, and we are left with nothing, so we can say, "Salvation is of the Lord." We are made to cry, "Lord, lead me, undertake for me, hold me up and enable me to know thy will and do it, for I am weak." If we are left to ourselves, we can do nothing. We feel to depend upon Him for the little hope we have. It gives me comfort after trouble

comes upon me. I can see the hand of God in it and that it is for my good ultimately. Jesus said be of good cheer, for I have overcome the world.

We hope by the grace of God that we are of those called, afflicted and poor people who trust in the name of the Lord. The Lord's people are a poor and afflicted people and have many trials and tribulations here on earth, and we can say with David, "Yea though I walk through the valley and the shadow of death, I will fear no evil; for thou art with me, thy rod and thy staff they comfort me." How sweet these words are to me.

Dear Friends, I feel that I realize my weakness as well as my unworthiness to write to those whom I believe know the joyful sound. May the Lord direct our minds and protect us, but oh, that we may be enabled to say, "Thy will be done." When we are given to see ourselves as we are, we know it is only by great mercy that we are not destroyed. We can say again with David, "Surely goodness and mercy shall follow me all the days of my life." I often wonder why I love the Primitive Baptist people so dearly, and I cannot see how they can fellowship such as I feel to be. I do not feel fit to call you brethren and sisters whom I know to be so much better than I. It makes tears flow from my eyes when I think of it. I know I am not worthy to enjoy the doctrine of Jesus Christ. I feel to be the most sinful creature that ever lived. I often think of what a poor sinful creature I am when I am permitted to be remembered with

the people whom I believe to be that little flock to whom Christ said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." The only reason I can give for my hope of being numbered with you people is the love and mercy of almighty God. In my nature I have never desired anything good, and if it had been left to me, I never would have believed the glorious doctrine, I hope I do believe. I hope the God of all Grace has led me in the way that I had never thought and paths I had never wanted to travel; His doctrine is sweet to me. It is sweet to me to think that we will soon be there with this world of sin and sorrow and all that is vain, gone. Naman was made to behold the value of this earth, and I think every child of God is brought to realize the wisdom of this world is vanity, and every true follower of the Lamb of God has to be killed to the love of the worldly things and kept humble through suffering, the suffering being a blessing from God to His children. Yes, we follow the Dear Saviour through suffering; that keeps us humble. The Bible tells us we are strangers in this world, and we are seeking a better place not made with hands. We must press on and some sweet day we will be carried to our reward in that Blessed Home above. May God bless and guide our footsteps and carry us through this life as He would have us go.

Dear Friends, pray for me; I need the prayers of those I love. May the Lord bless and comfort

all of us is my prayer for Christ's sake.

Mrs. Ivaline Williams  
R.F.D. 1, Box 192  
Richlands, N. C.

Daughter of Elder Eddie Humphrey of Jacksonville, N. C.

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**CHRIST IS THE TRUTH,  
THE LIFE, AND THE WAY.**

"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 iniquities are pardoned: for she hath received of the Lord's hand double for all her sins." Isaiah 40:1-2. "I will also leave in the midst of thee an afflicted and poor people. And they shall trust in the name of the Lord." Zephaniah 3:12.

Dear Brother Adams:

I have been given a mind to write again, and it is with much fear and trembling that I make the attempt. Knowing and realizing that unless my mind is taken off earthly things and placed on Heavenly and Divine things, I will not be able to say anything to the comfort of God's humble poor, and I kindly ask the dear brethren and sisters (if indeed and in truth I am a brother) to please cast the mantle of love over my imperfections. For the Spirit is willing but the flesh is weak.

The scriptures were written by inspiration as the Spirit of the Lord directed His people to write, and the true meaning of it has to be revealed or received by His people by inspiration, and unless it is received by revelation and inspira-

tion, it profits nothing. For the wisdom of this world cannot search out the hidden mysteries of the Kingdom of God. Matthew 11:25-26 says, "At that time Jesus answered and said, I thank thee, O Father, Lord of Heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight." My desire is to know nothing among you, save Jesus Christ and Him crucified, the truth, the life, and the way whereby poor sinners must be saved.

Let us return to our text. First of all we will notice God, yes, your God, is the one that is speaking, and He is speaking only to His people, those to whom the arm of the Lord has been revealed and to those whom the Lord has called and qualified to speak in His name, and the command is to comfort ye, comfort ye my people, and to speak in a comforting manner to Jerusalem, which of course is the Church, those afflicted and poor people that He has left in the midst of thee. Yes, Dear Friends, if I know anything about the truth they are poor and afflicted because of sin and will so all the balance of their days, trusting in God who alone has delivered and can yet deliver their eyes from tears and their feet from falling. We notice the command was to cry. Isaiah 58:1 says, "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins." In our text the cry is, "That her warfare is accomplished,

that her iniquity is pardoned: for she hath (past tense) received of the Lord's hand double for all her sins." Matthew 9:12-13 reads, "But when Jesus heard that, He said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance." And I wish to declare unto you my friends, that as long as one can be satisfied and enjoy the pleasures of this sinful world and can go along rolling sin under his tongue as a sweet morsel, they have not been killed to the love of sin. The Saviour in speaking to a certain people said: "Ye say ye see therefore your sin remaineth."

When a poor sinner is brought down to the end of his strength, made to see that he is a poor vile sinner and from the crown of his head to the soles of his feet he is desperately wicked and full of wounds and bruises and putrefying sores and has no hope of ever reaching Heaven or immortal glory, and in this sick condition he is made to cry unto God for mercy and not justice; for he knows that if justice were given him he would be banished from the presence of God forever, and he would have to spend eternity in hell. The Dear Saviour of poor sinners never puts a prayer in the heart and makes him to pray without answering the prayer and at God's own appointed time, He makes Himself known to the poor and afflicted sinner. He has compassion on him, binds up his wounds, pouring in His healing balm. He takes his feet

out of the miry clay and places them on the Rock (Christ) and leads him about and instructs him. He puts a new song in his mouth even praise to Israel's God, gives that sweet hope in Christ, and he is made to realize or feel to hope that his sins, though red like scarlet, are now made white as snow by the shed blood of the Dear Son of God, the only remedy for sin. Now the sinner is told or instructed: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in Glory." Colossians 3:1 to 4. We are told to comfort each other with the comfort wherewith we have been comforted. If not deceived in this poor heart of mine, my desire is to live the balance of my days in a way that will be pleasing to my Dear Lord and Saviour, who has done so much for me, a poor sinner, but I find when I would do good evil is present with me, and the things I would do I do not, and the things that I would not do that I do, but as Paul said, it is not I that doeth it, but sin that dwells in this old body of mine, and if my little experience were taken away and that sweet hope that has been given this poor boy were gone, then I would be left in despair.

We have been so badly afflicted and wounded by sin that we have become poor beggars, trusting in God who has delivered and can yet

deliver. "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, And with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: And so shall we ever be with the Lord. Wherefore comfort one another with these words." 1st Thessalonians 4:15 to 18.

Please remember me in your prayers.

Yours in need of mercy,  
Mack K. Alford  
R.F.D. 1  
Loris, S. C.

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#### THE COUNSEL OF GOD

"There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand." PROVERBS 19:21.

If we could take a fluoroscope and look into that place that the Prophet says, "Is deceitful above all things, and desperately wicked: who can know it?" we would find it to be, as John says Babylon become, "The habitation of devils, and hold of every foul spirit, and a cage of every unclean and hateful bird." Revelation 18:2.

The heart is the most essential part of the body. But I think the phrase embraces more than that little pump from whose power the blood is circulated through the entire system. It embraces mind,

soul and spirit of man, because it is the seat of life and knowledge. Yet I think, there is a distinction to be made in the function of the heart and mind. The mind often leads us one way, but the heart dictates another.

The Lord says, by the mouth of Jeremiah, "I the Lord search the heart, I try the reins, even to give to every man according to his ways, and according to the fruit of his doings." By no instrument known to the science of man, can we look into that busy work shop and know the many devices going on. God alone, "Is a discerner of the thoughts and intents of the heart." And I'm ashamed many times when I realize that He does know every thought and all the devices of my sinful heart. I try to keep as many of them from the knowledge of men as I can, but I know, "All things are naked and opened unto the eyes of him with whom we have to do." "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." Men can't look into the hearts of one another and see the scheming going on therein, but God knoweth them before they are manifested, and when they are not according to His counsel, He prevents their execution. Jesus said that it is "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man." Men, by their lives and conduct, make manifest what is in their hearts. Sometimes these devices lie dormant for a long time, but when an opportunity arises these devices

which have been hibernating so long, make themselves manifest. And when this is done, it proves that that which cometh out of the mouth, is that which defileth a man, and not that which goeth in.

Herod devised in his heart to destroy the little babe that was born in Bethlehem, "And he sent them (the wisemen) to Bethlehem, and said, go search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also." But God knowing the devices of his heart, knowing that Herod did not want to worship, but to destroy the child, they were "Warned of God in a dream that they should not return to Herod, they departed into their own country another way." Here God's counsel stood and the device of man failed.

Peter stood up on the day of Pentecost and said, "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: 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." Thus far the devices and the wrath of man praised God. And David said "Surely the wrath of man shall praise thee: the remainder (or that part which does not) of wrath shalt thou restrain." Men on previous occasions attempted to

take Him, but they had to await the time that was appointed of God. As Jesus said, "Then cometh he to his disciples, and saith unto them, sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners." Men could not take and crucify Him at a time contrary to the counsel of God.

"There are many devices in a man's heart; and if we know anything about the conflict between the devices of man, and the counsel of God, we can say with Ephraim, "Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth." Who can prevent the sun from rising or going down at the appointed time? Or who can prevent the wrath or mercy of God coming to them as the rain cometh upon the earth? Professors of religion often enter into the church to spy out the peace and liberty of the household of faith, and cause confusion and division among them. But they may rest assured that their purpose will come in contact soon or late with the counsel of God; and when it does, their device will fail for nothing can succeed when it is in opposition to the counsel of God.

One of the most wicked devices, I think, that we have any record of is the hatred of Haman against Mordecai recorded in the 6th chapter of the Book of Esther. "Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on

the gallows that he had prepared for him. So Haman came in. And the king said unto him, what shall be done unto the man whom the king delighteth to honour? Now Haman thought in his heart, to to whom would the king delight to do honour more than to myself? And Haman answered the king, for the man whom the king delighteth to honour, let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head: and let this apparel and the horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, thus shall it be done to the man whom the king delighteth to honour." So the king instructed Haman to do all the things that he had suggested to him. "Then the king said to Haman, make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken. And while Haman was conversing with his wife and friends over what had befallen him, "Harbonah, one of the chamberlains, said before the king, behold also, the gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, hang him thereon. So they hanged Haman on the gallows that he had prepared for Mordecai." Haman in

his inordinate desire for preferment, power, honor, superiority and the desire to wear the royal apparel and stand in the place of another, was hanged on the gallows that he had built by his own hands. "Every way of a man is right in his own eyes: but the Lord pondereth the heart."

What the mouth says and the heart indites, are two different things. Jesus says, "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me." Many of the professors of religion have what is known as a professional whine, and thereby deceive many. But this kind of deceitfulness will not last any longer than the opportunity arises to make manifest what is in the heart.

Jesus says, "Every plant, which my heavenly Father hath not planted, shall be rooted up." By this, we understand that it is as much in the "counsel" of God to root up such plants as He has not planted, as it is to cultivate the ones that He has planted, that they may bring forth more fruit. It is as much the work of God to dethrone as it is to enthrone. Jesus said to one of the chief Pharisees, "When thou art bidden of any man to a wedding, sit not down in the highest room: least a more honourable man than thou be bidden of him; and he that bade thee and him come and say to thee, give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, friend,

go up higher: then shalt thou have worship in the presence of them that sit at meat with thee."

"The heart is deceitful above all things, and desperately wicked:" and by this deceitfulness, we deceive ourselves, and by a sugar coated tongue and a deceitful heart working together, we deceive others. But let us be assured, that the waters of a full cup will be wrung out to all, and they "shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time." Paul says, "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." May God forbid that we ever "count it pleasure to riot in the day time", or cause confusion among the household of faith in order to gratify the devices of an evil heart. And this, we may rest assured, no one who has had his heart touched by the Spirit of God, will do.

But it is not just the evil devices of the heart that come in conflict with the counsel of God; but our very best intentions also.

From my childhood I've had some kind of impression to stand before the people of God. And in my growth from childhood to youth, and into young manhood, I designed a time for this work to begin. I thought the proper thing to do, was to work hard and accumulate enough money by the time I was forty five years old, to sustain me the rest of my life. And I was making very good progress toward my gold when the impression changed to burden. This caught me in the worst financial condition that I was ever in in all

my whole life. Not only did I have the responsibility of a family, but also the burden of churches laid upon me. At this time everything that I had accumulated seemed to begin to slip from my control. I think my intention was good, but it seemed not to be according to the counsel of God. But He helped me through all these difficulties, and for this, I feel to say with the poet:

“Awake, my soul, in joyful lays,  
And sing thy great Redeemer's  
praise,  
He justly claims a song from  
me:  
His loving-kindness, O how  
free!”

I thought the thing to do was to accumulate enough money that I might go forward in the work that I felt impressed to do without being dependant upon any one. But it seemed that every where I went, and every thing I did had a tendency to deplete the accumulated amount. I feel now that perhaps it was the way the Lord had to take away self dependance, and cause me to look to Him for what I stood in need of. After a long struggle I felt to say as Agur said, “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.” Proverbs 30:8-9.

But some will say if He works all things after the counsel of His own will, “Why doth he yet find fault?” Paul evidently anticipated some one would ask this question,

so he answered it before it was asked, by saying, “Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus?”

All must learn by experience that the purposes of God's counsel are purposes of love and affection toward His people, and therefore we may bless and praise Him, that whatever be the devices of our hearts against His counsel, they shall come to defeat, that He may fulfil all His good pleasure.

H. O. Nash

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**ANGIER UNION MEETING**

The next session of the Angier Union Meeting is appointed to be held with the Church at Fellowship, Johnston County, N. C., the fifth Saturday and Sunday in April, 1956. Elder Shepherd Langdon was appointed to preach the introductory sermon, 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

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**NOTICE**

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

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## Zion's Landmark

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

Editor

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

WILSON, N. C. MARCH 15, 1956

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VOL. LXXXIX No. 9

### THE GREATNESS OF JOHN THE BAPTIST

Sister Sadie Barnes of Columbia, N. C. requests my views on Matt. 11:11. "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of Heaven is greater than he."

The superior work of John the Baptist which portrays his greatness was beyond that of the prophets and is the paramount thought to be considered. John was a fore-runner of Jesus "to make ready a people prepared for the Lord." The prophets foretold his coming. They described the greatness of his work. Isaiah said, "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the Lord shall be revealed, and all flesh

shall see it together: for the mouth of the Lord hath spoken it." Isaiah 40:3-5. Malachi said, "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts." Malachi 3:1.

Moses, Isaiah, Jeremiah, Ezekiel, as well as many others, were prophets; notwithstanding, these were great men of God who foretold future occurrences to come to pass at the appointed time of God. The work of John exceeded that of the prophets. He was a prophet, not only a prophet, but he was actually engaged in the work of his Lord and Master which was foretold by the prophets. He preached repentance and baptized those who brought forth the fruits of the Spirit and confessed their sins. He not only baptized believers, but he baptized his Lord and Master, which was abundant proof that he was more than a prophet.

Jesus taught the greatness of John to the multitude who were curious to know who John was. We read, "And as they departed, Jesus began to say unto the multitudes concerning John, what went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in king's houses. But what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my mes-

senger before thy face, which shall prepare thy way before thee." Matt. 11:7-10. John possessed a meek and humble Spirit. His clothing was camel hair.—Durable, not made by man. His meat was locust and wild honey — a food provided by God. He preached in the wilderness of Judah. He asked no favors of men. He was steadfastly engaged in the work which was set before him. He reproved the guilty for wrong doings, even King Herod for taking his brother's; (Philip's) wife, for which he was cast into prison, and later beheaded. All the above describes (in part) his greatness above his predecessors. The greatness of John was measured by the work he performed.

The greatness of Mel-chise-dec was in the order of his priesthood. The order of his priesthood differed from that of the Levitical priesthood, whose sons obtained their office by inheritance, which was transmitted from one generation to another. The priesthood of Mel-chise-dec was not obtained by genealogy as is usually true in royal families. He was more than a priest. He was "First being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace." Heb. 7:2. He was priest of the most high God. He was a type of the eternal priest for ever after the order of Mel-chise-dec." Psalms 110:4. Paul said, "For he testifieth, Thou art a priest for ever after the order of Mel-chise-dec." Heb. 7:17. He says this to note the significance in the priesthood of Mel-chise-dec; (whose priesthood was not inherited nor conveyed to another. The sons of

Levi received their office by genealogy, it being transmitted from one generation to another.

The paramount thought in the mind of the apostle, is not in the expression that he was "with-out father, with-out mother and with-out descent," but that Melchisedec differed from other priests in that he did not receive his office as a successor to a predecessor, nor did he have a successor. Thus it is said of him that he was "without father, without mother, without descent." This reference was to his priesthood only. Being a priest of the most high God, and receiving his office directly from God, is that which makes him a type of Jesus Christ, and shows his greatness beyond that of the Levitical priesthood. Paul said, "Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoil." Heb. 7:4.

There was not a greater priest than Mel-chise-dec. Of them that are born of women there was not a greater than John. Jesus said, "Verily, I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of Heaven is greater than he."

The comparison between the least in the Kingdom and John has reference to the work of each, their greatness in God. The priesthood of Mel-chise-dec was greater than that of the Levitical priesthood, because "he was made like unto the son of God: abideth a priest continually." The work of John exceeded that of the prophets; the

work of the apostles exceeded the work of John. Paul said he was the "Least of the apostles." 1Cor. 15:9. Again he said, "Unto me, who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Eph. 3:8. The apostles preached a crucified and risen Saviour, the one who shed His blood for the remission of sins. This was a greater work than John did, the life and immortality of Jesus in calling sinners to repentance and bestowing grace according to His purpose was brought to light through the Gospel which they preached. 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. But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. 1:9-10. Many of the apostles had the gift to heal those with divers diseases. They raised the dead. They performed many miracles. This was a greater work than John did. Jesus said, "Notwithstanding, he that is least in the Kingdom of Heaven is greater than he."

The outpouring of the Holy Ghost on the day of Pentecost enlightened the apostles to understand those things which were written in the law and the prophets. The necessity of Jesus being put to death in

the flesh and raised by the Father, was revealed to them by the Holy Ghost. Peter could speak with boldness in saying, "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are His witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey them." Acts 5:30-32.

Paul was a vile sinner, a blasphemer and persecutor of Jesus Christ and the saints of God. God revealed to him that he was the chief of sinners. He called him by His grace and revealed His Son in him. God delivered him from harms and dangers both seen and unseen. This heart-felt experience of the apostle was the moving cause of him saying, "I am the least of the apostles." Paul said, "Unto me whom am less than the least of all saints is this grace given that I should preach among the Gentiles the unsearchable riches of Christ."

To be overshadowed by the Holy Ghost and understand the mystery of Godliness, to preach Jesus Christ, the way, the truth and the life, is a great work. This the apostles did with a greater manifestation of the power of God than any ever did before or since. There were none greater in the Kingdom of Heaven, nor any that were less in their own conviction.

T. F. Adams

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# ZION'S LANDMARK

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PROVERBS

CHAPTER XX.

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Say not thou, I will recompense evil; but wait on the Lord, and he shall save thee.

Divers weights are in abomination unto the Lord; and a false balance is not good.

Man's goings are of the Lord; how can a man then understand his own way?

It is a snare to the man who devoureth that which is holy, and after vows to make inquiry.

A wise king scattereth the wicked, and bringeth the wheel over them.

The spirit of man is the candle of the Lord, searching all the inward parts of the belly.

Mercy and truth preserve the king: and his throne is upholden by mercy.

The glory of young men is their strength: and the beauty of old men is the gray head.

The blueness of a wound cleanseth away evil: so do stripes the inward part of the belly.

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EDITOR

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

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# ZION'S LANDMARK

## Devoted To The Cause of Jesus Christ

### "MY LIFE IS BUT A SPAN"

Someday the shadows will gather  
round,  
When I shall quit this sinful  
ground;  
My sun of life set in the western  
sky,  
When I, a poor sinner, must yield  
—and die.

Sometimes the thought makes me  
afraid  
That I must die, in the tomb be  
laid.  
Other times the fear is taken  
away—  
Through death is the portal of end-  
less day.

Soon will my labors and toils be  
over;  
My heart will know sadness and  
sorrow no more.  
My battered arms folded across  
my poor breast  
In humble hope of immortality's  
rest.

Soon the time will come when I no  
more  
Will go seeking rest among God's  
humble poor.  
The doubts and fears, the heart-  
ache and tears,  
Which have been my lot through  
all these years;

Will be ended and over, nor more  
to be mine—  
No more the cross, or disappoint-

ment to find,  
No more sad perils on land or on  
sea  
But hope of bright glory and peace  
with Thee.

Though I may live threescore years  
and ten  
And stand through grace at my post  
to the end.  
Or if fourscore years be appointed  
me  
Still my days and years are as but  
yesterday.

My toil is labor, my strength is but  
vain  
All, all, is vexation and sorrow  
and pain.  
The only real peace or true joy  
here I find  
Is with the saints, my kindred so  
kind.

By faith I look beyond this vale of  
tears  
To the blest realm of unmeasured  
years,  
Where all now in part shall be done  
away—  
The courts of sweet Heaven, bless-  
ed eternity.

Let persecutions rage and untiring  
flame,  
Still precious is my Saviour's name  
Whether my days be many or few  
All, all, are thine, and Thy just due.

When I go forth, and come, the last

time  
 May I to Thy Holy Will my all re-  
 sign,  
 And quit this vale to reign with  
 Thee  
 With all Thy saints in blest eternity.

Then let my days move on apace  
 Make Thou my way in all the race,  
 And every blessing usher in and ful-  
 fill  
 Which Thou hast appointed in Thy  
 Holy Will.

—H. J. Bird

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**"GOD'S WILL  
NOT MINE, BE DONE"**

As I was confined in a hospital many years ago, feeling low in spirit, unworthy and depressed, a tray of food was brought to me on which someone had placed a little card with this scripture inscribed thereon: "Choose you this day whom ye will serve."

I have no idea who was responsible for the verse being on the tray but I shall never forget with what force it impressed me. Since I was helpless physically, reading the Bible verse commanding me to choose that day whom I would serve made me feel even more helpless spiritually than I was physically, if such were possible.

This particular scripture, as you know, was Joshua's challenge to the tribes of Israel when he gathered them to Schechem and the whole verse reads: "And if it seems evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your father served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord." Josh. 24:15.

Had it been possible for me to read the entire chapter in which this portion appeared it may have

improved my feelings, but at that time I thought it was a challenge directed to me. And, I might add, I was beginning to realize for the first time how utterly helpless I was to meet the challenge.

Of course, no person of my faith placed the scripture before me, but I do believe it had and did serve a purpose at least to arouse a searching mind in me. I still felt, though it was beginning to wane considerably, that I could do something for myself and that particular scripture seemed to command me to do it. Believe me, I felt the need and I tried. The purpose I think it finally served was to prove beyond a shadow of a doubt that it was not within my power alone to direct my steps or to choose whom I would serve, or choose anything, for that matter. I know I struggled in my weak and faltering way to do something about my despair. I even went so far as to write down each day, the things I would and would not do again, promising the Lord, all the while, great things from me if He would help me.

I have never since that day believed in self-works, or self help. Years have passed and I now realize that God "supplies our need", but not necessarily our wishes. And I believe my need, in this particular incident of my life, was for me to realize that I must have patience and wait upon the Lord until His appointed time to deliver me from the bondage and state of condemnation in which I found myself. At that time not too much suffering had taken place and certainly had not continued long enough to deprive me of the belief that I could

in some measure relieve the situation. No one can ever preach to me again what I, alone, can or cannot do for I have tried it too long and too hard without results, to believe it. When you go begging for mercy and deliverance for years, not hours, before you receive it, you will learn that it does not always come at the first petitioning and you probably will say before it is over, "God's will, not mine, be done."

I feel to say that this was the Lord's dealing with me, but knowing the unworthiness and sin that dwells in me, the hope I now possess seems too great to apply to such a worm of the dust, as I. Of course, I believe the Lord has a hand in everything that happens but only His chosen, those elected to salvation, who are so blessed with God's revelation, have a hope that He is dealing directly with them. I am thankful that I do have this hope, but it is a blessing of which I have no reason to boast, for it is an eternal mercy bestowed by a gracious all powerful God on an unworthy recipient.

It seems this hope must suffice for the present however, but we selfdoubting sinners want more proof. Our carnal minds crave assurance from Him. David offers encouragement in the following scriptures: "Be of good courage, and He shall strengthen your heart, all ye that HOPE in the Lord." Psa. 31: 24. "But I will HOPE continually, and will yet praise thee more and more." Psa. 71:14. "Behold the eye of the Lord is upon them that fear him, upon them that HOPE in His mercy." Psa. 33:18.

Of all the sure ways devised by man for eternal life, we who believe God is ALL power in Heaven and in earth would not exchange this little hope, even though dim, for all of them. We only ask for assurance that our hope is genuine. Like the prayer of Solomon we ask, "Give thy servant an understanding heart."

It is reasonable to assume that those among us, who believe their chance of salvation is largely in their own hands, look upon the Primitive Baptist faith as final as well as fatal, and believe that such would be their own plight were they involved in this doctrine. Do this or that, or not do this or that by merely wanting to, sounds easier than this poor sinner has found it to be. I know, for me, it is impossible, and I find that this portion of the scripture applies to my case: "For the good that I would I do not; but the evil which I would not, that I do." Rom. 7:15. "I find then a law, that when I would do good, evil is present with me." Rom. 7:21.

The above scripture is gratifying to a helpless sinner because he, also, has experienced what is expressed in this scripture, and it is encouraging to know that others before him have found it so. Experience teaches us that in nature we sin and sin again, powerless of ourselves to avoid it, though wanting and praying for strength never to repeat these offenses. We often are made to cry out, "Oh wretched man that I am; who shall deliver me from the body of this death?" Rom. 7:24. I believe a continuance of sin and bondage is surely worse

than death itself; for there is a Spirit in us that hates the sin that dwells in our bodies and persistently crucifies this spirit. We know we have an earnest desire to follow in His footsteps, for which we can say, "I thank God through Jesus Christ our Lord. So then with the MIND I, myself serve the law of God; but with the FLESH the law of sin." Rom. 7:25. We know, according to the scriptures, in the flesh we cannot please God, "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7. "So then they that are in the flesh cannot please God." Rom. 8:8.

Realizing man's helplessness and dependency upon God makes me even more thankful that I believe in a doctrine that leaves man's destiny to the all-wise, all-powerful God who "declared the end from the beginning," saying, "my counsel shall stand and I will do my pleasure." Nothing has been added or taken away since the foundation of the world. If it were otherwise, and knowing my sinful nature, there would be no hope for me. And, oh! what would we poor sinners and worms of the dust do without the hope we have? To have hope occasionally is to glimpse dimly into Heaven beyond where there are no tears, no sorrow or strife, but peace and good will. "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world." John 17:33. Small wonder our doubts persist. It seems too good to apply to

puny, sinful man. But the Lord is not slack concerning His promises, and if His people have ever been numbered among the chosen few, the same names are still there; none have been erased because of sin. God came to save sinners and Jesus said, "All that the Father giveth me SHALL come to me; and him that cometh I will in no wise cast out." This we believe and realize that "No man can come except the Father which hath sent me DRAW him, and I will raise him up at the last day." John 6:44.

This is sweet music to the ears of those who find it impossible to walk uprightly at all times or to "accept" Christ by merely wanting or attempting to do so. What more assurance could anyone desire than that laid down by our Heavenly Father before time was. How wonderful it is to know God needs no help from puny man who is helpless to supply it; that He changes not and a purpose of His never fails, "and yet I am not alone because the Father is with me," "with God all things are possible." "He is steadfast," — "unto THY name give glory."

Elizabeth C. Edwards

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### EXPERIENCE

Dear Brother Adams:

For sometime I have had a mind to write a little of my experience, if I have any, and if it is the Lord's will I will try.

When I was a boy I would go to the Methodist and Missionary Baptist Churches to meeting, and the preacher would say: 'Come up and give me your hand, and the Lord your heart and be saved; if you

do not, and you die, right to hell you will go." On my way home I would think about this and promise myself the next time I went I would join them. I went on this way for several years but never did join, and I never could enjoy life like other boys seemed to. I did not know why. I became troubled about this and when I reached the age of 21, I went to Norfolk, Virginia, and got a job and went to work.

I started going to the Calvary Baptist Church while there, and I had the same experience I had in the Churches previously mentioned. I thought I would join the Church, and a thought came into my mind, "If you join the Church you can't have a good time, and the boys you go around with will be making fun of you." This thought stayed on my mind for sometime, and I began to be burdened very heavily. Sometimes I did not want to see anyone that I knew and would stay in my room to avoid them. At other times I wanted to be with someone. I went on this way for awhile then decided I would get away from that trouble, so I joined the United States Navy for four years. This was in World War I, and it wasn't long before I went overseas. I was over there about 18 months the first time. I was put on board a torpedo boat and every time the ship would be caught in a storm I would find myself trying to pray to the Lord to be with me and spare my life.

We were in a few battles with the Germans and while we were battling the Germans, I would find my-

self trying to pray, but when we would come into port and get leave, I would drink and gamble. I would try to stop gambling and drinking, and would for awhile, but the first thing I knew I was at it again, worse than ever. I went on this way until my time was up, when I came back home. It was not long before I got married and we began keeping house to ourselves. A little while after I married, I began drinking and gambling again. I would get up on Sunday mornings and get off in an old building or out in the old fields and gamble all day. Many times it would be almost dark when I would get home and my wife would say, "Patrick, have you been gambling again?" She said, "I wish you would stop gambling, we need money for other things." It did not do any good. I kept it up for sometime.

Later, I was called to Danville to the bedside of my daddy. He did not live long. When he died, I was standing by the bed. I could not grieve after him. I felt like I wanted to rejoice at his death. But a great burden came on me, and I couldn't see any peace at all, night or day. I felt like I was losing my mind. It came to me that I must go to Church. So I started going to the Primitive Baptist Church and while the preachers were preaching I would sit and cry like a whipped child. It seemed to me the preacher knew just how I felt and I felt that he was preaching to me and no one else. It appeared to me that he knew the road I had traveled through life. I went this way a good while and finally I said, if I couldn't go to Church without sit-

ting and crying, I would stay at home. So I stayed at home awhile, but it wasn't long before I had to go to meeting again. It looked like I couldn't see any peace anywhere or at any time. About this time I thought I would go and offer myself to those good people and if I were received, perhaps I would get some relief. I went to Church on Saturday before the second Sunday, not telling any one my plans, and when I got to the Church, it wasn't long before some one came in and said Brother Gilbert started to Church and was taken sick on the way. Some brother said, "I will go and see how he is." He went and when he came back he said, "We will not have any service today, for Brother Gilbert is not able to be here." We stayed on awhile and they sang a few hymns. When I came out of the Church I said to myself, I know what I will do, I will go home and stay. I did stay awhile, but it wasn't long before I had a mind to go to Church and I started going again. Just one year from the day I thought to offer to the Church when Elder Gilbert became ill, I retired on Friday night, not thinking about going to Church the next day. But on Saturday morning when I awoke, Spoon Creek Church was on my mind.

At the breakfast table I asked my wife if she wanted to go to Church. She said, "Yes, I would like to go." I said, "Get ready then, I am going if nothing happens." So we went and when we got there, our moderator and his twin brother were both there. When the time came for meeting to begin Brother Noel's brother preached first and

Brother Noel next. I thought they both preached as good as I ever heard. At the close of the service, all at once it seemed like everything went blank with me and when I came to myself I was out in the floor holding the preacher's hand and trying to tell what little I had to tell, but I was so over joyed I could not tell much, and I don't believe that any of the brethren ever have been able to tell all they wanted to tell and as they had seen it. I believe the Lord blesses us to tell a little now and a little some other time and on and on, but I don't believe he ever blesses one to tell it all.

I was baptized the next day and when I came out of the water, I felt like all my sins were forgiven and all my troubles were over, but it wasn't long before a burden was back on me again. It seemed to be greater than ever. I am still carrying that great burden. Just a few minutes at a time I have felt that the Lord has blessed me to be relieved of it, but it doesn't last long. We are cast down longer than we are lifted up, but God knows best and knows what is best for us. Sometimes I have a little hope of myself and at other times I feel doubtful. I feel sometimes like going to the Church and asking them to take my name off the book. I don't feel worthy of being called a brother. If I am one at all, I feel to be the smallest of all. Sometimes I feel that if there is a black sheep in God's little flock I must be that one. I don't feel like I mean anything to the brethren at all, but they mean the world to me. Sometimes a thought comes into my

mind that there has been a change in me, and I did not have anything to do with making that change. If it had been left up to me, I would have stayed as I was, for I liked the life I was living too well to make a change even if I could have.

All I can do is to try to beg for mercy. I know if God does not have mercy on me I am lost in my sins. About two years ago I had a severe operation and almost died, and when I felt like I was going to die, I knew I wasn't fit to die, and I knew I wasn't fit to live. All I could say was, Lord, have mercy on me a vile sinner, and I am still a beggar.

I want to tell a dream I had. Before I felt that I had a change, I dreamed that my wife, mama, and I were going somewhere, but I did not dream where we were going. I thought we were walking through the woods in a narrow path, and a lady stepped out in front of me and asked where we were going. I told her I was going to Church. She asked me what Church I belonged to. I told her I did not belong to any Church, but I was Baptist in belief. She put her hand on my shoulder and said, "You have a hope." Then she vanished. I believe in dreams, but I once did not.

I also once believed that we could do what ever we wanted to do. I used to say that good and bad were put here before us, and we could take either one we wanted to take, and I really did believe that, until I was made to believe that there was not anything that we could do without the help of the Lord. Sometimes I have been made to feel

that the Lord made me stop and stand still and see the salavation of the Lord; and He made me turn around and see the rough road I have traveled, and made me know that He was my Saviour and my Keeper, and He made me to know that I could not do anything unless it was His will.

I will bring this to an end. If you see fit to print it in the Landmark, you can do so, and if not, throw it in the waste basket. Written by one that feels to be the smallest of all, if one at all.

Dear Readers, please pray for me.

Yours in hope of a better world some day,

D. P. Gillie  
Critz, Virginia

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**OBSERVED THEIR  
SEVENTY-FIFTH  
WEDDING ANNIVERSARY**

Dear Brother Adams:

I am writing this to let you, and the Brethren and friends know and rejoice with us, praising the Lord for His kindness to our Brother and Sister in Christ, Elder John and Sister Mary Neal, 420 South 17th St., Mt. Vernon, Illinois, who observed their 75th wedding anniversary, on December 9, 1955.

Many of you, who read Zion's Landmark, have from time to time, read articles carrying the name of Elder John Neal. See "December 1, 1955 issue". Brother Neal is a constant reader of his Bible and loves to talk on the Scriptures and has a clear mind, strong voice, and is very active in the Scriptures. He takes the Landmark, reads and enjoys its con-

tents very much. He is a strong believer in Salvation by grace and grace alone. It is indeed inspiring to visit and hear both of them relate the Lord's merciful kindness to them.

They are nearing their 95th birthdays and are both active and enjoying comparatively good health. Elder Neal was born March 11, 1861 and Sister Neal was born March 18, 1861.

Elder Neal was ordained to the work of the ministry in 1903, but due to distance and advanced age he has not been very active in the Church the past few years. The last time Brother Neal preached, he spoke from Jer. 10:23, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." He was given liberty and preached better than an hour, proclaiming all glory, honor, and salvation to be by free grace, not of the creature but by the finished work of Christ through the operations of the Holy Spirit.

This is not written to eulogize Brother or Sister Neal but merely to let you, the readers of our family paper, know the dealings of the Lord with our dear Brother and Sister in Christ. They live with their daughter, Mrs. Mary Neal Warren, who administers to their every worldly need. Should any feel to write them, kindly to do, for it would be so encouraging to them in their declining years.

John F. Simpson

I hope many of our Brethren and Sisters write this dear Brother and Sister Neal—Ed.

### NEARING EIGHTY YEARS OLD

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

Dear Brother Adams:

I have not been well in some time. I suffer so much with my feet, but those feet have carried me almost to the end of the lane. The 28th of this month I will be 80 years old. The happiest moments of my life are when I can meet with God's humble poor and hear them tell of their joys and sorrows.

I have nearly come to my journey's end, when I must go through that lonesome valley. My prayer is: Oh Lord, will thou be with me and lead me through that lonesome valley? and I will fear no evil to meet my loved ones that have long gone. Oh Lord, take care of my children and their loved ones and prepare them to meet over there where there will be no trouble or heart aches, but all will be peace and love.

That awful day will surely come,  
The appointed hour make haste,  
When I shall stand before my  
King,

And pass that solemn test.

Oh Lord, be with me and lead that I may fear no evil. I desire to be remembered in prayer by all of God's loved ones.

Most unworthily yours in hope of mercy,

Mrs. Henry Fox  
Route 1  
Roxboro, N. C.

## Zion's Landmark

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

Editor

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

WILSON, N. C.      APRIL 1, 1956

Entered at the postoffice at Wilson as second class matter.

VOL. LXXXIX      No. 10

### WITHOUT CHRIST YE CAN DO NOTHING

Brother P. L. Kenley of Hampton, Virginia, requests my views on 1st Peter 1st chapter, and 3rd verse.

"Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."

Before we approach this subject, it might be well to examine the pages of Holy writ and observe the difference between Peter's understanding before and after the crucifixion and resurrection of Jesus Christ from the dead. Before the death and resurrection of Jesus, the self confidence which displayed the weakness of Peter, was obvious. The night in which the Saviour was crucified, Jesus said, "Unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go be-

fore you into Galilee. Peter answered and said unto Him, Though all men shall be offended because of thee, yet I will never be offended. Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. Peter said unto Him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples." Matt. 26:31 to 35. Peter denied his Master as Jesus had said. The Lord teaches His chosen vessels of mercy to know the truth of what 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." John 15:5.

Those who possess confidence in the flesh are yet under the law. Paul's testimony is proof that he had been delivered from under the law. He said, "For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not." Rom. 7:18. This experience of the apostle was recorded for the comfort of the saints of God. It furnishes food and adds strength to those who have been redeemed from under the law, and it is also evidence that they have become dead to the law by the body of Christ. Paul said to the Roman brethren, "Wherefore my brethren ye also are become dead to the law by the body of Christ; that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God." Rom. 7:14.

The hope of God's people is weak

as long as they are under the law. But their hope is strengthened when they are redeemed from under the law. Paul said, "For the law made nothing perfect, but the bringing in of a better hope did; by which we draw nigh unto God." Heb. 7:19.

To believe that we can perform works of righteousness and obedience in the flesh acceptable to God is evidence that we are under the law. The blessing of God always precedes good works and obedience to God. If works of righteousness and obedience to God is a prerequisite to the blessing, it remains that works and obedience must be performed before receiving the blessing. This kind of work does away with grace and puts obedience and righteousness on the work system to obtain the blessing. This unbelief keeps a man in debt and holds him there until his eyes are opened and faith is given to see that the blessing must first come and then obedience and righteousness will follow. These attributes (obedience and righteousness) are the fruits of the blessing, for "By their fruits ye shall know them." Paul said, "For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, Saying, blessed are they whose iniqui-

ties are forgiven, and whose sins are covered." Rom. 4:3-7.

The doctrine of the apostles was in accord with the prophets. The teaching of Jesus Christ to His disciples on the mount is living testimony to those to whom the word has been applied by the Holy Ghost.

Our enquirer desires to know what is meant by "Begotten again". The words, "hath begotten us again unto a lively hope", sets forth the contrast of Peter's experience before and after the resurrection of Jesus Christ from the dead. Before the crucifixion of Jesus Christ, his understanding was weak. The Saviour taught His disciples many things. He foretold the suffering which He would undergo in the near future, that He would be taken by the hands of wicked men and that they would be offended because of Him. He said, "A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to my Father." John 16:16. His disciples were bewildered. They were void of understanding. Jesus said unto them, "Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrows shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." John 16:20, 21, 22.

This instruction which Jesus gave to His disciples was fulfilled in their experience after his resurrection. The fullness of their joy was felt after his ascension when they were filled with the Holy Ghost on the day of Pentecost. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from Heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." Acts 2:1, 2, 3, 4.

The souls of the apostles were made to rejoice. Their understanding was enlightened to see that Jesus was delivered for their offenses and raised for their justification. The veil was now removed (His flesh). The Holy Ghost revealed to them those things which were written in the law and the prophets. The advent of Jesus coming into the world was no longer a mystery, the purpose of which was to save His people from their sins. This was accomplished by His suffering, death and resurrection. The sorrow which Jesus foretold to His disciples that they would undergo was now turned into joy. The Holy Ghost revealed to them all things that Jesus had said unto them before His crucifixion and resurrection. They had life before. They now had it more abundantly through this revelation by the Holy Ghost. He was overwhelmed with the beauty that he could see in the

handiwork of God. The beauty of holiness filled his soul. The love of God was with him; his desire was to extol the worthy name of Jesus. The glory of God was revealed. His election was sealed with the Holy Spirit of promise. This revelation enraptured his soul enabling him to say, "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope (living hope) by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

The experience of Peter of having been begotten again unto a lively hope by the resurrection of Jesus Christ from the dead, qualified him to teach the subjects of God's grace and strengthen them in the most Holy faith. Paul said, "But before faith came we were kept under the law, shut up unto the faith which should afterwards be revealed." Gal. 3:23. This faith is once delivered to the saints. When it is delivered, they earnestly contend for it. They live by faith. When these evidences abound, these recipients have been crucified with Christ. Their thoughts toward God are different from what they were before. In their walk and conversation it is made manifest that they have been crucified with Christ. Paul recorded his experience for the benefit of those of like precious faith. He, like Peter and the other apostles, was moved

to write those things for the comfort of the household of faith. He said, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me." Geal. 2:20.

Faith, hope and charity are attributes of God. This living faith, a living hope, and the love of God which is shed abroad in our hearts is evidence that we have been born of the Spirit of God and are unmistakable evidences that we have been begotten again unto a livly hope, by the resurrection of Jesus Christ from the dead.

T. F. Adams

#### RESOLUTIONS OF RESPECTS

Our Brother, Deacon, I. C. Chambers, passed away Sunday, December 4, 1955, he was 66 years old. It is with humble boldness I trust that I make the attempt to write a few lines desiring that they may be of comfort to the bereaved family, to the church, and to all that loved him, knowing also that unless God blesses me too, I can not, for all of our help must come from Him.

There are so many things that if favored to that end could be said in regard to brother Chambers' faith, his hope, his firm belief in God, and his great love for the Doctrine of Salvation by the Grace of God, that space would not permit me to, even if I could, set forth the depths of them. He was a man that was firm in his convictions and was not ashamed of the God that we have often heard him say had been so good to him, and it seemed his suffering here, made his faith stronger and his hope more precious to him.

The longer he lived the more deeply he was rooted and grounded in his belief that God was ruling and controlling all things by His great power, that nothing could be that God had not purposed to be, and because every thing is as it is, because God purposed it to be that way, and nothing ever has or ever will hinder God or prevent Him from doing as it pleases Him. He was a witness to the Doctrine that I have a few times felt that God has called me by His grace to proclaim, and I have seen him rejoice so many times when he was blessed to hear the joyful sound.

We do, and will continue to miss him, he was a good neighbor, his neighbors loved and respected him. He was faithful to his wife, to his children, and to the church.

We feel now to say that we believe that he is not dead, but sleeping that sweet and blessed sleep, and that the God that he loved and believed in will awake him in the glorious likeness of King Jesus and carry him to that city whose maker and builder is God, where he will suffer no pain nor sorrow for they shall all flee away and God has said He will wipe all tears from their eyes.

Therefore be it resolved that a copy of this obituary be placed on our records, a copy be given to the family, and a copy be sent to Zion's Landmark for publication. Done by order of Roxboro Primitive Baptist Church while in conference December 31, 1955, and written by his unworthy pastor.

L. P. Martin, Moderator

George B. Walker, Asst. Clerk

#### RESOLUTIONS OF RESPECT

It is with a feeling of sadness that we attempt to write of the life and death of our dear Sister, Hattie Joyner Allen, who was born August 22, 1881, and died November 25, 1955, making her stay on earth 74 years, 3 months and 3 days.

She was married to John Ivy Allen on October 25, 1905. She leaves to mourn her departure a good and faithful husband and eight children, 3 girls and 5 boys. The children are Mrs. Claude Hardy, Mrs. Glene Bland of Greenville, N. C., John Jr., of California, Hassell of Rocky Mount, Tyree of Washington, D. C., Lester and M. T. of Greenville, and Mrs. Harold Greene of New Bern, N. C.

Sister Allen united with the Church of Great Swamp, at the water on the fourth Sunday in July, 1915, and was baptized with her husband by their pastor, Elder J. R. Corbett. In the year of 1932 they moved their membership to Flat Swamp Church and were received on confession of faith. Sister Allen was a strong believer in the doctrine of salvation by the grace of God. She always attended her meetings when she was able and dearly loved her Church. We the Church at Flat Swamp have lost a precious member and a mother in Israel. We hope our loss is her eternal gain.

She had been in declining health for about eight years and was confined to bed for about twelve months. She was badly afflicted, but bore her afflictions with patience, never complaining and always met her friends with a smile. She had made her home at the Edgecombe Nursing Home near Tarboro since July 4, 1955. Brother Allen is in the Nursing Home now, confined to his bed and would be glad to have any of the brethren visit with him in his lonely hours. Their pastor, Elder W. E. Grimes, was very faithful in visiting them and holding services,

which they enjoyed so much. They celebrated their Golden Wedding at the Nursing Home one month prior to her death.

Her children and in-laws did all they could for her but the Lord's time had come and removed her from her sufferings into a better world. She spent the last week in Tarboro Hospital. Her funeral was conducted in Wilkerson's Chapel in Greenville, N. C., by her pastor, Elder W. E. Grimes, assisted by Rev. R. B. Crawford, in the midst of a large crowd of relatives and friends. Her body was laid to rest in Greenwood Cemetery, Greenville, N. C. beneath a beautiful mound of flowers.

Our earnest desire is that God will reconcile her loved ones and enable them to follow the pathway of their parents, ever looking unto Jesus, the Author and Finisher of our faith.

We resolve that a copy of these resolutions be put on our Church records, one to the family and one sent to Zion's Landmark.

Done by order of Church in conference at Flat Swamp Church, Saturday before the first Sunday in December, 1955.

Elder W. E. Grimes, Moderator  
Lester Bryant, Clerk  
Cornelia Keel  
Linda Highsmith  
Committee

#### CHARLES W. RAMSEY

By request of Glenwood Park church, I will write a brief account of the life of our dearly beloved friend, Mr. Charles W. Ramsey, Glenwood Park, who passed away December 3, 1955.

Mr. Ramsey was born in Henery County, Virginia, August 12, 1883. He was married to Miss Maude East, came to McDowell County, West Virginia in 1915, three years later he moved to Crumpler, West Virginia where he was employed with Zenith Coal and Coke Company. After he retired in 1951, he moved to Glenwood Park.

He leaves to mourn his passing, his companion, three sons, Jesse and Coye Ramsey, Northfork, West Virginia, Curtis Ramsey, Laurenburg, N. C.; three daughters, Mrs. Lena Sexton, Crumpler, West Virginia, Mrs. Ruby Hicks, Glenwood Park, West Virginia, and Miss Lorraine Ramsey at home; one daughter dying in infancy, also he leaves seven grand children.

I have known Mr. Ramsey and family more than 20 years. He and his wife never having united with the Church, attended regularly and were always ready to lend a helping hand in time of need. Their home was open for the Primitive Baptist at all times.

After coming to Glenwood his health having failed so badly, the last two or three years, he did not get to attend too often. He gave all evidence that he loved the doctrine of salvation by grace and enjoyed singing the songs of Zion. He sang

a couple of songs in the Gable book a short time before he passed away.

Mrs. Ramsey has been a faithful and loving companion. She and the children gave him every care during his illness; they loved and esteemed him highly.

The funeral was conducted by Elder W. E. Branche and the writer at Glenwood Park Church in the presence of a large congregation, relatives, and friends. He was laid to rest in Woodlawn Cemetery to await the resurrection, to life eternal.

May the Lord in His mercy comfort and reconcile his companion, the children, and all who mourn his passing.

L. B. Hylton, Clerk

#### JOHN W. STEWART

The subject of this sketch was born in Dale County, Alabama near Ozark in November, 1867, the son of C. J. and Julia Stewart. When he was about 20 years of age, the family moved to Geneva County, Alabama, where he soon met and married Matilda Adams with whom he lived 64 years.

In early life she became a Primitive Baptist, but Uncle John stayed out of the literal Church until late in life when he became a member of Mt. Gilead Primitive Baptist Church in an impressive home service conducted by Elders F. A. and J. J. Collins.

He lived a devoted life to his family, his community, and his Church. The death angel called January 30th and funeral services were conducted at the home January 31st by Elders F. A. and J. J. Collins with songs from Lloyd's hymns directed by Deacon A. E. Sorrells and Holman Funeral Home in charge of arrangements. Uncle John is survived by his wife, one son, W. J. of Hartford and two daughters, Mrs. Troy Hall of Panama City, Florida, Mrs. Ralph Reynolds of Arizona. He was 88 years of age. Interment was in the Hartford Cemetery where he was buried beneath a mound of most beautiful flowers.

J. J. Collins

#### RESOLUTIONS OF RESPECT

By request of the Church, we will try to write concerning the life and death of our dear Brother, Marvin Wade. He was born in Person County October 22, 1881. He was the son of the late Punk and Pella Lunford Wade. On July 24, 1910, he was married to Lula Gentry who survives him. Also surviving are 3 sons—John, Floyd and Thomas—and 3 daughters, Mrs. Myrtle Chambers, Mrs. Corena Coates and Mrs. Nannie Pearl Horton. Brother Wade passed away December 6, 1955, making his stay on earth 74 years.

In the year 1932, he united with the Primitive Baptist Church at Helena, and remained a faithful member until the end. His every act evidenced that he walked according to the Spirit. He was an humble, peace-loving man and will be

greatly missed by the members of Helena Church.

His funeral was conducted at Surl Primitive Baptist Church on December 8th at 3:00 o'clock by his pastor, Elder N. D. Teasley, assisted by Elder L. P. Martin. His body was laid to rest in the Wade family cemetery.

Therefore be it resolved:

1st.—That we, the Church at Helena, believe that our loss is his eternal gain and desire to bow in humble submission to His will.

2nd.—That it is our earnest desire God be with the bereaved family and that the love and grace of God may keep them in His footsteps.

3rd.—That a copy of these resolutions be sent to the family, one spread on our Church book and one sent to Zion's Landmark for publication.

Mrs. Emma Clayton  
Mrs. Lee Gregory

#### LOWER COUNTRY LINE UNION

The Lower Country Line Union was appointed to be held with the Church at Helena, the fifth Saturday and Sunday in April, 1956. Elder L. P. Martin was chosen to preach the Introductory Sermon and Elder F. W. Rhodes, alternate.

We extend a cordial invitation to our brethren, and especially our ministering brethren.

Clyde Satterfield  
Union Clerk

#### BLACK RIVER UNION

The next session of the Black River Union is to be held with the Church at Hickory Grove, the fifth Sunday and Saturday before in April, 1956. The church is located on highway #50, south of Benson, N. C.

We invite all lovers of the truth to attend.

Elder A. H. Morgan, Mod.  
Alonza Barefoot, Clerk

#### BEAR CREEK UNION MEETING

The next session of the Bear Creek Union Meeting is to be held, the Lord willing, with the Church at Philadelphia at Ellenboro, N. C., on Sunday, April 29th, 1956. We extend a cordial invitation to all lovers of the truth and especially to our ministering brethren.

W. D. Aaron  
Shelby, North Carolina

#### BEAR CREEK ASSOCIATION

The Spring Session of the Bear Creek Primitive Baptist Association will convene with Jerusalem Church, Anson county, North Carolina, on Friday before the first Sunday in May, 1956, and continue through Sunday, May 6th.

Jerusalem Church is located about three miles of Burnsville, N. C. Those coming from the north will travel highway 742 about eight miles south of Oakboro where you will turn right. The

church is off the highway about three miles. Those coming from the south will travel 742 to Burnsville. About fourteen miles from Wadesboro, turn left and the church will be about three miles. Watch for pointers. For further information, contact Elder S. T. Curlee, Route 3, Matthews, N. C., or the undersigned.

All orderly Baptists are invited to attend.

T. A. Williams  
Association Clerk  
Route 2, Box 403  
Monroe, N. C.

#### BLACK CREEK UNION

The Black Creek Union is appointed to be held with the Church at New Chapel Fifth Sunday and Saturday before in April 1956. Elder H. E. Mann is appointed to preach the introductory sermon and Eld. J. T. Williams his alternate.

The Church is located in Wayne County about five miles west of Goldsboro on #70 Highway.

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

J. T. Boyette  
Union Clerk

#### SKEWARKEY UNION MEETING

The next session of the Skewarkey Union was appointed to be held, the Lord willing, with the Church at Norfolk, Virginia, the fifth Sunday, Friday and Saturday before, in April, 1956. Elder R. B. Denson was appointed to preach the introductory sermon and Elder A. B. Ayers, alternate.

The church is located on Cottage Toll Road, in the City of Norfolk.

Ministers, brethren and friends are cordially invited.

E. C. Harrison, Clerk

#### NOTICE

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

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# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

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WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

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VOL: LXXXIX

APRIL 15, 1956

No. 11

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PROVERBS  
CHAPTER XXI.

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The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will.

Every way of a man is right in his own eyes: but the Lord pondereth the hearts.

To do justice and judgment is more acceptable to the Lord than sacrifice.

A high look, and a proud heart, and the ploughing of the wicked, is sin.

The thoughts of the diligent tend only to plenteousness; but of every one that is hasty only to want.

The getting of treasures by a lying tongue is a vanity tossed to and fro of them that seek death.

The robbery of the wicked shall destroy them; because they refuse to do judgment.

The way of man is froward and strange: but as for the pure, his work is right.

It is better to dwell in a corner of the housetop, than with a brawling woman in a wide house.

The soul of the wicked desireth evil: his neighbour findeth no favour in his eyes.

When the scorner is punished, the simple is made wise: and when the wise is instructed, he receiveth knowledge.

The righteous man wisely considereth the house of the wicked: but God overthroweth the wicked for their wickedness.

Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

A gift in secret pacifieth anger: and a reward in the bosom, strong wrath.

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EDITOR

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

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# ZION'S LANDMARK

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## Devoted To The Cause of Jesus Christ

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### “REDEMPTION IN JESUS”

In darkness, in tempest, in sunshine and rain,  
In deep tribulation, in sorrow and pain;  
My God in sweet mercy is mindful of me  
And, after my trials, his goodness shall see.

Oh rapture, oh rapture, of pardon so free!  
Which reaches the vilest poor sinner like me.  
Oh wonder of wonders, inexpressibly great,  
Redemption in Jesus, my blessed estate.

All praises, all praises to Thy blessed name,  
Jesus, God Incarnate, the lamb for sinners slain.  
The wonder of all ages, of angels and of men;  
Of seers and of sages, redemption from sin.

The rapture of pardon, and peace in his blood,  
My guilt and my sins borne away in the flood.  
The hope of bright glory through Jesus, my king;  
In loud Hallelujahs, his praises I'll sing.

To the end of the journey and race here below,  
His goodness and grace and sweet

mercy he'll show.  
He ne'er will forsake you or cast you away,  
His love is eternal, can never decay!

Then trust him and fear not, Thy life is secure,  
His wisdom is perfect, supreme in His power;  
His arms underneath you, his power above,  
Salvation surrounds you for Jesus is love.

Although you must travel the wilderness here,  
The vale of affliction of doubts and of fear;  
In many sore trials, pass under the rod,  
Jesus, your redeemer and maker, is God.

The chastening and scourging, the dross to remove,  
The trial of your faith is all wrought in his love;  
He'll grant needed succor and strength by the way,  
And house you in glory in that perfect day.

Composed by H. J. Bird  
August 14, 1949

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### “THE WORD OF GOD”

(Revelation 19:13 — “His name is called the word of God. . .)

Christ Jesus is the living word.

What comfort does this truth afford!  
Of Thee I'll speak, of Thee I'll sing,  
Oh, Thou who art the sinner's friend.

Thou art the word, so full of grace.  
May I Thy gracious person trace  
In songs of truth, in mercy given.  
My only hope of bliss, and heaven.

Thou art the word, eternal truth.  
In Thy kind hands, my life I trust.  
Oh, that I might with wisdom sing  
That death has lost his cruel sting!

Thou art the word, my life, my love,  
The undefiled, the turtle dove.  
In thy great love, Thy children here  
Alone through grace do persever.

Thou art the word, Incarnate God,  
Who dyed thy garments rich in blood  
That sinners might praise Thy  
blessed name,  
And hail Thee, as the conquering  
Lamb.

Thou art the word; Thou Lamb of God  
Whose spotless robe adorned with  
blood,  
Adorns the naked Souls of man,  
And makes them pure, and white  
within.

Thou art the word, my hope of heaven,  
Whose grace and mercy freely  
given  
To sinners —vile— of low degree.  
Oh, magnify that grace in me!

Thou art the word, to whom praise

belongs,  
The humble tribute of our songs,  
Oh, keep me humble while here  
below  
With no desire, only Thee to know.

Thou art the word, great thought  
to me  
That Thou wilt own a wretch like  
me,  
And grant Thy mercy, gracious  
Lord,  
On one who trembles at Thy word.  
—H. J. Bird

---

**THE BOOK OF THE  
GENERATION OF  
JESUS CHRIST  
(MATTHEW 1:1)**

Dear Brother Adams:

I will, if the Blessed Lord blesses me to do so, try to write something for publication in Zion's Landmark; yet I do not know at the present moment whether or not I can write anything that will be of interest to its readers. I seem to be so blank in mind and so unworthy of the task. I will not be able to write anything of any worth except the Good Lord gives it to me through and by the inspiration of His Holy Spirit.

The definition of Generation is the act or process of generating; a single succession in a natural or in a Spiritual sense; people of the same period or progeny.

The generation of Jesus Christ was chosen, created, and elected in Him in eternity before the human race was ever formed of the dust of the earth, and this book was written for and to this generation exclusively, which was created in Christ Jesus, their Head, and was

written for their comfort, for their correction and for their instruction in righteousness. It instructs them in what their Blessed Lord has taught them through experience and has done for them in bearing their sins in His own body and redeeming them from under the curse of a broken law under which they could not redeem themselves; and it tells them in the book, that they 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 (1 Peter 2:9) Peter begins this epistle to this chosen generation when he addresses himself by saying, "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, Elect according to the foreknowledge of God the Father through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." 1 Peter 1:1-5.

How could this chosen generation be more secure if their inheritance is incorruptible? It cannot be corrupted and if undefiled it cannot be defiled, and if it cannot fade away,

it cannot cease and is reserved in Heaven; no power can reach there to destroy it, and it is kept by the power of God, and all power is of God. No power exists except that which is ordained of God and under His control, so is not this generation blessed indeed? While here on earth they are the poorest and most afflicted people on earth; nevertheless in Heaven and in Heavenly places on earth, they are the richest of all people. They are in faith and grace and Spiritual blessings, as our Blessed Master has told us in the book. He says, "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 ac-

ording to the purpose of Him who worketh all things after the counsel of His own will." Ephesians 1: 3-11.

In the all things he makes no exception of anything, so if he does not mean all things that hath or ever will come to pass, then we are at a loss to know just what things he did mean. We would ask what scriptural authority could any man have to put any restrictions on or limit the "All things" only to the things he may call "Good things." The crucifying of our Blessed Lord was in itself as wicked act of men as ever could be concocted; yet for this chosen generation it was all working for their greatest good; their eternal life depended on it. He was dying in their stead; by His death He made reconciliation to God for all their sins, removing every barrier between them and their God for ever, so it is that God is overruling every other wicked act of men for the good of His people and His honor, so for this reason the apostle Paul could say, "And we know that all things work together for good to them that love God, to them who are the called according to His purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all,

how shall He not with Him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is He that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Romans 8:28-39. These are the words of God who cannot lie, so we see from these words of God, not man's, that there is nothing in the heights of Heaven or in the depths of the earth that shall or can ever separate this generation from God's everlasting love and so He hath decreed that all things work together for good to them that love God, to them who are the called according to His purpose, both the things which we term evil as well as the things we may term good, while no evil is good within itself, but being linked together in a chain of events or in God's providence, it works together to a good end or purpose to them that love God. A chain is no stronger than the

weakest link in it, so if the link which is considered evil should fail, the chain would be disconnected, the whole purpose would fail to materialize, and God would be disappointed in His work, but God cannot be disappointed. He made satan to be the source of all evil, opposite to Himself—and gave him the nature, the will, mind and desire as an adversary to all good, and gave him power to inject evil into the minds and desires of evil men to do wickedly, so far as it works together with other events to a good end to His people and to the praise of God and the remainder of wrath He restrains.

We will take Joseph for an example of this. Satan put in the minds of Joseph's brethren to take his life, but God restrained them from taking his life, as that was not in accord with His purpose, but He did allow them to sell him, to be taken down into Egypt, which act, within self, was wicked on their part, and one for which they must suffer remorse of conscience, yet it was a link in the chain of events was working together with other events for their own good, even their salvation from starvation and death by famine which was to come in all the land, but all this was hid from them at that time. They meant it unto evil, but God meant it unto good. Their intent in the matter was to get rid of Joseph because of jealousy which was intensified by Joseph's dreams. God gave satan the power to inject this evil in them; satan's intent was to defeat the purpose of God, not knowing that God was using him to fulfil His decrees, as

we have said above, God made him the source of all evil; yet for a good purpose that He may use him to work good to His people and praise unto Himself.

Satan is just as dependent on God for his existence and power as anything God created, and He could speak him into non existence at a word if He did not have any purpose in him, and it pleased Him to do so. So when Joseph was taken down into Egypt, satan put into the mind of Pharoah's wife to lie and falsely accuse him to the king, and Joseph was put into prison because he refused to comply with her request to commit the evil act of lying with her; yet this was another link in the chain of events which was to work good to the Lord's people and was as much in the decree of God as it was for him to interpret Pharoah's dreams. He must go to prison and interpret the dreams of the chief butler and baker. God had told Abraham years before, that his seed should sojourn in a strange land and be evil treated for four hundred years, but afterwards He would bring them out with a mighty hand. So the time had come that they must go down into this strange land.

He raised up Joseph to go before them to prepare the Egyptian king to receive them, and He drove Jacob and all his heritage down into Egypt by a grievous famine, and Pharoah sent wagons and brought Jacob and all his household down into Egypt and gave them the best of the land to settle in, and Joseph brought in Jacob, his father, and set him before Pharoah. And Pharoah said unto Jacob, How old art

thou? And Jacob said unto Pharaoh, "The days of the years of my pilgrimage are an hundred and thirty years; few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the day of their pilgrimage." This sweet expression by this dear old patriarch creates within my very soul the most responsive, tender, loving fellowship for this dear old man of God. How well do I know from my own experience what he is saying. It fills my eyes with tears and my heart with prayer to God for His goodness and mercy to His dear children. I have not attained unto the life of my forefathers. I so often think and meditate on the life of my dear old grandfather whose life and daily walk seemed to be Holy in the service of his God. His daily conversation seemed to be of the goodness and mercy of his God and the evil and wretchedness of his own nature.

The children of Israel prospered and multiplied in Egypt until the death of Pharaoh. When another Pharaoh had taken his place as king who knew not Joseph, the Egyptians observed that the children of Israel were multiplying faster than the Egyptians themselves were; so they said for fear they will join in with our enemies and take our country, we will put them under bondage and under task masters; nevertheless, the more they pressed them the faster they multiplied. Satan followed along and directed the mind of the king to have all male children which were born to the Hebrews put to death at birth.

He sent out a decree to the midwives of the Hebrews to kill all the male children born to the Hebrews in order to stop the increase of them, but the midwives feared God more than the king of Egypt and did not respect the command, so the Hebrews continued to multiply. As far as Pharaoh knew, he had supreme authority to have the children destroyed as he was the king and supreme ruler of Egypt, as he thought, but God restrained him from doing all the evil which he desired to do. God never allows satan or any of his hosts to commit one act of evil which does not concur to the good of His people and to His praise. So when he inquired of the midwives why they did not keep his command, they said the Hebrew women are not like the Egyptians; they are active women and the children are delivered before the midwives get to them. So the king charged all his people saying, "Every son that is born ye shall cast into the river, and every daughter ye shall save alive." This was about the expiration of the four hundred years that the children of Israel were to be evilly treated and the time now had come for them to be delivered.

God raised up Joseph to lead them down into Egypt, and the time had now come for Him to raise up a man to lead them out of the cruel bondage according to the promise made to Abraham, so in time of this decree by Pharaoh to cast the male children into the river, Moses was born and his mother saw that he was a goodly child. She hid him for three months from the Egyptians and when they

could hide him no longer, his mother built an ark of bulrushes and set him in the river and his sister, Miram, "stood afar off to wit what would be done to him", and about this time the king's daughter came down to the Nile of the river to bath herself and she saw the ark among the flags. She sent her maid to fetch it to her and when she opened it, the babe wept. So God by His sovereign power filled her heart with love and compassion for the babe. Then said his sister to Pharaoh's daughters, shall I go and call one of the Hebrew women to nurse the babe for thee? and she told her to go, and his sister went and called the babe's mother, a good nurse indeed. His mother cared for him and reared him up and Pharaoh's daughter took him for her own son. So we see in all of this that God raised up a wicked king to shew forth his power and brought up a man to deliver his people out of this wicked king's hands, whom he desired to keep in bondage as slaves, so the king's daughter named the babe Moses because she drew him out of the water. He was brought up and educated as an Egyptian in the priest college at Heliopolis, and it is said that he probably was initiated into the sacred order of the priests.

God does and has, by His sovereign power, directed the minds of blind, wicked and deceitful men to ignorantly fulfil His purpose even by a wicked intent on their part. Yet, as Joseph said to his brethren, they meant it unto evil; God meant it unto good. Joseph also told them that they did not send him down

there, but God sent him that he might save much people alive. I imagine that they were astonished at what Joseph said, feeling the guilt and condemnation in their hearts for the awful crime which they had committed against him, not knowing that God's sovereign power was controlling the whole affair so that they could not commit one act of wrath which did or does not work together for the good of them that love God and to His praise and honor. Satan and all men are being controlled by the sovereign power of God restraining every act of wrath which does not conform to His will and purpose. The wrath of man which God does not restrain, gives Him as much praise as does that which man calls good, so the evil which God does not restrain is as necessary in God's purpose as is the good. Without evil we would not know what good is. There would be nothing to measure or reckon it by, and the word good as here used, would be a useless word. This doctrine of the sovereign rule of Almighty God has been the most hated doctrine by Satan and his hosts through all time. The prophets and apostles were put to death for preaching it. The apostles were all martyrs I believe, except John, and he was exiled or banished to the Isle called Patmos from his home, friends and brethren; while they meant it unto evil, God meant it unto good. He sent him there to shew him things which must shortly come to pass, and signified it by His angel unto His servant John. And John said, I was in the Spirit on the Lord's day and

heard behind me a great voice as of a trumpet saying, "I am Alpha and Omega, the first and the last: and what thou seest write in a book, and send it unto the Seven Churches which are in Asia", meaning the whole of the Gospel Churches of Jesus Christ. We think of seven as being or meaning a complete number. He told John to write, "I", Jesus Christ, "am He that liveth, and was dead; and, behold, I am alive for evermore. Amen; and have the keys of hell and of death, write the things which thou hast seen, and the things which are, and the things which shall be hereafter." John said, "And I saw in the right hand of Him that sat on the throne a book written within and on the back side, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in Heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I weep much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." This, to me, is the book of the generation of Jesus Christ, which no man in his human nature or with the carnal mind, can break the seals of this book and look thereon to understand what is written therein.

The Lion of the tribe of Juda, which is Jesus Christ, is the only one that can break the seals and

open the book and give eyes to see, ears to hear, and hearts to understand the things which are written in the book. The book will remain a sealed book through all time, to the carnal minds of men and to those whose names are not written in the book of life. It is said in the book that prophecy of the scriptures is of no private interpretation, also that no man by searching can find out God, for the carnal mind receiveth not the things of the Spirit of God neither can he know them, for they are Spiritually discerned. It is also said in the book that Holy men of old have written the book, as they were inspired by the Holy Spirit of God, or as the Holy Spirit gave them utterance, so the same Spirit which inspired the writing of the book must reveal the understanding. The world hates this doctrine of the sovereign rule of Almighty God. Paul, in conferring with the Jews after his conversion, began to preach the sovereign rule of God in all things. They began to persecute him; he said to them, "And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus. Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me. Am I therefore become your enemy, because I tell you the truth?" Gal. 4:14-16. Paul was contending that God was working all things together for the good of them that love Him, even the cruel persecution by himself in trying to destroy the Church of

God by putting to death and imprisoning the saints of God before he knew the truth. They slanderously accused him of saying let us do evil that good may come. We are being accused of that today. The more Paul and the unbelieving Jews persecuted the Church when he was worshipping in the Jew religion under the law, the more the doctrine of grace spread or abounded, so Paul said to his accusers, "For if the truth of God hath more abounded through my lie unto His glory; why yet am I also judged as a sinner?" (What he was here saying as I understand it, was that by his preaching a lie that salvation was by the law, God was working it to the good of them whom Paul was trying to destroy and was by it abounding, the truth, and to God's glory.) "And not rather, as some affirm that we say, Let us do evil that good may come? whose damnation is just." Romans 3:7-8. God's people hate evil and would be the farthest from committing volunteered or premeditated evil of any people in the world. I would not have much fellowship for a man who would try to shiel himself behind God's predestination for any evil act which he may be guilty of. Paul tells the experience of every child of God when he relates his own experienc as follows: "For we know that the law is Spiritual: but I am carnal, sold under sin. 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." Romans 7:14-25.

This tells the whole story of the Christian's life here on earth. May God bless and preserve us all, his people, until the coming of our Blessed Lord and Saviour, Jesus Christ.

H. L. Rogers  
Denton, Ky.

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**ST. JOHN 3:16; ST. JOHN  
6:44; ST. JOHN 14:6.**

Above all things, I desire to know the truth as it relates to GOD and the Holy Scriptures. Therefore, I daily explore, so far as I can, every angle of my faith. I try to appraise for its full value, the faith of those opposite me in belief. I weigh the basis, premise or reason for my belief as to what the scriptures teach. I honestly consider the doctrine

set forth by those who hold opposite views from what I understand the scriptures to teach. I endeavor to try my faith by the scriptures on which those holding views opposed to mine claim to use as a basis of their own belief.

There is no conflict of the scriptures on which my faith rests, and the scriptures on which is based the views of those opposing my belief. There is simply no conflict to be found in the Bible when we are given an understanding heart. The conflict is one of interpretation, or of views of people growing out of the application of the scriptures or the lack of understanding. There are in these United States according to one encyclopedia, two hundred fifty seven different religious denominations. Search as one may; look and read, and you will find two-only two-schools of thought or teaching, as to how man becomes a child of GOD, or comes into possession of eternal life. One is the doctrine of election and salvation by grace, the other is the doctrine of salvation by works. If numbers counted for anything in this matter, those believing the doctrine of salvation by grace would have to give up.

The two viewpoints on how man becomes a child of God or attains unto eternal salvation and eternal life, may be stated thusly:

1. Christ died to redeem from sin the Elect of the Father, chosen in Christ before time began or ere the world was fashioned, and these will inherit ternal life.

The second viewpoint is: Christ died to make it possible for all men to be saved, God wants all men to

be saved, and all who will accept the offer of salvation and take advantage of the opportunity for them to be saved which opportunity was supplied by the death of Christ, will be saved.

The first viewpoint or doctrine, as is known, is sweet, yea, sacred to those who love and believe this doctrine. There is nothing uncertain under this doctrine because man has no part in it. The second viewpoint or doctrine is embraced by the other two hundred fifty six denominations. Weekly and sometimes more often, ministers in thousands of pulpits throughout our land, representing the two hundred fifty six denominations, exhort sinners to believe, have faith, accept Christ as their personal saviour and be saved eternally. The basis for this exhortation generally is ST. JOHN, 3:16 and a total disregard of all other scriptures which in reality tie in with JOHN 3:16 but which to the exhorters, conflicts with it and with their teaching. Arrayed against such exhortation is the beautiful and glorious language of the Blessed Saviour whose power is belittled by the exhorting of modern preachers.

“Jesus said unto him, I am THE way, THE truth and THE life. No man comes to the Father but by me. No man can come to me except (unless) the Father who sent me draw him, and I will raise him up at the last day. JOHN 14:6;6; 44. I do not feel that I have done violence to the scripture when I run these two verses of two different chapters together as I have done here. Christ never at any time made one statement that was

not in harmony with all other statements made by Him. We need not search any further than the scripture just quoted, to find scripture to refute and rebut the teaching that the alien sinner, devoid of and lacking spiritual life, can of his own free will go to Christ, accept HIM and HIS offer of salvation and thereby come into an inheritance of eternal life. Christ IS the LIFE, therefore, man must have Christ in order to have life (spiritual) before he can move, and being powerless to move so as to be able to accept Christ, it must be the other way round; Christ must accept the man and impart life to him without man being consulted in the matter. This language of our blessed Lord is sufficient in itself to refute or rebut the doctrine that man can voluntarily accept or reject Christ's proffered salvation and be saved or be forever lost. No man comes to Christ unless he, the man, be drawn to Christ by the Father, and if man be drawn to Christ his coming to Christ is not a voluntary act on his part. No man can come to the Father except by Christ who is THE way, and the sinner has to be DRAWN into that way by the Father and after he has been drawn into THAT way, he still has no choice, though he goes gladly because he is brought into such dire need of the Saviour of sinners. The way under consideration here, leads in but one direction, So, to me, it is just as ridiculous for a preacher to exhort the alien sinner devoid of spiritual life by saying "Come on; get in this way, be saved and lets go to Heaven," as

it would be for that same preacher who, on his way to market and seeing a corpse by the side of the road, to say to it "Come on; get in this road with me and we will go to town."

The two verses of two different chapters of St. John in no way conflict with the 16th verse of the third chapter of St. John which reads as follows: "For God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life." The natural man from whom has gone natural life likewise cannot believe on natural things. The alien sinner or natural man having no spiritual life likewise cannot believe on spiritual things. Therefore, all who believe on Christ have life (spiritual) before they believe and in order to believe. These are they who have been DRAWN into the way (Christ) by the Father. There are no volunteers marching in this way. They are all draftees. The cause of Christ is not defended by volunteers but by drafted soldiers. The volunteer system cannot bring in one soldier.

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dren being not yet born, neither having done any good or evil, that the purpose of God according to the election might stand, not of works, but of Him that calleth:.) It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid. For He saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Rom. 9:11-16.

The carnal mind is enmity to this truth. When men are left to follow their carnal minds, they choose their leader. Saul was chosen king by the people. David was chosen by God. Jesus is the leader of Spiritual Israel. He does not follow them but they follow Him. "He taketh His own sheep and goeth before them." "My sheep hear my voice and they follow me." These followers of Jesus were chosen by God, as the text reads, "Ye have not chosen me, but I have chosen you."

The carnal mind is prone to wonder how God could be just and not give all men (as they say) an equal chance to be saved. The sinner who has been justly condemned by God's just and Holy law cannot see how God could stoop so low as to save such a vile sinner as he sees and feels himself to be. His pleadings are for mercy, although he knows it is not deserved. What a contrast between the self righteous pharisee and the publicans! If out-

ward performance were a prerequisite to eternal life, his deeds (if performed by the pharisee) would justify him before God. "The Pharisee stood and prayed thus with himself, God I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess." Luke 18:11-12. There isn't a word in his prayer to indicate that he needed any help from God or men. His trust was in the law, through which a man can never be justified before God. 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. The pharisee was clothed in his righteousness and not the righteousness of God which is by faith. Therefore Jesus said, "I came not to call the righteous, but sinners to repentance. The whole need not a physician, but they that are sick." The publican was a sick man, sick of sin. His prayer was short but to the point. It reached the ear of Him (by faith) who is able to save to the uttermost, all of those who feel to be afar off. "God be merciful to me a sinner."

The chosen of God see themselves justly condemned. They are forced through necessity to call upon Him who is mighty to save. They not only feel the need of a Saviour to save them from eternal destruction, but in their souls they feel the necessity of being kept, as David said, "Hold up my goings in thy paths, that my footsteps slip not." The chosen of God feel the need of beseeching God, empling or beg-

ging His guidance in all of their undertakings, their daily walk and conversation, to the end that they may not speak in a reproachful manner of any, but love mercy and do justice to all men. Their cry is like David's: "Set a watch, O Lord, before my mouth; keep the door of my lips." Psalms 141:3. Pain and misery of soul is keenly felt by the redeemed of the Lord when the fruits of their mouths are jets of sin. The words of Jesus are a constant reminder in their souls. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matt. 7:12.

The chosen of God are refined as gold in the furnace of affliction. Gold is taken from mines; but it must be purged in the furnace before it is useful. It is through the refining process that the dross is consumed. When the scum is removed the image of the refiner is reflected in the gold. The furnace of affliction is the place where the soul is purged. "The precious is taken from the vile." The heat consumes self righteousness. God is the refiner. When the dross is consumed the image of Jesus is reflected all of which is the work of the refiner. It is through this process that the chosen are made to honor and glorify God. The prophet said, "Behold, I have refined thee, but not with silver: I have chosen thee in the furnace of affliction. For mine own sake, even for mine own sake, will I do it: for how shall my name be polluted? And I will not give my glory unto another." Isaiah 48:10,11.

Ye have not chosen me but I have chosen you and ordained you. (Set apart) By this we see that God does the ordaining. "And as many as were ordained to eternal life believed." Acts 13:48. He not only ordains them to eternal life, but God ordains men to perform certain work in His kingdom. The apostles ordained elders. They set apart deacons. They laid their hands on them. See Acts 6:6. This practice has been kept up through the ages. This is an outward performance, recognizing those whom the Lord has before ordained. To recognize any (by the laying on of hands) that the Lord has not ordained, is mockery. God is not limited, as to when this ordination shall take place. He ordained Jeremiah before he came forth from the womb. "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." Jer. 1:5.

The chosen are ordained by God. They are recognized by the fruit they bear. He sent them that they should bring forth fruit, and that their fruit should remain. The fruit which Jesus had under consideration is the fruit of the Spirit of God. This fruit is defined by the Apostle Paul, "But the fruit of the Spirit is gentleness, faith, meekness temperance: Against such there is no law." Gal. 5:22-23. The apostles bore this fruit. All the redeemed of the Lord bear this fruit. They are those that abide in the true vine. Jesus said "I am the true vine, and my Father is the Husbandman. Every branch in me that

bearth not fruit He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit." John 15: 1-2.

Purging is painful, but very necessary. It is through trials and sufferings that they bring forth more fruit. God does the pruning and the fruit remains. The chosen of God are kept in the furnace of affliction, they call upon God in all of their sorrows. His ear is open to hear and deliver them out of their distresses. They petition Him by faith, without which it is impossible to please God. Whatsoever they ask of the Father in the name of Jesus He gives it unto them.

T. F. Adams

#### WILLIAM D. ROGERS

Brother William D. Rogers was born December 28, 1882 and died December 22, 1955. Making his stay on earth 73 years. He left 6 children to mourn his passing, his wife having passed away some 8 years before. He united with the Primitive Baptist church at Kitty Hawk April 1950. He was a faithful member and loved the cause till his death. He had a deep heart felt regard for the word of truth, and was loved by all who knew him. He suffered very much from ill health in his last years but was always cheerful and was usually the first one to be in the meeting house for services.

We all feel a great loss because of his passing, but hope to feel that our earthly loss is his eternal gain. May God in his tender mercy remember his children and loved ones and enable them to be submissive to his will. We believe he is at rest with his heavenly father.

Written by order of church in conference.

J. P. Tingle, Pastor  
Nellie Perry, Clerk Pro Tem

#### IN LOVING MEMORY OF LITTLE JANICE LEE BAKER, WHO DIED FEBRUARY 4, 1956

At the age of four so fair and sweet,  
Janice Lee was called, her Saviour to meet.

She left her home here, another to gain,  
Where there'll be no sorrow, grief, nor pain.

It's true we miss her, each night and day,

But the Lord knew best, and called her away.  
She talked of Jesus, before falling asleep,  
And some day little Janice we hope to meet.

She can play up there around the white throne.  
Where she'll have no cries, not even a groan.  
We must be humble as this little child,  
Before He will take us the very last mile.

He'll lead us safely by His mighty hand,  
And give us a home in that fair land.  
So rest, little Janice, with your Saviour there,  
We hope to meet you, your joys to share.

Written by a dear sister, Mrs. J. C. Jones, for Janice Lee's aunt, Mrs. Reddin Webb, Stantonburg.

#### IN MEMORY OF MY DEAR SISTER, MRS. MOLLIE D. JOYNER

She went away in 1952,  
Oh, how it hurt me through and through!  
But although we had to part,  
Her memory still lingers in my heart.

How I did love her! you must know,  
Yet, had to see this sister go,  
I felt it was more than I could stand,  
To see her part from her little band.

Her smiling face we see no more,  
Her tender voice does lie so low,  
I do believe she was one of the best,  
In my heart I believe she is at rest.

Mollie, dear was so near to me,  
She and I, we did agree,  
We were not twins, it is true,  
But oh, the love that was between us two.

To you dear children whom she has left,  
May you be guided by one that knows best,

You are so near and close do stand,  
Oh, may we meet her in that glory land!

And to her loving husband,  
Who was so good and kind,  
May God watch over and comfort him,  
A dear brother-in-law of mine.

To the Churches where she did go,  
How sad it is we all miss her so,  
To be with her friends she liked to do,  
And how they all did love her too.

And to her neighbors she was good,  
Wanted to help them if she could,  
Always ready to lend a helping hand,  
For one like Sister could understand.

I hope she is resting in God's care,  
May I be blessed to meet her there,  
No trouble, no tears to be shed,  
But be in peace and no sad farewell.  
Her lonely Sister,  
Mrs. Fannie D. Joyner  
R. F. D. #1, Sharpsburg, N. C.

# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

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## PROVERBS

### CHAPTER XXI.

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It is joy to the just to do judgment: but destruction shall be to the workers of iniquity.

The man that wandereth out of the way of understanding shall remain in the congregation of the dead.

He that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich.

The wicked shall be a ransom for the righteous, and the transgressor for the upright.

It is better to dwell in the wilderness, than with a contentious and angry woman.

There is treasure to be desired and oil in dwelling of the wise; but a foolish man spendeth it up.

He that followeth after righteousness and mercy findeth life, righteousness, and honour.

A wise man scaleth the city of the mighty, and casteth down the strength of the confidence thereof.

Whoso keepeth his mouth and his tongue, keepeth his soul from troubles.

Proud and haughty scorner is his name, who dealeth in proud wrath.

The desire of the slothful killeth him; for his hands refuse to labour.

He coveth greedily all the day long: but the righteous giveth and spareth not.

The sacrifice of the wicked is abomination: how much more, when he bringeth it with a wicked mind?

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## EDITOR

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

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# ZION'S LANDMARK

## Devoted To The Cause of Jesus Christ

### **"JESUS THE RESURRECTION AND THE LIFE"**

Dear Brother Adams:

I have been thinking of Lazarus. When he died, Martha and Mary sent for the Lord, but He tarried days before He came. When He arrived, Martha said, "If thou hadst been here, my brother had not died." Jesus said, "Thy brother shall rise again." Martha said, "I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." Jesus called, "Lazarus come forth", with a loud voice and he came forth bound with grave clothes. Jesus said, loose him and let him go.

If I am not mistaken, in the year of 1917, He called me from that dead state and told me to go and preach. The preaching I did then and have been doing since then, has been done as the result of His command. Many tell me what to preach and what not to preach, but I still remember Jesus said, "Preach the preaching—I bid thee." He did not tell me where to go, how far to go nor how near by. I have visited nine associations this year from the Atlantic ocean to far beyond the Blue Ridge mountains and was received in fellowship. Some say I am in a disordered crowd, but if this is disorder, just let me stay in disorder. Some

say what I preach will drive children away. Preaching is not to drive nor bring in. Jesus told me to go "feed my sheep and lambs and feed the flock of God." Jesus said, "I will add to the Church daily such as shall be saved", and when He adds one nothing will ever get that one away, for what God does is done for ever. Jesus said, "They are flesh of my flesh and bone of my bone."

Your brother in hope of eternal life,

U. C. Young  
R.F.D. 3  
Bassett, Virginia

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### **CAN YOU SUPPLY MISSING COPIES?**

I am at the present time in the process of collecting and binding the publication, Zion's Landmark, into book form by annual volumes, and by inquiring for prospects among those who had preserved their old copies, I have at this time forty-eight complete annual volumes since 1886 ready for the bindery the year the Landmark was first published in pamphlet or booklet form.

We are publishing below a listing of our current missing numbers which upon completion will round out, so far as we are able to tell, one of the very few complete collections of bound volumes of Zion's Landmark in existence. Anyone having any copies in the old news-

paper form, printed from 1867 to 1885, or those given below, to dispose of or to sell, please notify me.

I have on hand some seven or eight hundred extra copies from 1886 to 1955 that I will be glad to exchange for those missing in our collection, should such a one desire to exchange; or we will buy the extra copies from you, should you desire to sell. Listed below are the missing copies necessary to complete our collection.

Editor

**Missing Copies**

October 15, 1888, November 15, 1889, November 15, 1890, October 15, 1892, December 15, 1894, December 15, 1895, September 15, 1896, March 15, 1901, June 1, 1901, June 15, 1901, September 1, 1901, September 15, 1901, May 15, 1903, July 1, 1903, July 15, 1903, August 1, 1903, August 15, 1903, September 15, 1903, September 1, 1903, October 1, 1903, October 15, 1903, November 1, 1903, November 15, 1903, December 1, 1903, December 15, 1903, January 1, 1904, January 15, 1904, February 1, 1904, June 15, 1905, August 15, 1905, September 1, 1905, September 15, 1905, April 1, 1906, April 15, 1906, May 15, 1906, June 1, 1906, June 15, 1906, August 1, 1906, August 15, 1906, October 15, 1908, July 15, 1914, November 15, 1914, December 1, 1914, July 15, 1915, April 1, 1915, April 15, 1915, May 1, 1915, May 15, 1915, July 15, 1915, January 15, 1916, August 1, 1918, September 15, 1918, January 1, 1928, December 15, 1943.

**EXPERIENCE**

Dear Brother Adams:

I will try in my weak way to write you a few lines as I have wanted to do for some time. I have started once before, but I was confronted with the interrogation, What could a poor sinner like I am, write that anyone would want to read? But by so doing I am hoping to get a little relief.

I want to tell you of an experience I had about three years ago when I was ill. My condition was such, that it looked like I couldn't live, and I asked my husband to pray for me if he could. He said, "I have been trying to", and then the 23rd Psalm passed through my mind. "The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures, He leadeth me beside the still waters. He restoreth my soul, He leadeth me in the paths of righteousness for His name's sake. Yea though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff they comfort me", when it seemed a voice spoke inside of me and said, "He is the only one that can help you now." So I tried in my weak way to ask Him to make me well, if not, then make me submissive to His will. Soon I began to feel better and told Jack to call the doctor and tell him not to come. When I got so I could go to Church again, I was hoping the minister would use the 23rd Psalm for a text, as I wanted to hear and see if anyone else had seen as much in it as I had. The occasion I have reference to was the night you were at Spray Church

and took that for your subject. I was made to rejoice as I had been hoping for so long to hear that scripture expounded. I can't begin to tell you on paper, all I saw and felt, but this I know, I enjoyed your sermon that night, for I was traveling right with you in my experience.

While I am writing I want to tell you of a dream I had several years ago. I dreamed I was at the pasture and a mule came up to me. I rubbed him on the head and it looked like he was smiling. I turned around and the trees were the most beautiful I had ever seen, and then I was picked up by some power and was flying through the air about a foot or two from the ground, and when I got to my sister's home, they were standing in the yard and looking to the east and my brother-in-law turned to me and asked me what I made of that. I looked and saw a fire. It looked like it was about one or two feet high rolling on the ground. There wasn't any grass at all to burn and above the fire was a black cloud. I told him it was the end of time, and he dropped his head and said, "Well, I always thought I wouldn't dread to die, but I am not ready now." Then I awoke. I have thought a lot about this dream, and it has meant a lot to me. Well, I will close, hope this finds you and your family well, and when you have a mind to pray, remember me and mine. As ever, A sister in Christ, I hope,

Hallie Pulliam

26 Water St.

Spray, N. C.

### THE CITY OF GOD

The most pleasant meditations have to do with what God has done for his people. If a poor sinner ever thinks upon what he has done for the Lord, he is indeed in the gall of bitterness and the bonds of iniquity. God has never needed a city for he is in the heaven of heavens surrounded with heavenly seraphims to do his every bidding. This blessed abode of the Lord God Almighty is as eternal as He Himself. It did not begin to be; it was not a place wherein foundations **were laid by some power**, for Him, by whom all powers are ordained by and for. No sinner, yea, no creation, has ever been a contributing factor to the enhancement of this blessed abode nor to Him that dwells there. Before the planets ever rolled in their orbits this eternal Being was. The sublimity of these observations causes me to tremble. To speak of Deity is to speak of Him that upholds all things by the word of His power. To talk of Him that made all things, and possesses all things, and is to finally dispose of them all according to his good pleasure, is treading on such sacred ground that I, for one, feel inadequate to deal with it.

It undoubtedly was the will and purpose and pleasure of this Jehovah-God to make the world. When I speak of this world I am again lost in wonder and admiration and praise. The colossalness, magnitude, multitudinousness of this vast universe is more than a match for the finite wisdom of man. The creation of this vast universe was for one specific purpose. It was for the glory of the Lord

God Almighty. He laid the foundations of the earth; he planted the heavens. One man, any one man, or all men combined did not have the first thing to do with this work. It was first before the man. God has not determined the governing of this universe so as to keep the creature from boasting, but he has determined the end from the beginning in such a way that the man cannot freely do so. God planted the heavens and laid the foundations of the earth that he might say unto Zion, Thy art my people. Many times I have said, and now I must say again, that the salvation of God's people is of the Lord from the design to save before the world, to the final deliverance of every trophy of his choice into the heaven above. The ultimate glory of God was manifested in saying unto Israel, "Thou art my people."

I do not profess to know what would have been, had Adam kept the law. If the things that are were not I do not know what would have been. Do you? God was not an idle spectator to the great drama unfolding in the garden of Eden. Of this I am sure, He was not an unwilling victim to his f o r e k n o w l e d g e. He knew that Adam would fall. I am told that He would not have had it so. I am told that God willed for Adam to stand, but that Adam willed to fall. If men desire to preach the supremacy and sovereignty of the man, that certainly is their business. The humanly way of viewing this matter is: If God foreknew the fall, and willed it not to be, and, having the power to turn and make it in the way that it would conform to his

will in the matter and did not do it, then He was as indifferent to the outcome as any earthly ruler has ever been. Men may cavil at my analysis of this matter, but let it be remembered that the God I hope to serve and obey is a God of purpose. He purposed or predestinated us to an inheritance according to the purpose of Him that worketh all things after the counsel of His own will. That purpose has never been thwarted in time; It has never been in danger; it has never been brought to a stand still; nothing has ever been wrought by men or devils that caused God to try new tactics to carry out that purpose. God did not come to grapple with something in the garden that non-plussed him, or moved upon Him in any way that He had to do anything to save the day. This I do not believe the Bible to teach.

I want to be understood. The most of the tears that I have shed; the most of the trials of being falsely accused have come about by misunderstanding. God has not done one act in time that He did not will in eternity; He has not brought about by His almighty power a single act in time that He did not will in eternity to bring about; He has not suffered, allowed nor permitted one thing in time that He did not purpose in eternity or have a purpose for. Any other god than this can be had for the filthy lucre of men and bought by their unholy and filthy rags of self-righteousness by those who do not believe the truth, and I feel that the same sort of gods are on sale in all parts of the earth. Not so with the God of Israel. He

stands independent of all creation. He does His will in the army of Heaven and among the inhabitants of the earth; and how comforting it is to the needy sinner to know that none can stay His hand or effectively say "Why doest thou?". At the time that Daniel told us of these qualities of God, he, also, by the same inspiration, told us the only true history of the inhabitants of this earth. These inhabitants have never been satisfied with the sovereignty of our God, and they have never been satisfied with their standing before Him. Men by nature cannot understand the absolute independence of God, and cannot like nor believe that they are reputed as nothing before Him. These inhabitants have always been trying to trim some of the sovereignty from Him, and they have been claiming some degree of standing and reputation before Him.

To me, God purposed every act in the garden of Eden. He either purposed the fall, or He purposed for Adam to stand, or He did not have any purpose in the matter. If He purposed the fall, then He has not had His purpose to build a city thwarted; if He purposed for Adam to stand, the very beginning of the functioning of creation brought about the failure of His purpose and no city that will endure can be built upon failure; if He did not have any purpose in the matter in the beginning and had not, before the fall, determined to build a city, He is still without purpose and that leaves the children of God without the gospel. But he did have a purpose in His every act,

"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." Again 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."

God willing, more later.

Fainting, yet pursuing,  
William D. Griffin,  
Covin, Alabama

---

### GOD WILL SUPPLY OUR NEEDS

Dear Brother Adams:

We trust this will find you all well. We are not doing so well. I am sending you a new subscriber for the Landmark. Mrs. J. H. Lovelace, Route 5, Reidsville, N. C.; also send it to Mrs. Naomi Corum, Route 5, Reidsville, N. C. I do not think Sister Corum will live but a short time for she has a cancer in both lungs. I was to see her yesterday. She knows all about it and seems to be somewhat reconciled to the will of God. Her membership is at Wolk Island Church; she is just in her 40's. I am so sorry for her, and was made to beg God to be with her. I think it is so sad for one to know that they cannot live, as she does. But, I feel that when she does pass away she will enter that sweet rest where she will never want to come back to this sin cursed world.

My dear brother, I was thinking last night that I did wish I could write something to you that would help relieve your burdens for I feel that you do carry many. I don't feel to pat you on the back, but

just a few words of comfort for I feel so cast down at times myself. I feel as a child, just a word of kindness from my loved ones in Christ. I feel that you have a plenty of this world's goods, and it has not made you feel above the poorest of the poor. This kind of Spirit I do love so well. I trust this is the love of God placed in our hearts. We have nothing to boast of ourselves. Men do not light a candle, and put it under a bushel. So it is with us, if we continue to say we love each other and never show it, then there are doubts about it. Yet, I seem to be so hard hearted, I fear I am not born again.

It seems to me every one lives better than I. I see people of other denominations that live, I feel, better than I. Continually, I am thinking of how I can make a dollar. I do not have faith to feel that God will supply all our needs. "Oh ye, of little faith!" I think so often I would to God that I might be more like Job. Ask for wisdom rather than riches, but I am so thankful that He has given me to think on Him, the God of wisdom. I feel to know all our strength, all our possessions and everything we have are a gift of God. He knows the way we will take, even our thoughts a far off, so says the book of all books. Sometimes I am glad of this, but most of my time I am sorry for my thoughts as they are so corrupt.

I will close by saying come to see us at our Church when you can.

A brother, I hope,  
C. C. Shreve  
Reidsville, N. C.

**EXPERIENCE**

Dear Brother Adams:

I would like to relate to you a sketch of God's unfailing power with me. I was cast down, I thought to be destroyed, yet as the hymn reads, I found I was cast down but not destroyed.

I lived about a mile and half from Russel Creek Church and had been there so many times when I felt I could not leave until I told them how unworthy I felt to be; yet I had always managed to get away without it.

Dan River, Elder Ben Clifton's Church, where I did join, was on a mountain around 35 miles from my home. Elder Clifton said he sent you a copy of my experience or what I have been through, to be printed in Zion's Landmark. I just wanted to write you a little note and tell you, the week before the 3rd Sunday in September I was taken with intestinal flu, and stayed in bed about a week. This was before I offered to the Church. My doctor said, when I began to sit up, that I would have to be very careful or else I would be worse than ever. I was very weak and despondent; my burden became so heavy, I could eat and sleep but very little.

On the 24th of September I went to Dan River Church to the regular meeting. On Sunday there were to be three baptized, which had joined the month before. I said, during the week before that I wanted to go to the baptizing if I were able to make the trip, for it seemed I could not stay at home. When Saturday came I went, feeling to be the most helpless creature

ever, begging God if it could be His will to have mercy on the most unworthy sinner that ever lived. Here I offered myself to the Church and they gave me a home with them.

How unworthy I did feel of the love they extended to me that day. When they asked me when I wanted to be baptized, I told them the doctor had said I should be careful or else I would have a worse case of flu than ever. But, I said, I feel if the Lord is in the matter, it will not hurt me to be baptized. The next morning was a f o g g y rainy time. But I was baptized with the others and another was received at the water. I suspect I was exposed to the rain a half hour or more. It seemed longer to me. But it did not cause any relapse of flu, neither did it hurt me in the least so far as I could tell. This was a great consolation to me, for I accepted it as evidence that the Good Lord was in the matter and I believe it was a demonstration of His great power. Even though the natural sun wasn't shining, I have nevers seen a brighter day; the awful burden that was overwhelming me, was left in that liquid grave.

I hope and believe I was tried as by fire. During my great sufferings and turmoil of soul, I learned I was wholly depraved, the chief of sinners and dependent on an Almighty God for everything. I felt that I was nailed on a tree with outstretched hands like a cross. I hope God will keep me fearful and at the feet of His people always, giving me strength to say thy will **be done.**

I do feel at times my afflictions

have been good for me, and other times I am made to wonder why I suffer so much. But I know I am so disobedient and unworthy! Christ learned obedience by the things He suffered. He is our elder Brother. Then certainly we are corrected in like manner. He was a man of sorrow and acquainted with grief. Surely His children are. It takes sorrow, grief and affliction to keep us humble and submissive to His will. I feel faith is a gift of God, something you can't reach out and get, but what a great blessing when it comes to us.

I hope I am your sister in Christ,  
Gladeis Craddock  
R.F.D. 5 Box 97  
Stuart, Va.

---

#### ENJOYS THE LANDMARK

Dear Brethren in Christ:

For so many years I have been comforted by the precious experiences and true doctrine of the Dear Lord and I feel I can't do without it to strengthen me on this troublesome journey to that sweet home above of which our "hope is an anchor to the soul both sure and steadfast." My mother in my youth, subscribed for the dear Landmark for many years, and I still enjoy the wonderful writings of Elders Gold, O. J. Denny and others of that day, and we are still blessed with Elders such as our present editor whose writings I also enjoy.

It seems so hurtful that we have so many divisions and separations among our believers and pastors, but some sweet day the Shepherd will bring them safely into the fold and there will be one Shepherd and one fold, a happy day to look for-

ward to in these dark days of trials in Israel. May the Lord bless His people to come together in understanding and peace that we may find a blessing in serving each other and praising God for giving us a sweet hope of eternal life and for his tender watch care and mercies over us all the days of our lives.

With love to Elder Adams and the Household of Faith.

A sister, I hope,  
Mrs. Russell D. Davis  
Axton, Virginia

---

**WORSHIP GOD**

Dear Readers:

How weak and unworthy is the voice of one crying in the wilderness!

My observations of mankind is that some people think too much of preachers and some too little of the denominations. The individuals whose faith stands in the wisdom of man and not in the power of God, ascribe to the preacher a power God has not given him.

The excellency of the preaching gift is all of God. We have this treasure in earthen vessels that the excellency of the power is of God and not of us.

Even the mouth of the ox that trod out the corn was not to be muzzled. He was to eat. For such is the glory of the gospel that all those whose eyes are open to behold the feet of him that publishes peace, and whose ears are open to hear the joyful sound, also have their hearts open to attend to the thing spoken.

A true hearer feels unworthy to receive so wonderful a message, but after he has felt the glory of the mercy of God, he sees the

greatness of God.

When they would have worshipped Paul, ascribing to him honor, he disclaimed all such homage for both himself and Barnabas, his companion, saying: We also are men of like passions with you, and preach unto you the living God which made Heaven and earth and the sea, and all things that are therein.

John fell down to worship one who told him wonderful things, saying "And I fell at His feet to worship Him, and He said unto me, see there do it not, I am thy fellow servant, and of thy brethren that have the testimony of Jesus: Worship God: for the testimony of Jesus is the Spirit of prophecy." The nearer man is right, himself, the more positively he disclaims any power or worthiness and urges all worship, praise and honor to be given to the Lord God. Angels are prompt to decline any worship from man and direct that it should be given alone to God.

All the world and its glory would satan have given if the Son of God had worshipped him.

Vain man loves admiration and desires to be worshipped. The devil approached man in the garden of Eden to fill him with pride. This spirit is in man today, hence you see preachers claiming power to quicken and save sinners, and proclaiming that they are instruments in the hand of God to save souls.

This comes of the devil; it is not of God. All true prophets and apostles disclaim all such power.

What they preach is the power of God; that is, Christ, but not a whit of it belongs to man.

The greater the gift God bestows upon man the more ready that man is to renounce all claim of partnership or power in the gift. Paul declares he is the least of the least, and that he preaches with the ability that God gives.

If man could qualify himself to preach, then the faith of those hearing him would be in the wisdom of men and not in the power of God. But if all the preparation and qualification of the preacher is exclusively of God then the faith of those hearing, is in the power of God.

What a wonderful thing is gospel preaching to a believer's ear!

John the Baptist said he was the voice of one crying in the wilderness. How weak and unworthy, yet he was a preacher of righteousness; he said of himself that he was not worthy to stoop down and unloose the shoes of Jesus.

Did you ever feel unworthy to stoop down to wash a saint's feet?

When you are feeding on gospel preaching you cannot see the preacher except in Jesus nor can you help but love him for the truth's sake but while one is preaching Jesus he sees not himself, but sees Jesus and the Church in glory.

IF ONE hears the gospel he is already a quickened sinner, and can but love the gospel and him that preaches it.

ot **worthy to be** one of the least, I am,

Frank Lester

---

#### WILLIAM LYNCON TEAGUE

Having been appointed by my home Church, the Primitive Baptist Church of Winston-Salem, to write some memories of our dear departed Brother, William Lyncon Teague, I feel in the beginning that I am weighed in the balances and

found wanting. He was born May 30, 1866, and died December 15, 1955, age 89 years, 6 months and 15 days. He was received in the Primitive Baptist Church at Saints Delight August, 1904, received a letter in 1907, and was received a charter member of the Primitive Baptist Church of Winston-Salem and chosen deacon on that day. He served in that office until his death 48 years later. He served as clerk, beginning with the first meeting through December 1932. He was elected moderator of his Church on December, 1932 and continued in that office until his death.

He served the Salem Association as clerk from its beginning in 1910 through 1932, and served as moderator beginning 1933, through 1938, when he resigned on account of his hearing being so impaired. His love for his people caused him to serve them faithfully and nobly. He finished his course with joy and a smile the first Sunday in August, 1955, at his home Church. Then on December 15, 1955, the Lord gathered him in, being one of the ripe sheaves.

The writer felt to be wonderfully blessed to have Brother Teague as a wise counselor to whom he could go for counsel during the 48 years we were associated together, and his counsel always wise and safe. I feel that his family, the entire Primitive Baptist Church of Winston-Salem, together with all Primitive Baptists that knew Brother Teague, will join in saying that we feel very keenly the loss of this dear Brother. I hope the Lord will make us to feel, together with his bereaved family, to say, "The Lord gave and the Lord hath taken away. Blessed be the Name of the Lord." (Job 1:21).

Brother Teague had many virtues, one of which was, he dearly loved peace. He often spoke in conference of how lovely it was for brethren to dwell together in peace. Another was, he was strong in the doctrine, and loved to talk of the greatness and goodness of the Lord, believing that "All things work together for good to them that love God and to them who are the called according to His purpose."

It is a comfort to the writer to remember that Brother Teague and he were always agreed and shared many happy hours at his home. He was kind to all he met and those who knew him best, loved him best.

He was at all times ready to bear more than his part of the burdens of the Church, and then he seemed to feel that he was still an unprofitable servant which is one of the earmarks of the Lord's humble poor.

Our humble hope is that some happy day we will meet him where there will be no affliction, sin nor death. Oh, That the Lord would make us thankful that we had him so long.

Written by one that loved him,  
S. J. Reich

## Zion's Landmark

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

Editor

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

WILSON, N. C.                      MAY 1, 1956

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VOL. LXXXIX                      No. 12

### THE RICH MAN AND LAZARUS.

Mrs. Bettie Snipes of Efland, N. C. asks my views on Luke 16:19 to 31.

The parable begins by saying, "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

And there was a certain beggar named Lazarus; which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: The rich man also died, and was buried; and in hell he lifted up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy

lifetime receivest thy good things, and likewise Lazarus evil things: but now he is comforted and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they that which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 16:19 to 31.

This is a parable which sets forth a contrast between a man who possessed an abundance of this world's goods and Lazarus, a poor man who was afflicted with sores. Webster says a parable is "a comparison, a short fictitious narrative from which a moral or Spiritual truth is drawn." Abraham was the father of both the rich and the poor man. God made a covenant with Abraham when he was ninety-nine years old, saying! "And I will make my covenant between thee and me, and I will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name

any more be called Abram, but thy name shall be called Abraham; for a father of many nations have I made thee." Gen. 17:2,3,4,5.

The rich man was a descendent of Abraham's seed through the law, which did not give him any promise of being an heir of Heaven, not having been born of that seed which was of the righteousness of faith. Paul said, "To Abraham and his seed were the promises made, I say not unto seeds as of many, but unto one seed and that seed which is Christ." Again he said, The promise that he should be the heir of the world was not to Abraham nor his seed through the law, but through the righteousness of faith." There is no evidence to show that the rich man possessed faith, without which it is impossible to please God. He represents the Jews who made void the law of Moses by following the tradition of the elders. Not having faith to support him in his dying hour, he lifted up his eyes in hell being in torment Lazarus was not only the offspring of Abraham through the law, but also the seed of Christ, which is the righteousness of faith. These are those to whom the promise was made. He was embraced in the covenant that God made with Abraham, which was ordered in all things and sure. When he died the angels conveyed him to the bosom of Abraham.

The rich man is also a type of the scribes and pharisees who devoured widow's houses and occupied the uppermost rooms at feasts and the chiefest seats in the synagogues. For an outward show, they made long prayers, wore fine

clothing of purple and fine linen and fared sumptuously every day. They washed often; they made clean the outside of the cup and of the platter. They omitted the weightier matter of the law, judgment, mercy, and faith. Lazarus lay at the gate of the rich man. The dogs licked his sores. He received no favors from his kindred after the flesh. Lazarus is a type of the elect family of God of which Jesus is the head. It is said, "He (Jesus) came to His own and His own received Him not." His descendants after the flesh were of the tribe of Judah. His parents were poor. He was born in Bethlehem Judah, and cradled in a manger. He grew up to manhood and lived the life of a pauper from the cradle to the grave. He never possessed any earthly possession, not even a place to lay his head, nor a parcel of ground for the burial of his body. He said of Himself, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head." Matt. 8:20

In the rich man, who was a possessor of an abundance of wealth, we see a type of the law worshippers, who are those that trust in their own works of righteousness for life and salvation. Lazarus is a type of the chosen, Jesus being the representative head of all those who were chosen in the furnace of affliction. The rich man received those things which were good, but perished with the using in this life. Lazarus received the evil things, hunger, sorrow and sore boils. The scribes and pharisees lived in luxury every day.

Poverty and affliction were the daily portions of Jesus and His chosen. The self righteous pharisees did not adhere to the teachings of Moses, nor the prophets. They were far from administering to the poor. Jesus said, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets." Matt. 7:12. There isn't any preparation made in the stony heart for this teaching. The rich man did nothing to relieve the hunger and sufferings of Lazarus. The unbelieving Jews did nothing for Jesus, yet He was their brother after the flesh. It is recorded in Holy writ "He (Jesus) came unto His own, and His own received Him not."

This is not to be understood to embrace all the Jews. Those who were in authority were the people under consideration. The poor did receive Him. "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:12-13.

Here we see a comparison from which a Spiritual truth is drawn. It is said, that the beggar died and was carried by the angels to Abraham's bosom. When Jesus died and arose, He went to His Father. Two men in white apparel were standing by when He ascended to Heaven. The rich man died and was buried, and in hell he lifted up his eyes being in torment. This was the judgment of God executed on him. David said, "The

heathen are sunk down in the pit that they made: in the net which they hid in their own foot taken. The Lord is known by the judgment which He executeth: the wicked is snared in the work of his own hands. The wicked shall be turned into hell, and all the nations that forget God." Psalms 9:15,16,17.

The rich man was a son of Abraham through the law and no evidence that he was a son through the righteousness of faith. Lazarus was a descendent of Abraham through the righteousness of faith. He was an heir of promise. Again quoting Paul, "The promise that he should be the heir of the world was not to Abraham nor his seed through the law, but through the righteousness of faith. The rich man represents those who believe that righteousness comes "through the law", those who trust in their works of righteousness for life and salvation. Their works were not mixed with faith.

Lazarus was a poor man. Jesus was a poor man. The vessels of His mercy are a poor people. The prophet said, "I will also leave in the midst of thee an afflicted and a poor people, and they shall trust in the name of the Lord." Zeph. 3:12.

"A certain man" or a certain number of people are occasionally used figuratively in the scriptures to represent uncertain numbers. The foolish and wise virgins are figuratively used, designating five foolish and five wise. The rich man said, "For I have five brethren." The Prophet Isaiah said, "And in that day seven women shall take hold of one man." King Herod was the representative head

of his kingdom. His name is in the singular as spoken of by the angels—"For Herod will seek the young child (Jesus) to destroy him"—but after he was deceased, a similar scripture is written using the plural gender: "For **they** are dead which sought the young child's life." Matt. 2:20.

The pharisee who prayed within himself and thanked God that he was not as other men, he paid tithes of all he possessed and fasted twice each week, is also like the rich man who, represents the seed of Abraham through the law. The publican, who said, "God, be merciful to me a sinner", like Lazarus, represents the seed of Abraham through the righteousness of faith.

The rich man cried in his distressed condition calling upon his father. Abraham reminded him of the good things which he received in his lifetime and Lazarus his evil things. The great gulf was fixed, a span which no man can pass except those who are born of the Spirit of God, the seed of Christ through the righteousness of faith. All of those who will meet God in peace will come to him through Jesus Christ, and not because of any works of righteousness which they have done. It is by grace through faith, that not of yourselves, but a gift of God. Their entrance into Heaven depends on what Jesus is made to them, and what Jesus is made to them depends on whether or not they were chosen in Him before the foundation of the world. Eph. 1:4. Paul said, "But of Him are ye in Christ Jesus who of God is made unto us, wisdom, righteousness, sanctification and redemp-

tion." He (Jesus) is the mediator between God and man, "The only name given under Heaven amongst men whereby we must be saved." There is no mixing of grace and works, flesh and Spirit, law and gospel, righteousness and unrighteousness.

T. F. Adams

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#### **SOPHRONIA ELLEN (REAVES) JONES**

With much sadness we will attempt to write a sketch in memory of our Mother, Sophronia Ellen (Reaves) Jones.

Mother was born November 17, 1871, and departed this life February 16, 1956. She was married to Lewis Walter Jones, who preceded her in death September 19, 1935. Eleven children were born to this union. She is survived by three sisters, four daughters, and two sons, also nineteen grandchildren, twenty-four great grand children, and one great, great grandchild.

Mother was a member of the Primitive Baptist Church over sixty years. She united with the Church at Angier as a charter member November 23, 1912 by letter from Black River Church.

Several years, due to ill health, she was unable to attend Church regularly, but her mind remained keen on religious matters, and she never tired of talking on the subject of salvation by the grace of God, of which she was a firm believer. Mother received a hope in our Saviour, Jesus Christ at an early age, and her belief never wavered from the teachings set forth by the Apostles of old.

We cannot grieve as those who have no hope, for we feel sure that Mother is sweetly resting in peace with Jesus in that Heavenly Home that has no end.

May He who doeth all things well, enable us to bow in humble submission to His Holy will.

Humbly submitted by her daughter and son-in-law,

Meta Belle & Paul Rohrbough

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#### **ALEX McLAWHORN**

By request of the Church, I attempt to write a few lines in memory of my father, Alex McLawhorn, who passed away on November 5, 1955, at the age of seventy-eight years. He had been ill for over three years and was confined to his bed for over six weeks before he died. His suffering was great, but he never complained. His countenance was expressive of humbleness and he was appreciative of every care.

We felt Papa to be a good man, one of honor and clean character. He was a firm and steadfast believer in salvation by grace, and read his Bible daily as long as

his eyesight permitted. He tried to the best of his ability as far as he was blessed to do so, to serve his church. He was a kind friend, one who was quick to lend a helping hand to those in need, and a loving father who taught his children well. His was a Godly conversation, and his walk in life set a beautiful example for them to follow. To my mother, he was a faithful and devoted husband. They were true companions who depended on God for guidance and care in every undertaking. Their faith was in God, and they often expressed submissiveness to the will of Him who doeth all things well.

After a rich and wonderful experience of grace, Papa united with the Church at Hancocks in July, 1919, and was a faithful member until death. He loved the church and never missed the meetings unless providentially hindered. In June, 1927, he was ordained deacon, and was appointed Church treasurer in February, 1932. By the grace of God, he faithfully discharged the duties of both as long as he lived. To him, we must say the Church and its welfare came first.

We, his children, loved Papa deeply and hated to give him up, but we can but bow in humble submission to God's will. May He guide and keep us is our prayer.

Papa's funeral was preached by his beloved pastor, Elder A. P. Mewborn, and he was laid to rest by the side of Mama, there to await the resurrection when Christ will come again to welcome His children home.

Done by order of the Church in conference, Saturday night before the third Sunday in November, 1955.

Elder A. P. Mewborn, Moderator  
Nina B. McLawhorn, clerk  
Nina B. McLawhorn, committee

**MRS. HATTIE NELSON ROSS**

With a sad heart we attempt to write a few words in memory of our dear departed sister, who passed from this vain world into the paradise of God on January 1, 1956. It could be said of her, "I have fought a good fight, I have kept the faith, I have finished my course, which the Lord, the righteous judge, shall give me at that day." She was indeed faithful and dutiful in the Church as well as to her family and neighbors and especially in visiting the sick showing her faith by her works. We miss her presence and cheerful countenance in our midst, but our loss is her eternal gain.

Sister Ross was born in 1884 and was married in 1902 to James A. Ross; and to their union was born one son, John James, who still survives in Edenton, N. C. There are also three grand children.

The funeral was conducted by Elders A. B. Ayers and E.C. Stevenson. She was laid to rest in Robersonville cemetery by the side of her husband. Therefore be it resolved:

1st, That the Church at Robersonville

has sustained a great loss in the passing of our dear sister.

2nd, That we pray that her relatives may be recipients of God's sustaining grace and walk in her footsteps.

3rd, That a copy of this be sent to her son and a copy sent to Zion's Landmark for publication.

Done by order of the Church in conference on Saturday before the first Sunday in February, 1956.

Elder E. C. Stevenson, Moderator  
Leona Moore, Clerk

Committee:

Mrs. O. P. Roberson and  
Miss Sue Moore  
Robersonville, N. C.

**IN MEMORY OF  
MRS. SARAH LASSITER**

My Aunt, Sarah Lassiter left us many years ago. She was seventy-four years of age. She died January 10, 1945. She was the daughter of the late Henry and Eleanor Lassiter. She was married to J. D. Lassiter, who preceded her in death, July, 1932. To this union were born five children, all living except one. Aunt Sarah lived a lonely widow's life for ten years, but we can say, indeed, that her life was a very beautiful Christian life. She was a good woman of but few words.

Aunt Sarah never united with any church, but was a faithful believer in the Primitive Baptist. Her face beamed with joy when she was with the people she loved. She believed this doctrine to the end.

She was confined to her bed several months and had some wonderful visions. Not being able to attend church for sometime before the Association was last held at Little Creek Church, where she wanted so much to be able to go; she told me an experience she had on Friday of the Association. She said she raised up on her bed to sit up some, but fell back on her pillow and did not know for some time what happened to her. But when she regained consciousness, she seemingly had been to this association. She saw all the crowd gathering in the manner they should, and saw Elder T. Floyd Adams when he went into the stand and opened the services with song and prayer. She said he selected hymn No. 141 in Lloyd's Hymn Book (Oh! Lord Remember Me), and everybody arose to sing this hymn.

After singing this hymn, Elder Adams preached.

When they had finished she awoke to find it was just a vision. But! to my joy I was there and everything went just as she saw it. The Hymn 141 was the first number called in Lloyd's Hymn Book.

Only the Lord's people can view these wonderful visions. He can show great wonders in His power. We have so much to feel thankful for when we see such a beautiful example of a Christian's life laid down before us, that we feel to

thank our Lord for His goodness and mercy shown us.

The funeral services were conducted by Elder T. Floyd Adams and the body laid to rest in the family cemetery near the home.

Written by her niece,  
Mrs. Everette Dupree  
RFD #3  
Four Oaks, N. C.

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#### HENRY LEWIS WALTON

Brother Walton was born November 4th, 1877, and passed from this life March 25th, 1956, making his stay on earth 78 years, 4 months and 19 days. He was the son of the late Jere P. and Martha Gurganus Walton. He was born and reared in Onslow County.

He leaves to mourn his passing, his devoted wife, Bettie Rawls Walton and six children, three daughters, Mrs. Edith King and Mrs. Myrtle C. Koonce, both of Wilmington, and Mrs. Emma E. Brunjes of New Bern, three sons, Lester G. of Norfolk, Virginia, Herbert E. and C. Franklin Walton, both of Wilmington, N. C., fifteen grandchildren, and two great grandchildren, two sisters, Mrs. G. M. Henderson of New Bern, N. C., and Mrs. Bettie Morton of Jacksonville, N. C.

He was married February 10, 1909, and united with the Church at South West in May, 1913.

Brother Walton was in very poor health for several years prior to his passing, he was a firm believer in salvation by the grace of God; he enjoyed attending the meetings and never failed to fill his seat when possible to do so.

He was laid to rest in South West Cemetery with a large crowd of friends and relatives in attendance, the many beautiful flowers were proof of the high esteem in which he was held by all those who knew him. We feel of a surety that Brother Walton is now resting in the paradise of God, there to await the second coming of the Lord Jesus, when He shall come with a shout and the voice of an archangel to call His loved ones home and there be carried on the wings of His eternal love to that great and eternal city, there to praise His name forever.

We would say to his family to weep not, as he is sweetly sleeping, and while he cannot come to us; yet we have an abiding hope that we will one day be carried to Him in that great home beyond the skies, there to dwell in the presence of God and all the saints forever, and this we feel is far better than anything that we might attain to in this world.

Written by request of his family by one who had much love and fellowship for him.

J. B. Pollard

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#### FRANKLIN L. COX

God, in His infinite wisdom has seen fit to remove from us our esteemed brother and clerk of our church at Hancocks.

Brother Cox was the son of Noah T. and Sarah Cox. He was born May 5, 1881, and died October 24, 1955. Brother Cox leaves surviving him, his widow, the former Isabel Oakley, and the following children: Mrs. William Manning, Mrs. Heber Barrow, Mrs. Otis Haddock, and one son, Berline Cox.

He united with the Church at Hancocks, third Saturday in May, 1916, and was a faithful member until death. We felt him to be a father in Israel, and the church has sustained a great loss. His family sustains the loss of a good father and husband. Brother Cox suffered greatly in his last days on earth.

His funeral was preached by his pastor, Brother A. P. Mewborn, Farmville, N. C., and his body was laid to rest near his home, to await the coming of the Lord when He shall gather His jewels on the resurrection morn, when the dead in Christ shall rise.

Written by one who loved him for Christ's sake.

Pattie Worthington  
Winterville, N. C.

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#### RESOLUTION OF RESPECT OF SISTER ADAMS

On January 10, 1956, God, in His great love and wisdom, looked down in tender pity and compassion on Sister Lessie Adams and called her to rest. Sister Adams was a devoted member of Hickory Grove Church and always filled her seat as long as she was able. She bore her sufferings patiently in humility and meekness, always looking unto God for guidance.

Sister Adams was a faithful companion, a loving mother, and a true neighbour. The church and community deeply feel our loss but we feel our loss is her eternal gain, therefore, be it resolved:

1st—That the church at Hickory Grove bow in humble submission to an all wise God who does all things well,

2nd—That the church of Hickory Grove extend their heart felt sympathy to the bereaved family,

3rd—That a copy of these resolutions be placed in the church record, one sent to the family and one sent to Zion Landmark for publication.

Done by order of Hickory Church in conference Saturday, March 10, 1956.

Elder A. H. Morgan, Moderator  
Brother M. F. Matthews  
Sister Alma Matthews

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#### NOTICE

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

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

# ZION'S LANDMARK

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## **PROVERBS**

### **CHAPTER XXI.**

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A false witness shall perish: but the man that heareth speaketh constantly.

A wicked man hardeneth his face: but as for the upright, he directeth his way.

There is no wisdom nor understanding nor counsel against the Lord.

The horse is prepared against the day of battle: but safety is of the Lord.

### **CHAPTER XXII.**

A good name is rather to be chosen than great riches, and loving favour rather than silver and gold.

The rich and poor meet together: the Lord is the maker of them all.

A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished.

By humility and the fear of the Lord are riches, and honour, and life.

Thorns and snares are in the way of the froward: he that doth keep his soul shall be far from them.

Train up a child in the way he should go: and when he is old, he will not depart from it.

The rich ruleth over the poor, and the borrower is servant to the lender.

He that soweth iniquity shall reap vanity: and the rod of his anger shall fail.

He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.

Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease.

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## **EDITOR**

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

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# ZION'S LANDMARK

## Devoted To The Cause of Jesus Christ

### EXPERIENCE

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

I am not a member of your people, but I have a great desire to be baptized. But the Church, which I would like to be a member of, is far away. I have thought about this almost a year, and there have been many questions in my mind. I have wondered if I would be accepted. I have read many experiences in "Zion's Landmark" and have enjoyed them very much. My mother was a subscriber to the "Landmark" and when I was a child I would hide away upstairs and read it. I often felt afraid that God would destroy me for doing something wrong. I would hide when thunder storm came or a hard wind.

I was a very quiet person and people asked me why I was so quiet, so often, that it would upset me, and I would ask the Lord why I was ever born. The feeling that I was shunned and made fun of seemed to put me in the back ground throughout the years. I seemed to have taken a "back seat" in every thing; and as hard and discouraging as it was then, I am glad, and more so now, than ever before. I can now rejoice in my persecutions and afflictions, trials and tribulations. I have always wanted to join the Church, but felt there had to be a change in

me. Many times I had serious thoughts of joining (other than Baptist) but I seemed to be "glued to the seat." Just last year my husband said we were going to join the Church and I was willing, but it never came about. Always when the time came, something else occupied my thoughts.

I am 41 years of age, and I would like to state my experiences, or what I believe to be the Lord's dealings with me. Will you please judge it?

My husband and I had been attending a Church near by regularly, which we thought was the place for us, and we intended to join there. The pastor asked to visit us and we invited him and his wife to do so. During this time I didn't know whether it was right or not, so I had been asking the Lord to show me. We talked of things in general and the Church wasn't discussed. When they left, the pastor asked to pray for us, and of course we consented, and he prayed a long and beautiful prayer. Soon after their departure, I went to bed, but could not sleep. Finally I went to sleep and dreamed I was sitting up in bed with my arms over my knees—a very cramped position. Suddenly there was a terrible wind centered around me on the bed. I was very frightened, and thought I would be destroyed. I could not move even a little finger and was shouting with all my

voice to the Lord to save me. That was all I could do, cry out to the Lord for help. I couldn't do anything but cry out, then I awoke.

I went to the next meeting as a duty to my husband, because I had no desire to go. I felt sad all the way to Church and when I sat down, it seemed as though I were in a strange place and among strangers. The people meant nothing to me any more. When I started home the sadness was over, and I was happy. In all my good works and all the endeavor to make myself good, it pleased the Lord to show me how completely helpless I am and that I can do nothing without Him. I never went to that Church again. During my Church doings, I would often ask myself why I was doing all this, when it was so contrary to my parents' teachings. For a long time, Elder Adams, after that, my every thought was "Lord, have mercy on me, a sinner." Tears would stream down my face and all I could do was cry out to the Lord for mercy. It seemed that I prayed all the time I was awake. Mother encouraged me by saying God would deliver me when it was expedient. The least sins I committed, seemed to beam up before me like a mountain; and I would ask myself could I ever be forgiven. My husband tried to comfort me, but to no avail—only the Merciful Lord could help.

When I think of the wonderful things He has shown this unworthy recipient, I bow my head and say, "Thy will be done." I can read Paul's writings, and they seem to fit me exactly—the chief of sin-

ners. Finally I began to feel better, and I believed my sins had been forgiven. I began to wonder if I had been born again. I must tell you that I believe it was an answer to my prayers, begging God to show me how I stand with Him, if at all. All the praise, honor, and glory go to Him. I dreamed there was a large family who had a son that was to choose a wife. Mother had taken me there hoping I would be chosen. It was a large place, the largest house I have ever seen. There were old men and old ladies, young people and children. When I got there, they took my dress and shoes and gave me something else to put on. They also gave me something to do. I can't describe it or what I was suppose to do with it. It was two pieces of something and I had it in my hands. I was told I had been accepted for the marriage, because I was obedient and willing to do any hard work put before me. In my dream I never saw Mother after that.

I had never seen or talked with the one I was to marry, but thought I was to see him the next night, alone. I thought he would be a perfect husband and everything a girl could desire. I was completely happy and then I was ready to go home. I was looking for my dress and shoes but couldn't find them. I came to a room where an elderly lady was sitting at a table. I asked her where I could find my dress and shoes and she told me to look in the children's room. Just then a young girl came to me and asked me to do something for her. I said I would be happy to, if she would only help me find my dress and

shoes, because I couldn't go home without them. All of a sudden I was in an old house in my own neighborhood. This house was old, unpainted with door steps fallen down and wooden windows. It was very dark inside and horrible looking on the outside. I walked up on the steps, pulled the string to unlatch the door and looked around and the house was as light as the sunlight. Everything had been changed. Some elderly ladies were sleeping in a bed, and as I entered, they looked at me. I told them I was sorry to bother them, but I was only looking for my dress and shoes. I was then outside walking down the road. I thought to myself my sister only had the family to work for just on Sunday, but I would have this great big family to work for, not one day, but every-day, all the time. But nothing discouraged me in the hope of marrying this wonderful man.

When I awoke, I thought that was the most foolish dream I had ever had, because I was happily married. It bore on my mind, but I thought I would go to sleep and forget about it. The next day it was on my mind even more. The more I thought of it the happier it became; that was in July, and in August I went to Beulah Church for the first time in 10 years. Someone joined the Church that day. I have never seen as much love manifested as I did there. Mother knew the things that had happened to me, and she asked me why I didn't join. I told her honestly that I lost every

thought of myself or anything connected with me—my every thought was of the one who joined the

Church. That was a happy day for me.

One day a thunder storm was in the making and my husband and child were outside looking at the clouds. I had the dishes in the sink and was preparing to wash them. Before starting to wash them, I had a mind to clean the table first, which is unusual with me. I had moved away from the sink and a voice said to me, "Stand still and see the salvation of the Lord." I stood still, bent over the table with my hands on it. A bolt of lightning came down in the very spot I had been standing just seconds ago. The Lord is great in His mercies and kindness. After that in a dream I was told to read 1st Kings.

One day I was having trouble with my eyes, and could hardly see. I was suffering much pain, and my burdens seemed to have me at the lowest ebb. I lay down to rest, and I was thinking of all my burdens and wondered if I would lose my vision. A voice said to me: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

After that the pain left and I could see well with my glasses. I seemed to be as light as a feather. His yoke is easy and His burden is light. Such wonderful things as these, Elder Adams, seem too good to happen to me. The greatest pleasure I have is reading the Bible and "Zion's Landmark."

Please forgive me for being so

lengthy, but these things were on my mind. I enjoy your writings in the "Landmark" very much. I am just a helpless creature in the sight of the Lord. I love to read about Abraham and think of those things: also a beautiful part of the scripture is St. Matthew 6:26-34. I need your prayers.

A friend, I hope, who needs mercy,

Mrs. Helen N. Barnes  
Alexandria, Va.

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### GOD'S LOVE AND MERCY

"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. For God sent not His Son into the world to condemn the world, but that the world through Him might be saved. He that believeth on Him is not condemned. But he that believeth not is condemned already, because he has not believed in the name of the only begotten Son of God." St. John 3:16, 17, 18.

This shows clearly who is condemned and who is not. Now the question arises—who does believe? We are told that the world by wisdom knows not God, "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." Jesus asked His disciples, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the Prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the

Christ, the Son of the living God. And Jesus answered and said unto him, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto you but my Father which is in Heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build build my Church; and the gates of hell shall not prevail against it." St. Matthew 16:13-18. "But as it is written, eye has 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 has revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth 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. 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." 1st Cor. 2:9-12.

Again we hear Jesus saying, "At the time Jesus answered and said, I thank thee, O Father, Lord of Heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight." St. Matthew 11:25-26. We are told that no man has seen the Father save the Son and to whom it has pleased the Son to reveal Him. We hear Jesus saying again, "No man can come to me except the Father which sent me draw him." And "He that cometh to me I will in no wise cast out. But will raise him at

the last day."

We are told that what was written aforetime was written for our learning, that we through patience and comfort of the scriptures might have hope. And we also believe that the scriptures were written by Holy men of God, as the Spirit of the Lord moved upon and directed them to write. We have been taught in our experience, as well as the word of God, that "The letter killeth but the Spirit maketh alive." But when we read the scriptures and they are in accord or harmony with the things that we have experienced it gives us comfort and strengths or renews our hope. Jesus said, "They that are whole need not a physician, but they that are sick." "I came not to call the righteous but sinners to repentance." And I want to declare unto you that as long as a person can go through life undisturbed; can feel well satisfied with his own life and way of living, and can enjoy the things of the world, he is not sick and has no need of a physician. He knows nothing about God or His Son. Therefore, he does not believe in the Son of God. The Lord has appeared of old unto me, saying, yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee." Jer. 31:3. And as the Lord begins this drawing of a poor condemned sinner he is made to see what he is by nature and must be by grace to ever live and see God in peace. He sees that he has come to the end of his strength, that his good works and self righteousnesses are but filthy rags in the sight of a Just and Holy God.

He is made to see that from the crown of his head to the soles of his feet he is full of sin, corruption and putrefying sores, and should he die in this condition hell would be his home and justly so, and that God's righteous law approves it well. He has no hope of ever reaching Heaven or immortal Glory. And in this condition he is made to pray, Lord, save me, a poor condemned sinner, for without thy mercy, Lord, I am already lost. Lord, have mercy on me a sinner. It is then the Saviour of poor sin sick souls appears, binds up the sinner's wounds, pouring in his healing balm, and makes known to him that his sins, though red like scarlet, are now made white as snow by the shed blood of the Dear Son of God—the only remedy for sin. Jesus gives him a sweet hope in Christ. And as Jesus, the Good Samaritan, finishes binding up his wounds, he sets him on his own beast (THE POWER OF GOD) and carries him to an Inn (THE CHURCH) and takes care of him. This care never ceases. And on the morrow as he leaves he takes two pence (HOPE AND FAITH IN CHRIST) and gives them to the Inn Keeper, (THE ONE CALLED TO FEED HIS SHEEP AND HIS LAMBS) and tells the keeper to take care of him. And if he spendeth more he will repay him when he comes again.

There will be no more to pay; for as Jesus bowed his head on the Cross, He said, "It is finished." Yes, the debt was all paid on the Cross. When one of those poor and afflicted ones comes to THE

CHURCH he is not able to endure strong meat, but has to be fed on the sincere milk of the Word. But as he grows, not in size, he will always remain a babe in Christ, and feels to be the least of all saints, if one at all. As he grows in the grace and knowledge of our Dear Lord and Saviour Jesus Christ, he becomes strong enough to take a little of the meat (ELECTION, PREDESTINATION AND THE FOREKNOWLEDGE OF GOD) he is fed more and more of this meat, until it becomes the sweetest and most enjoyed of his food. Whereas the wills and shalls of Jehovah once appeared to be a hard doctrine they are now the sweetest part of the theme of salvation by grace, because this growth in grace has made him strong in Christ but smaller and smaller in his feelings. Now he is able to believe in the Son of God, and shall not perish, but have everlasting life. His only trust is in Christ, the Saviour of sinners. Jesus said, "I will leave in the midst of thee a poor and afflicted people and they shall trust in the name of the Lord." This is the people that the believers in Christ become a member of, they remain poor and afflicted as long as they live on earth.

Dear Brethren, Sisters and Friends: I have tried in my weak way to show just how a poor sinner is saved by grace. If not deceived in my poor heart, I have experienced in a large part at least, what I have tried to describe. Salvation by grace is the only salvation. There is no other name given under Heaven whereby poor sinners must be saved. It is only by a

free gift of God the Father, and the shed blood of a once crucified, but now risen Saviour. "For by grace are ye saved, through faith and that not of yourselves. It is the gift of God, not of works lest any man should boast." Ephesians 2: 8-9.

Now the command is, "If ye then be risen with Christ, seek those things which are above; where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead and your life is hid with Christ in God. When Christ who is our life shall appear then shall we also appear with him in glory." Col. 3:1,2,3,4. "And we know that all things work together for good to them that love God, to them who are the called according to His purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His son, that He might be the first borned among many brethren. Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is He that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of

Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Romans 8:28-39.

Please cast the mantel of love over my imperfections and remember me in your prayers.

Yours in need of mercy,

Mack K. Alford

Loris, S. C.

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#### A GOOD LETTER

Dear Brother Adams:

I am sending you a letter that we received from Brother Sam Gilbert. It has mean't so much to us, and I am sure that you and the readers of Zion's Landmark will enjoy reading it.

We had planned to visit you and the Church at Willow Springs last Saturday and Sunday, but Brother Sam was called to Brother Doss' funeral; however, if it be God's will, we hope to come sometime.

Yours unworthily,

Rena Hutchens

Stuart, Virginia

Dear Troy and Rena:

How I would love to see you this morning and try to tell you just how it is with me. I am so low in my feeling and have such a burden

upon my heart that sometimes I feel that I just cannot stand it much longer. Darkness and gloom is over, around and in me, and seemingly carrying me in to everlasting oblivion. I try to look at it as being good for me, but I cannot see it that way now. I am not as well this morning as I have been, but I made a rather long drive yesterday, and I believe that is what is making me feel worse physically. I went to the funeral of Elder George Doss at Danville, Virginia, and I should not have undertaken to make the drive by myself. Elder Doss died Sunday at Mayodan Church in the pulpit. You may have heard about it by now.

I know this may not sound right to you, but for the past several weeks the people of God have meant more to me than anything else in this world. My mind is seldom upon the present, but is looking to the past and the future. So often I find myself apparently living in the past. I can see by the eye of memory, back into my childhood days, and in the fond recollections that bring to mind how beautiful the flowers appeared in the fruit trees around the old home-place. Also, the sweetness of the singing of the birds about this time of year. Sometimes I almost cry out, the memory is so precious. But now all is gloom and darkness. Seemingly, the sun does not shine as it once did. It is winter with me. I cannot even say with the Prophet of old "I have heard the singing of the birds and the sound of the turtle in the land and winter is gone from our land. I try to grope into

the future, to determine what troubles or pleasure it holds for me. For just a few moments, Sunday, I rejoiced in the blissful presence of Israel's God. But, it is just like a snowflake that sometimes falls upon a warm earth, it is seen momentarily and is then gone forever. Are we too like that. We are here for a short duration of time, then we are gone and soon forgotten. Gone back to the moulding earth to sleep away the remaining years of time. Will it be with us when we come to die, as it is with the prisoner when he is tried for his life, and the jury finds him guilty. Will it be that we will fall asleep wondering what the sentence will be for us when that voice will come from the throne of God to awake the sleeping dead. I have always contended that those that fall asleep in Jesus will go to sleep looking into Heaven and Immortal Glory. Bradford did, I believe, see his heavenly home, his everlasting dwelling place beyond the grave. But the question is how will it be with me. Oh Lord, open the doors, even though it would be only a small view and through the veil darkly.

Troy and Rena, He, the Lord from heaven is most assuredly coming again. He will call, and to those of His, it will send forth the sound of everlasting peace and endless joy. Sometimes I long to hear it, sometimes I dread to hear it. To those that have never known him it will be the voice of doom. The question again, will I be among that number.

In this world ye shall have trials and tribulations, but in Me peace.

Can I take comfort in those blessed words; can I have hope that He has remembered me in the covenant of grace?

I am passing through one of the most trying times that I have ever experienced. I feel now that they are more than I can bear, but God knows best. Whatever He does is just and righteous. He saw the road I would have to travel before I ever came forth from my mother's womb. He knew every heartache and every pain, every disappointment, every trial, every sorrow and every joy. He knew it because He fixed it so. He predestinated it so, and He made it absolute, so it would and will, unshaken be. As I wrote in the beginning of this letter, when my mind and memory goes back to my childhood days, I can see it now as a Heaven below. I believe it was the same heaven that Adam and Eve experienced before they were driven out of the Garden by the reason of Sin.

Rena, I often think of those days when you were coming to school, to me many years ago, and I oftentimes saw the look of loneliness in your countenance. You were having trouble then, but those troubles have no doubt seemed small as compared with the troubles you have passed through these later years; but the Heavenly Father has given you strength to bear. He has given you a hope of Heaven and Immortal Glory that some sweet day, you will have a sweet peaceful resting place with those you love in a land where streets are paved with gold and rivers flow with milk and honey. Oh cherish the sweet thought no more

cares nor trials, no more disappointments nor distresses, no more dark, lonesome days nor troubled nights; but everlasting peace in Christ the Saviour in the presence forever of the Heavenly Father and the Holy Angels with all the Saints of God, in a home that cannot be mortgaged or sold, a building not made with hands eternally and in the heaven.

I see I have not even told you what I started out to tell. As far as I know now I am going to Willow Springs this weekend. But I will have to go on the bus, as I have had to place my car on sale. I know it will be a little hard for me to do without one but I thought maybe I could get a much cheaper one that would do for me a while. I thought I would go back to work this past Monday, but they did not want me too, and I found out by that trip yesterday that it was best that I did not. I wanted you all to go with me so badly, but it looks like I am denied that pleasure. I am expecting to leave Friday morning. If you know of any way we could go together you could call me tomorrow night.

I hope to see you all before long, and remember me when at a throne of Grace.

In hope of a better day,  
(Elder) Sam Gilbert  
Box 2629  
Winston Salem, N. C.

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### GOD MADE ALL THINGS

Dear Readers,

Christ baptizes with the Holy Ghost and with fire; His disciples baptize with water. If Christ were baptized of John's baptism-water-

then Christ is a Baptist. But if Christ baptizes you with the Holy Ghost and fire, then you are of Christ's baptism. Christ's baptism gives life to dead sinners. John's baptism is a confession of having been previously baptized with the Holy Ghost and with fire which is a new life in Christ, the Lord, the Saviour of sinners by His shed blood that cleanses from sin. These sinners were created in Christ as a chosen people before the world was. They were in Christ before this was a world, and they are still in Him and will be for ever and ever. Those whose names are not found written in the Lamb's book of life are cast into a lake of fire. God made all things, even the wicked, and God's children are subjects of God's created decree. They are subjects of God's law. God puts His law in their hearts, writes it in their minds and they shall be God's people, and God will be their God.

God is the Father of His children, and the children are God's sons and daughters. Christ calls them elect and sheep, and they hear God's words, and obey them. When Christ comes to earth again,

He will call His elect from the four winds of the earth first, and the rest of the world will be raised from their graves. There is a place prepared for them. The place prepared for the world is the lake of fire.

F. P. Welch, M.D.  
Route 1, Box 123  
Stanton, Texas

## Zion's Landmark

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

Editor

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

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### HIS YOKE IS EASY, HIS BURDENS ARE LIGHT.

Elder Shepherd Langdon re-  
quests my views on Malachi 3:8,  
9,10.

"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 Heav-  
en, and pour you out a blessing,  
that there shall not be room enough  
to receive it."

Solomon said, "When a man's  
ways 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 read-  
ing of the prophecy of Malachi, as  
well as many of the prophets, Is-  
rael had departed from the pre-

cepts 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 dis-  
approval. 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 Is-  
raelites 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 Le-  
vi was to receive the tenth in Is-  
rael for an inheritance for his serv-  
ice. 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 they 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 first-  
lings 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 to 24. 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 widows' 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 scurvy, 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 firstlings 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 he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." 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 families 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. 23:13. "For ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves." 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 had 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 dishon-

oring 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 for ever 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 sleep." 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 out-

side 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 were 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 for ever." 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. A.

#### YVONNE COMER MARTIN

It is with a sad and heavy heart that I try to write the obituary of our beloved daughter, Yvonne Comer Martin. She was thirty nine years of age when she was called away from this world of sorrow. She was just in the prime of life and from a natural viewpoint, she had everything to live for—a loving husband, a son whom she adored, her parents, Mr. and Mrs. Lee Comer of Carthage, N. C., two brothers, E. L. and David L. Comer, of Carthage, and one sister, Mrs. A. L. Lefler of Greensboro. But God in His wisdom, who never makes mistakes, has called her home, therefore, she had much more to die for.

She was cheerful and smiling much of the time. She became ill in February, 1955 and was carried to the hospital for observation. Her condition resulted in two major operations within five weeks, the first in April, 1955, from which she recovered sufficiently to do some work. She was so brave, and patient; and she continued her cheerfulness. But deep within she realized that she could never be well again, yet she would not talk as if she did.

From her earliest childhood she loved the doctrine of the Primitive Baptists and she would amaze me at times by some of the rich interpretations of the scriptures she would relate. She loved the doctrine of predestination and election and salvation by the grace of God, as preached by some of our ministers. However, for some reason, known only to God, she did not unite with any Church until three months before she died. She would say she was different from anyone else, that she needed more evidence, she was hoping for some miracle or great experience. She told me a few years ago that she dreamed of being baptized and it was so real that she awoke and a great happiness she had never known before and since then she had never felt the desire to be baptized anymore—and indeed she never was baptized here with water—but I firmly believe she was baptized with a greater baptism than any that man could administer, that is the baptism by the Holy Ghost and by fire. She was too ill to be baptized.

She was married to G. W. Martin in 1934 and to this union was born one child, a son, James Wilbur, who is eighteen years old. They have a home in Greensboro.

In September her condition became more serious and the doctors told us she could never recover because she had cancer of the liver. She was aware of the cause of her illness but was not afraid, neither did she seem to worry for she said worrying would not change it. Never have I seen such submissiveness, and sweet, brave courage displayed in anyone. She was so thankful to God for everything, always speaking of His goodness and mercy. I was with her much of her long

and painful illness. Never once did she grumble at her condition. She would always say that she knew it was God's will and for His own purpose. She would ask each night for strength for another day. She said God had given her grace sufficient for each day. And this hymn was ever in her heart, because, she said it was her experience. "Let worldly minds the world pursue. It has no charms for me, once I admired its trifles, too, but grace has set me free." She requested that some of us sing it several times.

She never ceased to thank God for His mercies, for all her loved ones, and her many friends, who remembered her with flowers, cards and numerous acts of kindness. So much of the time her face shone with such angelic beauty as to make one feel they were looking upon something Holy. Just to be about her was as if one were on Holy ground, and many times she was so reminded, when she would say: "Please don't talk like that, I am only human, I do not want you to put me on a pedestal to be worshipped." She expressed a desire to join the Church at Sardis. She said she knew it would not change anything, for she did not love them now any more than she always had. She said she had no great experience to tell but that she just loved them and wanted a home with them. They gladly received her. It was a very touching experience. She said she knew that God had been with her from the beginning of her illness and had never forsaken her, and she remained that way until the last.

This was a heartbreaking thing to her husband, son, parents, brothers and sisters. It seemed we could not see her go, and the only consolation I could get was those words which were constantly in my mind: "Precious in the sight of the Lord is the death of His Saints."

People were so good to her all the time that she often made the remark: "I truly am getting my flowers while I live."

She passed away from her suffering on February 22, 1956. We believe she is asleep in Jesus—there to wait the resurrection, where she will be gathered into that city whose Builder and Maker is God.

Her body remained at Lambert's Funeral Home where her pastor, Elder S. J. Reich, Elder A. B. Barham and Elder S. T. Atkinson conducted a short but very impressive service. She did not believe in long and loud funerals. Her own selection of hymns was sung and her body was laid beneath the sod in Guilford Memorial cemetery in Greensboro.

We miss her so much we have every reason to believe she is better off than we who are left to mourn for her. Someday I hope to write her experience as I really witnessed it, because the half has not been told.

Written by her heartbroken mother,  
Mrs. Lee Comer  
April 20, 1956

### JOHNNIE WALKER

Brother Johnnie Walker, was born September 28, 1903, and departed this life February 11, 1956, making his stay on earth 52 years and 5 months, leaving his wife, six children, several grandchildren and many friends who will miss him. He was loved for his kindness, for he was always ready to help in a time of need, and was faithful to visit the sick.

I have spent many happy hours in his company. He was blessed with a good home filled with welcome and hospitality.

Brother Walker was received into the fellowship of Goodwill Primitive Baptist Church November 2, 1940, and was faithful to attend. He was clerk of the Church for many years, and rendered a faithful service in this capacity. We miss him, but desire to be submissive to the will of the Lord, for we feel that our loss is his eternal gain.

The sweet hope which he carried in his breast has now been turned into sight. The body is resting in the tomb, there to await the resurrection morn when body and soul will be reunited, and we believe he will join that saintly throng who will glorify their eternal King and Redeemer for ever and ever.

Done by order of Goodwill Church in conference on Saturday, before the first Sunday in March, 1956.

Elder Albert Doss—Moderator  
Brother J. M. Thomas—Clerk

### CAN YOU SUPPLY?

Our friends have been very cooperative by sending us several missing copies of Zion's Landmark to help complete our collection. We still lack thirty-five copies, viz:

March 15, 1901; June 1, 1901; September 1, 1901; September 15, 1901; May 15, 1903 July 1, 1903; August 1, 1903; August 15, 1903; September 1, 1903; September 15, 1903; October 1, 1903; October 15, 1903; November 1, 1903; December 1, 1903; January 15, 1904; February 1, 1904; August 15, 1905; September 1, 1905; September 15, 1905; April 1, 1906; April 15, 1906; June 1, 1906; June 15, 1906; August 1, 1906; August 15, 1906; October 15, 1908; November 15, 1914; July 15, 1915; April 1, 1915; April 15, 1915; May 15, 1915; July 15, 1915; January 15, 1916; August 1, 1918; September 15, 1918; January 1, 1928.

Your assistance will be greatly appreciated. We have many old copies and would exchange five or more for any one of the above missing numbers.

Editor

### NOTICE

Sister Rada C. Cox, Route No. 2, Selma, N. C., would like to purchase a book or books containing the writings of Elder Silas H. Durand.

If you have a copy that you would be willing to sell, please communicate with her at the above address.

Editor

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# ZION'S LANDMARK

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**PROVERBS**  
**CHAPTER XXII.**

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He that loveth pureness of heart, for the grace of his lips the king shall be his friend.

The eyes of the Lord preserve knowledge; and he overthroweth the words of the transgressor.

The slothful man saith, There is a lion without, I shall be slain in the streets.

The mouth of strange women is a deep pit: he that is abhorred of the Lord shall fall therein.

Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him.

He that oppressteth the poor to increase his riches, and he that giveth to the rich, shall surely come to want.

Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge.

For it a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips.

That thy trust may be in the Lord, I have made known to thee this day, even to thee.

Have not I written to thee excellent things in counsels and knowledge,

That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?

Rob not the poor, because he is poor: neither oppress the afflicted in the gate:

For the Lord will plead their cause, and spoil the soul of those that spoiled them.

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**EDITOR**

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

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# ZION'S LANDMARK

## Devoted To The Cause of Jesus Christ

**“KNOW YE NOT THAT SO MANY OF US AS WERE BAPTIZED INTO JESUS CHRIST WERE BAPTIZED INTO HIS DEATH.” Roms. 6:3.**

An analysis of the construction of the above scripture renders the cognizance that before one is baptized into the body of Christ, he must be baptized into his death. The death of Christ on the cross was one which took place in a gradual manner. At the ninth hour Jesus cried out, “Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.” Luke 23:46. The members of His body given to him in covenant agreement by the Father before the foundation of the world are the ones “whom he did foreknow; he also did predestinate to be conformed to the image of His son.” Roms. 8:29. This conforming to the image of His son is the taking place of the work of grace by the Holy Spirit in the dead, alien sinner’s heart drawing the subject to Christ.

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.” Acts 2:39. And God said unto Abraham after promising him and his heirs the land of Canaan, that the covenant was to be proven and kept by every man child among you who shall be circumcised. And the uncircumcised man child shall be cut off from his people. See Gen. 17:14.

This circumcision required by God’s law, prior to the coming of Christ, was one of reality or actuality, and it was a type or figure of that cleansing which was to take place in the day in which deliverance shall come to Israel. It is written “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.” This circumscision or cutting under the command of God in the Old Testament, is symbolic of the cleansing of the heart and quickening by the spirit in the gospel. External pain is involved in the first case, but internal pain in the breast is involved in turning “away ungodliness from Jacob.” For as Christ suffered the agony and pains of death, so his subjects are to suffer before they are members of that equitable kingdom which is an invisible body today on our natural earth, “hid from the wise and prudent.” Math. 11:25.

To be legally attached to the body of Christ, one must be baptized into his death. Before death is accomplished, there must be suffering, and it is the work of the Father that we believe on His name whom He has sent. See John 6:29. As the Holy Spirit begins this good work ( that is performed until the day of Jesus Christ), the subject is made aware of the demands and requirements of the law to be clean. He feels the necessity of con-

forming his works to this law, which in turn, by the merit of his own work, feels to be justified in the sight of a just and holy God and likewise to inherit eternal life. The children of Israel felt by offering the bodies (after the blood was shed) of the lambs and turtle doves that such would take away their sin; however, the sacrifices which they offered year by year continually could never make the comers thereunto perfect. See Hebs. 10:1. The creature tries in vain to fulfil this righteous law by circumcision of the flesh, but the more he does, the more trouble and tribulation is stirred in his breast. In vain, he seeks to have peace with God, craving that peace (Christ) which is yet to some that passeth all understanding. See Phil. 4:7. Yet, in his trouble, he is made to be patient for he feels that he must try again to fulfill this law by the deeds of the flesh. "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. All efforts to fulfil the law of God are of the flesh, but unaware to him, he is born of the flesh and not of the spirit. For "that which is born of the flesh is flesh; and that which is born of the spirit is spirit. Except a man be born of the water and the Spirit, he cannot enter into the kingdom of God." Jno. 3:5 Learning more and more of his inadequacy to comply with the demands of this law his trouble of heart becomes very extensive. His whole life becomes one of trials, troubles and confusion. Situations arise in which he is confident that the outcome could have been different only if this

or that means had been projected in time. After many severe experiences, he by a death of graduality, becomes more and more reconciled to that counsel and will of God. His own size and strength become smaller and smaller, and he witnesses with the writer, "He must increase, but I must decrease." Jno. 3:30. He is gradually born into the light of the severity and austere weight of God's law, thus giving him a conception of God's righteousness, and at the same time of his own lost and undone condition. He is brought into the knowledge that there is no salvation to be obtained in fulfilling works of the flesh under the law, and that he is dependent upon a higher power for help. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Rom. 8:3. He feels himself to be of no report and seeks comfort with those who feel to be weak in their own strength. At last, he sees the righteousness of God in the severity of His law, and that His law cannot save a sinner, and that salvation is through the suffering and death of His son who came in the likeness of sinful flesh.

The creature cries out in his suffering, begging for mercy; he feels as the Psalmist did, "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; such as sit in darkness and in the shadow of death, being

bound in affliction and iron. Because they rebelled against the words of God, and contemned 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. Psalms 107:4-13. We must tread the winepress alone, before we as members of His body that was broken for sin, be baptized into His Son's kingdom. It is then that his own arm brings salvation. See Isa. 64:5.

It was in this solitary place or wilderness that the Lord found Jacob. This wilderness is one that is wholly contaminated with sin, for Jacob was afterwards led about by God and not by himself, realizing that he was dependent upon God for continuous instruction. Ungodliness was turned away from Jacob when God found him in the waste howling wilderness for Jacob's strength then became the Lord's strength, he being a chosen vessel, and the Lord kept him as the apple of His eye. See Deut. 32:10.

The creature feels that all friends, even God Himself has forsaken him for Christ was forsaken on the cross when He cried out, "My God, My God, why hast thou forsaken me." Before he receives a legal hope in Christ, he must die in his own strength, and he resurrected into newness of life. This new birth constitutes the conception of the new or inner man. The last agony just prior to birth in Christ, he later realizes, is hell. For Christ overcame death, hell,

and the grave. As Jonah was carried there, so must he and all others who are to believe in His name. We as members of His body suffer these dreadful pains, such that we groan with utterance for mercy, as the publican, "God be merciful to me a sinner." Luke 18:13. As Christ begged for water, "I thirst," we likewise beg for mercy; He received gall (wine and vinegar mixed), so if we be attached to His body and bear the marks of His suffering, if we were baptized into His death we receive many trials and tribulations. But we have now come to the realization that all our trials and troubles are God's love inscribed upon us. "If ye be without chastisement, whereof all are partakers, then are ye bastards, and no sons." Hebs. 12:8. For in our heavy groanings under the intolerable load of sin, the spirit maketh intercessions for the saints according to the will of God. See Roms. 8:27. He makes intercession for the transgressor.

At last, we are reconciled to death, our total depravity before a just and living God. The law of God has convicted us as guilty, but Jesus, the sinner's friend, appears at the judgment bar in our place and stand and receives the sentence. All is lost that we may win Christ, and all our works are as filthy rags in His sight. See Isa. 64:6. In our flesh, we are confident, dwelleth no good thing. See Romans 7:18. Our spirit is broken internally—in the breast, but we are assured of God's promise that of such He is well pleased. "How lost is our condition," we exclaim, if Jesus, the Holy Lamb of God had

not been led to the cross as a sheep to the slaughter and as a Lamb dumb before the shearer to become the propitiation for our sins, opening not His mouth. For He appears in our place and stead as a sacrifice for that which we could not do in order that we might be reconciled unto God in the new covenant. See Isa. 53:7 He appears first as the sin-bearer; but when He comes to earth again, He shall judge the quick and the dead. See II Tim. 4:1. By His righteous life (for in His mouth no guile was found), and the power of His resurrection are we given hope that maketh not ashamed. For it is the afflicting hand of God by the Holy Spirit (which is the nature of God himself) that draws us out of hell into his marvellous and glorious light, and gives us this hope of imputed righteousness. Having seen that man is in a fallen state in nature and that he is totally incapable to recover himself, the theme, salvation by the grace of God and unmerited on the creature's part, becomes most dear to us. The Lord has blessed us with a heart of flesh one of understanding, which by the Holy Spirit He hath circumcised that was dead in sin to a knowledge that sin dwells constantly in the flesh. See Ezek. 36:26. No reconciliation is made to God except our death accompanies His death.

A new faith is received in which we say, "He hath lifted me up out of an horrible pit and miry clay, and established my goings, yea praises unto God." Psalms 40:2. Tribulation is the beginning of this work which produces patience; patience works experience;

and experience hope; which is the "unspeakable gift." Christ in our souls is the beauty for our ashes, the oil of joy for our mourning. Isa. 61:3. There is ONE LORD (in heaven and earth), ONE FAITH which teaches us that "All things work together for good to them that love God," for those who believe this have been given hope of that better world by virtue of this ONE BAPTISM of Christ which is by the Spirit and Fire. For in Christ is the resurrection of the dead in which we, having our conversation also look for the Saviour, the Lord Jesus Christ who shall change our vile body, that it may be fashioned like unto His glorious body, wherein shall we also be glorified in that day for which all other days were made. See Phil. 3:20. This same Jesus (our hope) which ye see go away, shall in like manner return again, and no man knoweth the hour. See Acts 1:11. Those who have seen Him, which is according to the will of God, shall believe on Him that they may have everlasting life. See Jno. 6:40. Those that receive this precious hope and sleep in Jesus at His second coming, though their bodies have remained in the earth since the beginning of time, shall be changed (their bodies) and they shall rise, and the Giver of all life shall re-unite spiritual body and soul, one that will have feature, form and favor, like unto our blessed Saviour. Then shall be brought to pass the saying, "Oh death where is thy sting? Oh grave where is thy victory?" 1st. Cor. 15:55. For death shall be swallowed up in victory. Then we shall be able

to praise the ever blessed Father and Son in a world that shall never end, forever tasting of His graciousness. For God Has promised, "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." Hosea 13:14. But to them not conformed to the image of His son by baptism of the Holy Ghost and with fire unto His death, and believeth not, He shall say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Math. 25:41.

We shall sing the song of the redeemed to the Lamb as it has been slain, slain from the foundation of the world, "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation; and hast made us unto our God, kings and priests: and we shall reign on the earth." Rev. 5:9-10. For it is Christ who bears our sins in the marks of His own body, that bears the sinner's shame, who baptizes His own into that kingdom through suffering and death.

J. M. Mewborn

### CHRIST GIVES STRENGTH

Dear Readers:

We are prone to grow weary and faint under our trials and afflictions. We feel the need of patience and the guidance of the Holy Spirit to enable us to meet the difficulties that lie in our way, and perseverance to resist our temptations. So many times we do not know nor understand the meaning nor why

we are so sorely tempted and tried. Then we read: "My son, despite not the chastening of the Lord; neither be weary of his corrections: For whom the Lord loveth, He correcteth, even as a father the son in whom he delightest." (Prov. 3:11-12) Sometimes I am so conscious of my many sins. "When I would comfort myself against sorrow, my heart is faint in me." (Jer. 8:18) The Apostle Paul says, "When I would do good, evil is present with me." (Rom. 7:21) Others bear up under great trials. Joseph seems to have had the same experience. He says, "It is not in me: God shall give Pharaoh an answer of peace." (Gen. 41:16) Paul says I am less than the least and others say I am the least in my father's house. (Eph. 3:8; Ruth 2:13) Read Chapter twelve of Jeremiah and Deut. 20:1-4.

"If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordon?" (Jer. 12:5) It is edifying to follow these comparisons. In most instances the calvarymen would have advantages over the footmen. "The snorting of his horses was heard from Dan, the whole land trembled at the sound of the neighing of his strong ones; for they are come, and have devoured the land, and all that is in it; the city, and those that dwell therein." (Jer. 8:16) When one is tried who has run with foot soldiers, he can not expect to overcome men on horses unless the Lord gives him strength. I can do all

things through Christ which strengtheneth me." (Phil. 4:13) "Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength." (Is. 26:4)

In the army of olden times the horses meant much in the common battles; but the true and tried Christians have learned through the ages and can say with equal emphasis and power as that of the New Testament writers, that the weapons of our warfare are not carnal but spiritual and mighty through God to the tearing down of the strongholds (our enemies.) II Cor. 10:4) The poet, too, has said: "He all our foes shall quell; Shall all our sins destroy." "The race is not to the swift, nor the battle to the strong." Eccl. 9:11)

In ones own land, he hopes to have peace and safety. If his sins or the sins of his people disturb him, it would be harder to fight the foreign enemy. Saul, David's king, sought to slay David, but David would not harm him. David had to strive against his own sins, his people who followed Saul after Saul's death, and also the nations which the Lord left to prove Israel. (Ps. 51:3-4) (II Sam. 3:1) (Jer. 2:20-23) The brethren are taught of God to love one another and to pray for one another and to love and pray even for their enemies. (John 15:12; Matt. 5:44) And this they do when so enabled by His Spirit.

Sometimes, I must beg as the publican, "God be merciful to me a sinner." (Luke 18:13) James said, "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought no so to be.

(James 3:10) Though he had to write the admonition, James could still say, "My brethren." John said, "I, John, who am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ" heard a great voice saying what to write to the seven churches. The Lord knew of the work and condition of all seven churches; He found some good and some fault in each of them. He commanded the Church of Ephesus to repent and do the first works lest the candlestick be removed. The instructions to the other churches are similar. He did not, then, remove the candlestick from any of them; but in His Mercy He counseled them.

"As many as I love, I rebuke and chasten: be zealous therefore, and repent." (Rev. Chapter 1-3)

"His commandments are not grievous. For whatsoever is born of God overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (I John 5:3-5) He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. These admonitions, instructions, and promises are written to the true and tried ones in every age; no one else will heed them. Some dureth for awhile (or endureth); but by and by when tribulation or persecution or famine ariseth, they are offended. Those who fall on the stony places or by the way side are not rooted in the Rock. (Mat. 13:18-23; Eph. 3:17; Col. 2:6-7) For

the Sun is no sooner risen with a burning heat, but it withereth them. (James 1:10-11)

Even though He had a few things against these churches, the Lord has said, upon this Rock I will build my church; and the gates of hell shall not prevail against it. (Mat. 16:18) Yet, He will afflict and chastize His people until they be a willing people in the day of His power (Ps. 110:3) The Great I Am, the Alpha and Omega, has expressed His Love to each church. "For both he that sanctifieth and they that are sanctified are all of one: for which cause he is not ashamed to call them brethren. Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto Thee." (Heb. 2:11-12) With all these blessings and promises God hath said He would scourge and chastize every son whom He receiveth. (Heb. 12:5-6) If ye be without chastizement then ye have not much evidence that ye are his. By their fruits ye shall know them. (Mat. 7:20) "By this shall all men know that ye are my disciples, if ye have love one to another." (John 13:35) The unfruitful branches will be taken away and the fruitful branches, He will purge. (John 15:2) Continue ye in my Love. "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. (John 13:34) With the blessed spirit of Christ, we will forgive one another even as God for Christ sake hath forgiven us. (Eph. 4:32)

The word Jordon means descend-  
er and the river is very treacher-

ous. The historian says that the Jordan has many windings and threatening rapids. When it issues from the cave at Banias, it is 1,000 feet above the level of the Mediterranean. At the sea of Galilee it is 682 feet below the sea level, and when entering the Dead Sea 1,292 feet below sea level. The current of the river is very fast especially near Jericho.

It was when the river was flooded that Joshua and the children of Isreal crossed the Jordon right against Jericho on dry ground. (Joshua chapter 3) We sing, "On Jordon's stormy banks I stand." The Jordon is a figure of our experience. Most of our travel is a downward course, so is the road from Jerusalem to Jericho. The man who fell among thieves had the same experience as the Lord's children have today. His travels were of a downward course in nature and a dangerous road. So is the case with Jordon; it is a dangerous downward course and journey, such as our experience; and to every child of grace, a land of hills and valleys. Jerusalem is about 2500 feet above sea level; Jericho is 820 feet below sea level, making Jerusalem about 3320 feet higher than Jericho. It was a certain man who journeyed from Jerusalem to Jericho; so, it is a certain people who have to experience trials and afflictions in this life. We have to encounter many windings **and many enemies** of the truth on the Jericho road, but it is on this road that the Good SAMARITAN comes and takes us under His care and Keeping. It is on this downward course and road that we learn to lift our eyes and look up-

ward from whence all blessings flow and come. (Luke 10:30-37) David said, "I will lift up mine eyes to the hills from whence cometh all my help." (Psa. 121-1.)

The Jordon literally "overfloweth all his banks all the time of harvest." (Joshua 3:15) figuratively the expression, "the swelling of Jordon" is used to describe the enemy army overflowing the land and fighting the people. (see also Jer. 49:19; Jer. 50:44) To Isaiah the Lord spoke "For as-much as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son; Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the King of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks: And he shall pass through Judah; he shall overflow and go over; he shall reach even to the neck: and the stretching out of his wings shall fill the breadth of thy land, O Immanuel." (Is. 8:6-8)

These are God's judgments in mercy, to His people; which are irresistible. However, comfort shall be to them that fear God and great afflictions to idolaters and the hypocrites. The Lord instructed me that I should not walk in the way of this people; neither fear ye their fear, nor be afraid." Sanctify the Lord of host himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary." (Is. 8:11-13) "I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut

in sunder the bars of iron." (Is. 45-25)

God has promised them that love Him that He will enabled His people to lay aside every weight, fear, and the sin which doeth so easily beset us, and that their race would be run with patience, the race that is set before them, ever Looking unto Jesus the author and finisher of our faith. (Heb. 12:1-2)

Beulah B. Mewborn  
Snow Hill, N. C.

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#### NOTHING NEW, NOTHING OLD

The same yesterday, today, and forever. In the beginning was the word, the word was with God, and the word was God.

From the first few days of my life I can well remember pondering over the God I heard spoken of to the extent that I asked my mother, "Who is God?"

Her answer did not satisfy me when she said, God is love, and He is a consuming fire." I felt the love or what I recognized as love, and I had a knowledge of only one fire, so far as I knew. But as life grew upon me and through afflictions and tribulations I found a fire that was invisible, just so with love. It was with an urging sense of need that I was brought to the place I was prone to search and to knock that the door shall open and to ask that I might receive.

I was given visions and dreams, to my great amazement, some I could not fathom, and I often wondered when I felt my body going about a room so blithely that I was not even touching the floor, even going forth as one carried by

the mind, a wonderful performance for one so bungling and clumsy as I in acting, ordinarily. Then one morning before sunrise I felt the presence of a gray dove upon the head post of my bed which awoke me, only to realize it was a vision or a dream.

A few days later in the early morn I was given to feel and see the presence of the Bible open and laid upon my lap. And I saw it was the fifth chapter of Deutoronomy, which I know naught of, but as soon as I could, I opened to the chapter and to my surprise it was the commandments I found before my eyes. I read them over in reality and called by my God to forgive me as I felt I had carried an idol about in my heart for many years, which if it should have been enacted by my power, would have made me the most defiled creature living. And in my conscience I was just that. In terror, I called upon Him, saying, O my God, I have carried this idol about all my days, and I wept sorely.

From then on, things have worked so fast for me from time to time, that I am in wonderment at times as to where I'll be carried.

In fear, in rejoicing, in weeping and in praying, I some times feel so parched there is not even utterance, but I have many dreams and visions recorded, and if they never give comfort to anyone else, they are wonderful to me, for I have been shown that I am not flying or gliding on my own merit but am going forth by grace being carried about, drawn, and led.

It is much comfort to wait upon the Lord, as this has been my

experience in days past and I hope will be in days to come.

My one hope in this life is that I may be given through Christ to help as I have been helped in the truth of the word in that I desire to comfort with the comfort where-with I have been comforted; yet I am too small and I know unless God wills and leads me according to His purpose, I surely have naught to offer of this mortal of the dust, but in the one Spirit of God there is life eternal.

In humble hope,  
Sister Marion H. Mulholland

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Editor

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### NOTICE

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

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## Zion's Landmark

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

Editor

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

WILSON, N. C.                      JUNE 1, 1956

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VOL. LXXXIX                      No. 14

**"LET THE WICKED  
FORSAKE HIS WAY, AND  
THE UNRIGHTEOUS MAN  
HIS THOUGHTS."**

"Seek ye the Lord while He may be found, call ye upon Him while He is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." Isaiah 55:6-7.

Paul said, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works." 2nd Tim. 3:16-17. The wicked man which is spoken of by the Prophet in connection with the above text does not apply to all men. Those, who see themselves justly condemned by God's just and Holy law, are the subjects under consideration. In the light of God's law they see themselves vile, polluted, undone, with no hope of Heaven.

They are restless, disturbed and often wonder what their future destiny will be when they pass out of this world. Their sins stand open before them and God. They have tried in vain to appease the wrath of God by offering their works of righteousness. They come to the end of their strength, gloom and despair sink deep into their souls. Their works of righteousness have become as filthy rags. Through all their efforts to satisfy a just and Holy law, they are nothing bettered but gradually grow worse. Their souls become so afflicted under this heavy burden of guilt by the reason of the knowledge of their indwelling sin, they are forced to cry, "God be merciful to me a sinner." This cry is not a cry for the material things of life. It is a cry unto God to excavate them from the horrible condition they find themselves in. Their souls are afflicted. They are awakened to their awful condition and standing before God. They are in a horrible pit (sin), the clay is miry, (there is no standing). The fear of death, hell and eternal torment, is evidence that the soul has been quickened. Before they were brought to the knowledge of their standing before God, they were dead in trespasses and in sin. Paul said, "And you hath He quickened, who were dead in trespasses and in sins."

They go out full of their works of righteousness. The Lord brings them back empty. Those whose works of righteousness the Lord has consumed by fire, know what it is to be empty. Naoma said, "I went out full but the Lord hath

brought me home again empty." The door of faith is opened. The famished soul seeks God through hunger and suffering. David said, "Thy people shall be willing in the day of thy power." Psalms 110:3. A dead sinner never seeks God nor makes any cry to Him while he is dead. The dead know not anything. The soul must be quickened by the Spirit of God before the seeking begins. It is to those who have been brought to a knowledge of their sins and transgressions, that the word of God by the mouth of the Prophet is addressed. "Seek ye the Lord while He may be found, call ye upon Him while He is near." Faith is now in exercise. The Lord gives this faith to the distressed soul who calls upon Him. Without faith his pleadings would not be accepted by God. Paul said, "Without faith it is impossible to please Him, for he that cometh to God must believe that He is and that He is a rewarder of them that diligently seek Him." The leper had not been cleansed, but faith established a belief in his heart causing him to feel that the Lord had the power to save him. He said, "Lord, if thou wilt, thou canst make me clean. And Jesus put forth His hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed." Matt. 8:2-3. The Lord is ever near to hear those who diligently seek Him by faith.

"Let the wicked forsake his way and the unrighteous man his thoughts." The man that is thus addressed, knows beyond any doubt that he is wicked. His sins and transgressions are laid bare be-

fore him. This experience of the children of God is the affliction caused by the knowledge of the continual existence of sin in their flesh after having received a knowledge of the truth. In the light of God's law, he sees himself before God. Paul said, "By the law is the knowledge of sin." While faith is in exercise to seek the Lord, "The righteousness of God through His Son (Jesus) is revealed from faith to faith." Rom. 1:17. The one who is able to deliver speaks to the soul and says, "Let him return unto the Lord and He will have mercy upon him, and to our God, for He will abundantly pardon." The word "Let" does not imply any doubt about him returning. This word "Let" carries force. God said, "Let there be light and there was light." This was true naturally, it is true spiritually.

The Lord brings His chosen through the furnace of affliction. Poverty, hunger and afflictions bring them to feel the need of a Saviour. The Prodigal Son is an example of those who sought the love and favor of his Father. He spent all his living in a far country. He came to himself. His sufferings and hunger made him willing to confess his sins and transgressions. The return of the son and the love manifested by his Father is in keeping with this prophecy. "Let him return unto the Lord, and He will have mercy upon him." "The best robe" that was put upon him was an emblem of the robe of righteousness. The ring was a token of the endless love of God. The shoes which were put on his feet were an evidence of peace, that

great peace that only the children of God know. All the blessings he received is evidence that a free, unmerited pardon had been bestowed upon him for all his sins and transgressions. This pardon and peace comes through Jesus Christ. Peter said, "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are His witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him." Acts 5:30-32.

Jesus gives a full pardon to the heirs of His Kingdom, for all their sins and transgressions. When the sinner is pardoned, he is given a peace that Jesus leaves with him. Jesus said, "Peace I leave with you, my peace I give unto you. Let not your heart be troubled. neither let it be afraid." John 14:27. The joy that is felt in the soul when this pardon and peace is given, is known by those who have returned and tasted the good word of God. They have been redeemed from under the law.

Those who have been redeemed from under the law sing the songs of Zion. "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake." Psalms 115:1. "Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient of days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon? Art thou not it which hath dried the sea, the waters of the

great deep; that hath made the depths of the sea a way for the ransomed to pass over? Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away." Isaiah 51:9-11.

The salvation of God's people and their returning to the Lord is through Jesus Christ. He satisfied the law and appeased the righteous indignation of God by laying down transgressions. Pardon and peace are intercepted by trials, affliction, persecution, disappointment and poignant sorrow, but that lively hope know only to the redeemed family of God, prevails, and they will receive the crown of righteousness that is laid up for all of those that love His appearing. For of Him, and through Him, and to Him are all things: to whom be glory for ever.

T. F. Adams

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**FANNIE ELLEN RAKES**

Fannie Ellen Rakes was born May 29th, 1905, departed this natural life May 19th, 1955, and was married to the unworthy writer September 20th, 1920. To this union were born three sons and three daughters which still survive. When she was a very small girl she had a great desire to have a home of her own and prepare meals for Baptist preachers. Our God who works all things after the counsel of His own will granted her this privilege in January, 1939.

She united with New Found Church in the Elkhorn Association. Her greatest interest in life was to attend Church and have the Old Baptists visit our home. I heard her say many times that she would divide the last bit of food with the Baptist people and give them her bed and lie on the floor herself. She often remarked if the time should come that she was not willing to sacrifice for the Baptist people she wanted her name removed from the Church book.

She believed in salvation by the grace of God and grace alone. She had no con-

fidence in the flesh and she did not hesitate to tell any one just what she believed. She said the world held no charms for her other than the Church, and I have heard her say many times, Thank God, I am not afraid to die. She was a true and faithful wife until death. When necessary, she insisted that I go to church, even though I had to leave her alone. She remarked many times that God would never permit her to prevent my attending Church.

She was loved by all Old Baptist that knew her, and I feel her life here on earth manifested the same love for them. She leaves here in this world of sorrow to mourn our loss, the writer, six children and eight grandchildren and many friend.

May all who mourn her departure from a world of sorrow be blessed to look unto our Lord whose love is stronger than death, who does all things well and is able to comfort regardless of circumstances and be enabled to say thy will be done.

Writer by her husband,  
C. R. Rakes  
R.F.D. No. 2, Box 69  
Stuart, Virginia

---

**IN MEMORY OF  
SISTER MAMMIE DUNN**

We miss you, Sister Dunn, daily,  
We trust you are only asleep,  
You left sweet memories surely,  
That cheer us when we weep.

To our Church you were so faithful,  
Your seat was always filled,  
Your words were always so comforting,  
When our hope was almost killed.

We hope to meet you up yonder on that  
happy day,  
When God has called His children be-  
neath the mound of clay.  
We know that time is coming as all the  
days go by,  
I trust we all will love Him when we're  
called on high.

---

**A POEM**

Dear wife, Oh how I miss you,  
No matter where I roam,  
My heart is filled with sorrow,  
No peace that seems like home.

When I come in and look around,  
I view the silent gloom,  
The voice I love I do not hear,  
She sleeps beneath the tomb.

How much she meant to me,  
My tongue can never tell,  
But the time has come that I must say,  
Dear wife, to thee, farewell.

O Lord, be with me all the way,  
The only one that can,  
Oh give me drink when I thirst,  
Here in this barren land.

Lord, all thy ways are right,  
When we are blessed to see,

Give us grace along the way,  
That we may worship thee.

Lord, we must follow, like those,  
That are gone to their journey's end,  
Raise us, fashion us like thy Son,  
Where we will never part again.

C. R. Rakes  
R.F.D. No. 2, Box 69  
Stuart, Virginia

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**LORRENA LANGDON**

The late Lorrena Langdon, was born October 26, 1906 and died February 24, 1956. She was the daughter of W. P. and Annie E. Holland. March 15, 1926 she was married to N. V. Langdon. Six children were born to this union: Wade Langdon, of Raleigh, N. C.; Geneva Price, of Four Oaks, N. C.; Joycelene Jones of Raleigh, N. C.; Doris Langdon of Raleigh, N. C.; Jerry Langdon, of Route 1, Angier, N. C.; Donald Ray Langdon of Route 1 Angier, N. C.; and two grandchildren.

She united with the Primitiv Church at Fellowship and was baptized the First Sunday in September 1940, by Elder Shepard Langdon. Her walk in life and Godly conversation were an ensample to the Church.

She was a wonderful wife and Mother in her home, and a friend to all who knew her.

Our desire is that the Lord may comfort her children to feel that their loss is her eternal gain. The Church as well as the host of friends sorrow with the family. "But we sorrow not as those who have no Hope." Her smile and tender affection, she had for everybody will long be remembered.

Written by the request of  
Fellowship Church.  
Mrs. Irvin Holland  
Committee

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**LEWIS TAYLOR**

Brother Lewis Taylor passed away on February 7, 1956 at the age of 67 years. Brother Taylor lived alone since the death of his mother several years ago. He was never married.

He united with the Church at Bear Grass on Saturday before the third Sunday in August, 1918 and was baptized on Sunday following by the late Elder J. N. Rogerson.

He is survived by one brother, Joseph Taylor, of Jamesville, N. C.; one sister, Mrs. Bettie Ferrell, of Knightdale, N. C., several nephews and nieces and a host of friends and brethern.

His funeral was held at the Church of his membership by the pastor, Elder A. B. Ayers, and his body was laid in the mausaleum which he had built in the Ayers cemetery; there to await the resurrection from the dead.

Done by order of the Church in conference, Saturday before the third Sunday in February, 1956.

A. B. Ayers, Moderator  
E. C. Harrison, Clerk  
A. B. Ayers, Committee

**IN MEMORY OF SISTER  
NELLIE HODGES**

Sister Nellie Hodges was born November 21, 1876 in Harnett County, N. C., and departed this life March 27, 1956, making her stay on earth seventy nine years, three months and eight days. She was the daughter of Brother John Green Adams and Sister Ann Adams. Her first marriage was to Ira Delonzo Smith in the year of 1900. Surviving sons and daughters of this marriage are two daughters and one son, Jimmie Smith of Fuquay Springs, Mrs. John Deal of Sanford and Mrs. Milton Adams of Angier. Two brothers and two sisters also survive her, Dalma Adams of Durham, Bryan Adams of Raleigh, Mrs. Minerva Young of Angier and Mrs. Eunice Jacobs of Richmond, Virginia. Her first husband passed away in 1932. Her second marriage was to Jimmie Hodges in 1941. She survived him only a short while.

Sister Hodges received a hope in Jesus and united with the Angier Primitive Baptist Church, January 31, 1925. She remained faithful to her Church until death. Her lovely disposition endeared her to the household of faith. By the grace of God she was enabled to follow the precepts of Solomon who said, "A man that hath friends must show himself friendly: and there is a friend that sticketh closer than a brother." Prov. 18:24

The vacancy incurred by her departure can only be filled by the Giver of every good and perfect gift. Our sorrow is not like those who have no hope. She did not possess an abundance of wealth, but her good name is rather to be chosen than great riches. See Prov. 22:1. Her funeral was conducted in Angier Church in the presence of a host of relatives and friends. Her body was placed in the family cemetery beside that of her first husband there to await the resurrection morning when Jesus shall appear the second time to gather the Jewels of His mercy home, a place where sickness, sorrow, pain nor death can invade nor be feared nor ever be felt any more.

Vera Hardy  
Minerva Young  
Committee:

**OBITUARY**

The Church at Oak Forest wishes to bow submissively to the will of God in removing from our midst one of our oldest members, Sister Vora Mae Ladd.

Sister Ladd was born May 22, 1867 and passed away November 23, 1955, making her stay on earth 88 years, 5 months and 29 days.

She was the daughter of the late Adeb Alexander and Aditha Lauerance, and the wife of the late Dury Thomas Ladd. Three children were born to this marriage.

She was a faithful member, always filling her seat unless providentially hin-

dered. Her health was poor, but she was strong in faith. We will miss her, but not as one without hope. We feel our loss is her eternal gain.

The funeral services were conducted in the Oak Forest Church by Elder G. W. Hill and Elder S. J. Reich, with a host of relatives, members and friends attending.

Sister Ladd joined the Church September 14, 1947. She was loved by all and was always ready to lend a helping hand.

Be it resolved that a copy of these resolutions be put on our Church records, one sent to the Landmark and one to the family.

Done by the order of the Church at Oak Forest on March 14, 1956.

Elder G. W. Hill—Moderator  
Louise Spear—Clerk  
Elder A. B. Barham—Assist. clerk

**DEACON GEORGE A. VAUGHAN**

Deacon George A. Vaughan, Ozark, Alabama, a faithful member of Hopeful Church, Ozark, Alabama, was called to his eternal home Sunday, April 15, 1956. Brother Vaughan united with Hopeful Primitive Baptist Church when he was quite young, and when Deacon John T. Bournan died, he was ordained a deacon and served the Church faithfully until his death. His health was poor, but he loved the cause of Zion, and often told the writer that he was ready when the Master called. He will be sadly missed by his Church, companion, children and countless friends.

Funeral services were conducted at his beloved Hopeful Church by his pastor, Elder J. J. Collins, April 16th, who used a text, "Whosoever liveth and believeth in me shall never die" with Holman Funeral Home in charge of arrangements. He is survived by his wife, Sister Vaughan, Clerk of the Church, one daughter and one son with 4 grandchildren, and many other relatives and friends.

J. J. Collins

**OBITUARY**

Dear Elder Adams:

The family of Elder G. H. Doss desires to express sincere gratitude to all who rendered material or moral support to our Father. We are grateful for every expression of sympathy, for every act of kindness shown him during his illness and the sad hours of our bereavement.

God was so gracious to us in the beautiful way He called Father home-in fellowship and sharing God's words with those he loved, his brethren and sisters in Christ.

What a comfort to look at the smile on his face and realize he will know no more sickness, sorrow or pain. Only God above could give him that peace.

Our Father, how we miss him! I hope by the Grace and mercy of God that we

all will meet again some day, and the peace that God has granted him may envelope us also. May He ever guide and direct the paths of our lives. God grant His richest blessings on each of you who had the privilege of knowing and worshipping God with him.

Humbly submitted by his daughter in behalf of wife, Mary Doss and family.

Osie Sammons  
193 Locust Lane  
Danville, Virginia

---

#### RESOLUTION OF RESPECT

By the request of Sand Hill Church I will try to write a Resolution of Respect to Brother Julius Jasper Andrews who was born January 17, 1877 and died October 15, 1955. He leaves to mourn their loss, one child, and three grandchildren. He united with the Church at Sand Hill October 14, 1945 and lived a faithful member until death. His funeral was conducted by Elder S. A. Smith which was his request before his passing. To know Brother Andrews was to love him.

Done by order of the Church in conference Saturday before the second Sunday in March, 1956.

Committee:  
Elder L. L. Yopps, Moderator  
Owen Kennedy  
John Houston  
Committee

---

#### JOHN TAYLOR COX

John Taylor Cox, age 73, farmer and Primitive Baptist preacher of Reidsville, North Carolina, died Thursday at 11 o'clock a. m., at Butner Hospital following an illness of several months. Elder Cox was ordained an Elder in the year 1919, his last Church being Goodwill Church, which he served for the past 18 years.

Surviving are two sons, Robert, of Route 3, Reidsville, N. C., and John, of Greensboro, N. C. Two sisters, Mrs. Lizzie Harris and Mrs. Annie Wray, both of Henry County, Virginia, one brother, J. C. Cox, also of Henry County, Virginia, six grandchildren and six great grandchildren.

His wife preceeded him in death nearly two years.

We feel our loss is his eternal gain. He is being greatly missed by Goodwill Church and his many brethren and sisters and friends all over this section of the country. He was known and held in high esteem by the Baptists far and near. We feel that he was a God made moderator, for we have seen the Guiding Hand in him many times. We believe he was led by the Spirit of God, and kept by His power, blessed to speak the right things at the right time, and in the right way and under his leadership, Goodwill Church has been blessed to walk humbly, in love and fellowship one with another.

Many times we have heard him say, his prayers went out for Goodwill Church,

day and night, because of that great love for her which we believe, the Lord had put in his heart. He was blessed to put his trust in God for everything he needed both natural and Spiritual.

When he was taken away, it left a vacant place only God can fill. This body is now sleeping beneath the sod; but the memory of him and his dear companion will live in the hearts of their brethren. He was often blessed to lend a helping hand and speak words of comfort to the afflicted and poor in Zion. We believe God made him ready and willing to die, believing Christ would come again and call his body from the grave, fashion it like unto his own glorious body and take it home to glory, when this hope will be turned into sight.

Written By  
Elder Albert Doss

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#### ASSOCIATION NOTICE

The Dan Valley Association will be held, the Lord willing, with the Church at Spray, Spray, N. C., beginning on Friday before the 2nd Sunday in June, and continuing three days—June 8th, 9th, 10th.

To find Church select your nearest route to Leaksville or Spray, N. C. (The towns join). and the Church is located on Land Street just off Church Street.

R. S. Smith

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#### NOTICE OF ASSOCIATIONAL MEETING

The Fiftieth Annual Session of the Lower Country Line Primitive Baptist Association will be held with Helena Church, Timberlake, N. C. June 30th through July 2, 1956. The Church is located directly in front of Helena High School about ¼ mile on the East side of Highway #501 and about eight miles South of Roxboro, N. C.

All interested People are invited to attend and especially do we invite our Minister Brethren to come and visit with us in this Meeting.

Reuben Bowes  
Association Clerk

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#### ASSOCIATION NOTICE

The Blue Ridge Primitive Baptist Association will convene, the Lord willing, with Liberty Church Friday before the third Sunday in July and continue through Sunday. The Church is located about seven miles north of Patrick Springs.

Those traveling east on Route #58 turn to the left at Patrick Springs, which is about five miles from Stuart, Virginia. Likewise those traveling west on Route #58 will take the right at Patrick Springs, Virginia. There will be markers at Patrick Springs and other places.

A cordial invitation is extended to all of our correspondents and lovers of the truth.

Jackson Via, Association Clerk

286  
281

# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

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**PROVERBS**

**CHAPTER XXII.**

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Make no friendship with an angry man; and with a furious man thou shalt not go;

Lest thou learn his ways, and get a snare to thy soul.

Be not thou one of them that strike hands, or of them that are sureties of debts.

If thou hast nothing to pay, why should he take away thy bed from under thee?

Remove not the ancient landmark, which thy fathers have set.

Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men.

**CHAPTER XXIII.**

When thou sittest to eat with a ruler, consider diligently what is before thee:

And put a knife to thy throat, if thou be a man given to appetite.

Be not desirous of his dainties: for they are deceitful meat.

Labour not to be rich: cease from thine own wisdom.

Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven.

Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats:

For as he thinketh in his heart, so is he: Eat and drink saith he to thee; but his heart is not with thee.

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**EDITOR**

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

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**\$2.50 PER YEAR**

**TO ELDERS \$1.50 PER YEAR**

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

# ZION'S LANDMARK

## Devoted To The Cause of Jesus Christ

### **JACOB HAVE I LOVED, BUT ESAU HAVE I HATED**

Zion's Landmark:

"(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 call-eth.)" (Romans 9:11)

The context reads, "It was said unto her, the elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated." This is probably one of the most confusing portions of scripture in the whole Bible to the carnal minds of men and to those who believe there is something that a man must do himself to be chosen or elected by God unto an eternal salvation or as an heir of God. Man, in nature, does not know that whether or not he becomes an heir of Heaven does not depend on anything that he can do and that his acts or wrong doings do not cause him to be a child or seed of satan. He does not know that it all depends on what God did in eternity before time, or before man was formed of the dust of the ground. This is a most unreasonable thought to the carnal minds of men while in the natural state. Man in nature believes that which is reasonable to the natural mind, which is, that God has placed all people here on earth and has given them all a chance to be good and be saved eternally in Heaven.

I do not blame them for believing that, for that is the only thing they can believe. ("Thou thoughtest that I was altogether such an one as thyself: but I will reprove thee and set them in order before thine eyes." Psalm 50:21.) Cain did the only thing that he could do when he offered of the fruit of the ground to God. That was all he had to offer. He had nothing to do with being what he was. No man ever has or ever will have anything to do with his becoming a child of God. God has made the choice himself as Christ Jesus said to His disciples, "Ye have not chosen me, but I have chosen you."

All men have always rejected Christ and His doctrine except those which God chose and elected in Christ before the world was and regenerated and born them of His Holy Spirit and revealed Christ in them. Men, when they make a choice themselves, have always chosen an idol god and a false doctrine; yet they do not know that they are doing that; if they did, I doubt they would do so: Paul said, if they had known who He was, they would not have crucified the Lord of glory. To know God is eternal life; if they had known Him, they would have believed in Him, but no carnal or material teaching is sufficient to produce Spiritual effects. It takes far more than that. They saw Him raise the dead; give sight to those who

were born blind; they saw him cleanse the leper; walk on the water, and do many other wonderful miracles; yet all this did not of itself, cause one individual to believe He was the Christ. Is not all this sufficient to prove to any rational mind of man that if material or outside teaching could cause men to believe in Him, this would have? But nay, it takes more than that. Something must take place within the very being of mankind, he must have the witness within, within his soul, heart and mind: as Christ has said, he that believeth that Jesus is the Christ hath the witness in himself, and he can only receive that witness by regeneration and birth of the Spirit. Man has no more to do with the work of regeneration and birth of his Spirit, than he had with his natural birth. He is perfectly passive in it, as the Christ said: "This is the work of God, that ye believe on Him whom He has sent." John 6:29.

So it takes the same mighty power to regenerate and quicken a soul into Spiritual life that it took to raise our Blessed Lord from the tomb, this power none but God has, and He only raises to life those of His choice, those who were chosen in Christ before the world was, and no one has the right to question Him or say unto Him, What doest thou; as the Apostle has said or asked the question, Has not the potter power over the clay of the same lump to make one vessel unto honor, and another to dishonor? and has the thing formed the right to say unto Him who formed it, why hast thou made me thus? The dust of the earth all

belonged to God; He made it also. So has not the potter a perfect right to make whatever it pleases Him to make of that which belongs to Him, and what right does the vessel formed unto dishonor have, to accuse the potter of injustice because He does not give him a chance to become a vessel of honor? for He doeth His will in the armies of Heaven and among the inhabitants of the earth and none can stay His hand or say unto Him, "What doest thou?" He has made everything content with its own life and nature, with no desire to exchange its own with that of any other. The ungodly world is content with what it believes in regard to religion, and hates the truth. They take truth for false and false for truth, all because they do not know the truth. Christ tells them, "Because they receive not the love of the truth, that they might be saved. And for this cause God shall send them strong delusions, that they should believe a lie: that they all might be damned who believe not the truth. See II Thess. 2:10-12. So they have these strong delusions which impress them to believe a falsehood. They have only the carnal mind to believe with, and anything and everything that the carnal mind believes in regard to religion is false, because it is not subject to the law of God, neither indeed can be. Paul said: "For to be carnally minded is death; but to be Spiritually mind is life and peace. The flesh or natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, for they are Spirit-

tually discerned. I Cor. 2:14. So without the Spirit of Christ or God, there is no Spiritual discernment, and none have the Spirit of God except those who are born again, not of a corruptible seed, but by an incorruptible, by the word of God (Christ) which liveth and abideth for ever. There is no end to the life that is born of that incorruptible seed; it abides for ever as does Christ.

I have some times wondered if Jacob's and Esau's case were any different from other men in coming into the world. If it is true that God loved one and hated the other before they were born, is it not also true in the case of all men? To me, the scriptures forceably support the position that God did not begin to love His chosen elect after they were born here in the world. He says, "I have loved thee with an everlasting love: (no beginning or end) therefore with loving kindness have I drawn thee"; and Paul said, "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." We do not believe there is any beginning to God's love, neither His hatred, both are immutable, permanent, unchangeable, invariable, unalterable and eternal.

So He does not love an individual today and hate him tomorrow or hate one today and love him tomorrow; all His attributes are immutable. Job says, "But He is in one mind, and who can turn Him? And what His soul desireth, even that He doeth." Job 23:13. He also saith, For I am the Lord, I change

not; therefore ye doeth." Job 23:13. He also saith, For I am the Lord, I change not; therefore ye sons of Jacob are not consumed. But if God begins to love something which He once hated, that would mean that He has changed, and He has inspired His servants to write something that is not true. We see then, from the scriptures quoted above, that God does not love a man because of anything the man does or does not do personally, but solely because of His election or choice before the foundation of the world; neither does He hate the reprobate or seed of satan because of anything evil that he personally commits or omits, but solely because He is the seed of satan. As our text tells us, before the children were born when thy had done nothing good or bad personally, He loved one and hated the other. "What shall we say then? Is there unrighteousness with God? God forbid. For He saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Rom. 9:14-16.

If we correctly understand this statement, it is not the man that wills his salvation, neither the man that wills his destruction, but it is God that shews mercy to His elect. "For the scripture saith unto Pharoah, Even for this same that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath He mercy on whom He will have mercy, and whom He

will hardeneth. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted His will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say unto him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump (notice He says of the same lump) to make one vessel unto honour, and another unto dishonor? What if God, willing to shew His wrath, and to make His power known, endured with much long suffering the vessels of wrath fitted to destruction: And that He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory." (Romans 9:17-23) So from the above scriptures it is conclusive that He fitted the children of wrath unto destruction and prepared some vessels of mercy unto glory. He, God, did all this of Himself with no aid from puny man. May God bless His chosen elect to know the truth and guide and direct them in the way He would have them go and keep them in that strait and narrow way. Amen.

H. L. Rogers  
Denton, Kentucky

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**"THE HOUSE OF GOD"**

"All things have I seen in the days of my vanity: there is a just man that perisheth in his righteousness: and there is a wicked man that longeth his life in his wickedness." 7:15.

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Dear Household of Faith:

It has been some time since I have written any thing for publi-

cation in our family paper. I have had a mind to write, but have learned from sad experience that just having a mind to write is not in itself sufficient. However, having been requested to give my views on the above scripture, I will try (God willing) to give such views as I feel to hope that God has revealed to me.

I realize that any views given other than by divine revelation would be erroneous, hence there is in my heart a desire for divine guidance that what I write may have no uncertain sound.

The above text written by Solomon is recorded in Ecclesiastes 7:15. It was Solomon who built the house of the Lord, (see 1st. Kings Chap. 6) which is a beautiful figure of the church of the living God. And in the building there was neither hammer nor axe nor any tool of iron heard in the house, while it was being built. For the house was made of stones made ready before they were brought thither. Every stone and piece of timber used in the building fitted perfectly because it was prepared by the great Master Builder. This portrays the glorious work of Christ in setting up his kingdom, the building of his church against which the gates of hell shall not prevail. We hear him saying to Peter, "Upon this rock I will build my church and the gates of hell shall not prevail against it." Matt. 16:18. Paul, in his epistle to the Ephesian brethren says, "Ye are built upon the foundation of the apostles and Prophets, Jesus Christ himself being the chief corner stone; in whom all the building

fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit." (Eph. 2:20-21)

"All things have I seen in the days of my vanity." Soloman was referring to something that he had seen. And I feel confident that something is seen and felt experimentally by all who have been taught of the Lord.

If I have any spiritual understanding of the text, I believe it portrays the dead sinner and the live sinner. The sinner who is dead to be just, as was the case with the pharisee who stood and prayed thus with himself. "God I thank thee that I am not as other men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all I possess." He felt to be just, because the light of God's Holy Spirit had never shined in his benighted heart and revealed the corruption therein. But not so with the poor publicans, for he no doubt, had perished in his own righteousness and beheld it for what it is, "As filthy rags." Therefore he could not so much as lift his eyes unto heaven, but smote upon his breast saying, "God be merciful to me a sinner."

The prodigal son felt that he was a just man when he went to his father and demanded the portion of goods that fell to him. And after receiving this portion, he took his journey into a far country and there wasted his substance in riotous living. And when he had spent all, there arose a mighty famine in that land and he began

to be in want. When he came to himself, he said, How many hired servants of my father's have bread enough and to spare, while 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 thy hired servants. (Luke. 15; 11:20) Prior to this, he felt worthy to be called a son but not any more. For not only had he perished in his righteousness, but he had also been made to feel that he had prolonged his life in his wickedness.

Paul's testimony to the Roman brethren is another witness to this for he says, "I was alive without the law once: but when the commandment came, sin revived, and I died." In his charge to Timothy, he says, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into this world to save sinners; of whom I am chief." He did not say of whom I was chief, but of whom I AM CHIEF. 1st, Tim. 1;15. There had been a time when he did not feel this way. For in his defense when he was brought before King Agrippa, he declared, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against

them, I persecuted them even unto strange cities." Acts. 26:9-12.

Paul, or Saul of Tarsus as he was then called, doubtless felt that he was a just man when he, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest and desired of him letters to Damascus to the synagogues that if he found any of this way, whether they be men or women, he might bring them bound to Jerusalem. But when that great light from heaven shined round about him above the brightness of the noon day sun, he was made to perish in his own righteousness and as he fell to the earth he heard a voice saying unto him, "Saul, Saul, why persecutest thou me? And he said, Who art thou Lord? And the Lord said, I am Jesus of Nazareth whom thou persecutest: it is hard for thee to kick against the pricks. And trembling and astonished said, Lord, what will thou have me to do? (he did not say, what do you want me to do) And the Lord said, Arise, and go into the city and it shall be told thee **WHAT THOU MUST DO.** (Acts. 9:1-7)

When the divine light of God's Holy Spirit shines in the heart of a poor sinner, he sees nothing but a mass of sin and corruption, and is made to say with Paul, "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 that 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. 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? (Rom. 7:18-25)

"There is a just man that perisheth in his righteousness; and there is a wicked man that longeth his life in his wickedness."

Jacob says, "O Lord, I am not worthy of the least of thy mercies and of thy truth." Judah says, "I am the least in my father's house." David says, "I am a worm and no man, a reproach of men, and despised of the people." Job, says, "Behold, I am vile, what shall I answer thee?" The prodigal son says, "I have sinned against heaven and before thee, and am no more worthy to be called thy son." Paul says, "It's a faithful saying and worthy of all acceptance, that Christ Jesus came to this world to save sinners of whom I am chief." He also said, "Unto me, who am less than the least of all saints, is this grace given that I should preach among the Gentiles the unsearchable riches of Christ."

Can you witness with this dear reader? Can you embrace all this in your experience? If so, take courage, you are in the way. You have a well grounded hope. Because this is precious evidence that you are built upon the foundation of the apostles and prophets, Jesus Christ 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 a habitation of God through the Spirit.

"There is a just man that perisheth in his righteousness." Paul says, "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, the inward man is renewed day by day. For our light afflictions, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." (2 Cor. 4:15-17) He also said, "I die daily." Again, we hear him saying, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me. And the life I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." (Gal. 2:20)

Day by day, God's humble poor are made to Realize their vileness and imperfection, and their inability to keep His Holy law. More and more they are made to behold the sin and corruption that dwells in their flesh, to the extent that they hate their own lives, and can witness with Job when he was lamenting saying: "Why died I not from the womb? Why did I not give up the ghost when I came out of the belly? Or as an hidden untimely birth, I had been as infants which never saw light; There the wicked cease from troubling; and the weary be at rest." (Job 3:11, 16-17.)

They are made to know by ex-

perience that it is not in man that walketh to direct his steps, neither of him that willeth nor of him that runneth, but of God that sheweth mercy. They are made to know that it is in Him that they live and move and have their being. Without Him they can do nothing for in Him dwelleth all the fullness of the Godhead bodily. He is their head. He is their strength, He is their life. He is their resurrection. He is all in all to the church of God. He is still feeding his flock like a shepherd, He is still gathering the lambs with his arm and carrying them in his bosom; gently leading those that are with young.

Yours in need of mercy,

C. D. Whitley

Route 1

Oakboro, N. C.

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### THE GLORY OF GOD

Dear Sister Mewborn,

Your letter with the request that I write upon the Glory of God, came yesterday, we were very glad to hear of your Uncle Joshua's health and welfare, as we have feared that he was sick not hearing from him. I am sure he is discouraged some, and I hope the brethren that love him will be a comfort and strength to him in these trying days. To oppose error is always harder than floating with the stream, but one should, always consider that floating, though easy, is always downward instead of upward.

You have asked me to write upon a subject too high for men or angels and while you might have stirred up my mind, I dare not promise you anything as a result, for,

as you know, we must look higher than man. Christ is the brightness of God's glory, Moses saw Christ in the burning bush, yet we find him later saying, "Show me thy Glory, I beseech thee." We are told in the New Testament that we see the Glory of God in the face of Jesus Christ. Thus Moses was told, "I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy, on whom I will show mercy. And the Lord said, Thou canst not see my face: for there shall no man see me, and live. And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock: And it shall come to pass, **while my glory passeth by, that I will put thee** in a cleft of the rock, and will cover thee with my hand while I pass by: And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen." (Ex. 33:18-23)

Election is the manifestation of God's Glory: for it is only to his elect that he causes his goodness to pass before them in the way, and it is that they might glorify God. When Saul, the destroyer and hater, was turned to preach Him whom he would have destroyed if he could have, it is said, "And they glorified God in him." (Gal. 1:20-24) Christ Jesus revealed unto us is God's Glory revealed. I cannot write now, but I may, sometime, God willing. How good and how pleasant it is for brethren to dwell together in unity! The unity of the Spirit in the bond of a loving Saviour. What an example He

gave us that we should walk in His steps. Oh that we might lay down our lives for one another. What a Glory it is to saved sinners black as hell. Jesus has shown that glory in poor me. We are all of little faith and I hope it is a faith that worketh by Love.

Mrs. Ruston joins me in sweet fellowship to you all.

Your brother,  
(Elder) Geo. Ruston  
Dutton, Ontario

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**"THE PEOPLE THAT WALK  
IN DARKNESS HAVE SEEN  
A GREAT LIGHT."**

Dear Household of Faith:

I feel that I am a stranger to myself, and if God does not direct me, I know my writings will not be of any comfort to His children. Brother Adams, I have never met you in the flesh, but I do hope we have met in the Spirit. I desire that the Lord direct my feeble mind that I may pen a few thoughts for the family paper and the many dear saints that read it.

My mind seems directed to Isaiah 9:2. "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." The 4th verse says, "For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian." In the 6th verse he further says, "For unto us a child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince

of Peace." "Of the increase of His government and peace there shall be no end, upon the throne of David."

This is to God's children when they walked in darkness without hope and without God in the world; yet at the appointed time of the Father, this light shines into their hearts to give them a true knowledge of a dear Saviour's love. They all walk in that darkness, and it is like that Egyptian darkness, a darkness that can be felt. Every one walks in the way that seems right to him. For there is a way that seemeth right unto a man, but the end thereof are the ways of death. Man deviseth his way, but the Lord directs his steps. Yes, the shadow of death is upon every one, and what a joy, full of glory, when this light shines into a poor sinner's heart. He walks in ways he had not known and he sings a different song from that he had sung under the law, but he can not sing that song until that light shines into his heart and gives him a knowledge of that Country bright and fair where he hopes at some future time to dwell, where the wicked cease from troubling and the weary are at rest. The old prophet included himself with others—the children of God—when he said, Unto us a child is born. Yes, this is that great light in a weary land. The Son is given. Yes, the Dear Father gave His only begotten Son born of a woman, born under the law, to redeem them that were under the law, which included every one of His children for they were all under the law of sin and condemnation, but the Dear Son came to

earth to redeem them. He fulfilled that law for those that were in darkness and have seen the great light. All of that load of sin was laid on His dear shoulder, He carried it all and broke the yoke of their burden, the rod of their oppressor.

No doubt back under the law, by faith His elect were looking forward to the time when this light would shine. Now we only hope. We look back nearly 2,000 years and view that Dear One who came so meekly and so lowly, who when they persecuted Him, He opened not His mouth, but as a lamb dumb before his shearers, He was led to the slaughter. He says "I have trodden the winepress alone." Again he says, "And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me." He satisfied the demands of justice. His last words were, "It is finished." His salvation is finished and complete to every one of the household of faith.

Brother Adams, remember us two sinners when at a throne of grace.

(Elder) J. B. Reid and Wife  
San Juan, Texas

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### **"AND YE SHALL KNOW THAT I AM THE LORD"**

Dear Elder Adams:

It is with trepidation that I venture to write these words, realizing that many of God's little ones may cast an eye upon them. I would write to comfort them, if I could. I feel to be the poorest of

the poor in Spiritual things, and am made to wonder if I even have a good hope. May the Lord in His wonderful wisdom and mercy look down upon this weak worm of the dust, and grant utterance of a few words. I walk in the valley of dry bones. God knoweth whether these bones can be made to rise up and walk. Ezekial was shown, and prophesied concerning them as mentioned in the 37th chapter. "Our bones are dried, and our hope is all but lost: we are cut off for our parts." "Oh my people, I will open your graves, and cause you to come out of your graves, and bring you into the land of Israel." "And ye shall know that I am the Lord, when I have opened your graves." "And shall put My Spirit in you and you shall live." The time is coming, and now is, when the dead shall live. Yes, He raises up the dry bones, and according to His wonderful mysteries, causes them to praise Him for His wonderful works. The dry bones have no power at all in themselves, but when He has wrought in them, they shall praise Him for His wonderful works to the children of men.

"No man can come to me, except the Father who sent me draw him: and I will raise him up at the last day." Likewise, we, if it so be that the Spirit of the Lord dwells in us, will be drawn. Some say that we must do so and so before He will draw us to Him; but the scriptures say the dead know not anything and that the flesh receiveth not the things of the Spirit. At the birth of a child, if it cries, we know that it is born alive; crying does not cause it to be born, but

when it cries, we know it has life. Therefore, as when we hear one cry unto the Lord (if it be in Spirit and in truth), it is proof that they are born of the Spirit or have received the new birth. "V erily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." "That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit." God is a Spirit, and all those who worship Him must do so in Spirit and in truth. Can a man by his own works of righteousness attain unto this Spiritual realm? No, for all of our righteousnesses are as filthy rags in God's sight; He does not tolerate sin, and sin is mixed in all that we do. Only those who were ordained unto eternal life believe and no others, "They shall all know me, from the least of them to the greatest of them." They shall all be taught of God. "Ye have not chosen me, but I have chosen you."

Men walk in darkness and have no light until God sheds abroad His light and love in our hearts, the hope of glory; before the light shineth in the darkness, we do not realize that we are walking in the dark. But when we have once tasted that the Lord is precious, we hunger and thirst for His righteousness in our hearts. We are made to know that in us (our flesh) there dwelleth no good thing. The light has shined (as we hope) showing us our nothingness and God's greatness, realizing that all our righteousnesses are as filthy rags in His sight. We have no confidence any longer in the flesh. I know in

whom I have believed, and am satisfied that He will keep us by the power of God through faith unto salvation ready to be revealed in the last time.

Elder Adams, may He continually strengthen you to preach His unsearchable riches as it is in Christ Jesus. "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." 2 Cor. 4:5. Paul further says, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed; Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." 2 Cor. 4:8, 9, 10.

A little sister in hope,  
Mrs. C. W. Adams  
643 Mt. Vernon Ave.  
Portsmouth, Va.

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#### EVIDENCE OF HIS MERCY AND POWER

Dear Brother Floyd:

I am still enjoying sweet meditations on your sermon Sunday. The manner in which you presented your discourse and the thoughts you brought out on the subject were just wonderful. May God continue His blessings upon you and enable you to "show my people their transgressions, and the House of Jacob their sins." And may He enable us all to realize that all the praise and glory belong to Him from whence it came.

It made me feel so good to hear you say you had been so low in Spirit, feeling cast down and forsaken. I found a witness in you, for

I too, had been in just such a place. I'm glad that we are cast down as well as lifted up, if it were otherwise, we could never know and feel the sweetness of His power and love when He raises us up out of our sorrows and pain, to praise Him for His goodness to us. I feel to thank Him for His just punishment, in setting me down and making me to know that He is God and beside Him there is no other. He has been so merciful to this poor sinner in giving me a hope in Him, and teaching me to realize and know that salvation is through the shed blood of His dear Son. Only when He sheds His light in our hearts can we see how helpless our condition is and know that without Him we can do nothing, but can do all things through Him who strengtheneth us. He knows our weaknesses and our needs; it is in necessity we must be shown again and again evidences of His mercy and power. He says He will never leave nor forsake us, therefore, even though our hope seems to grow dim and we cannot feel it as sweetly and richly as at some other times, we know it is there for He does not give His people a hope in Heaven and then destroy it. He is God and changeth not.

This is a hard doctrine, who can believe it? Only those who have been taught of Him have hearts to understand when the heart of stone is removed and replaced by a heart of flesh. He also gives us ears to hear and eyes to see through faith. Then we see and know our insignificance and helplessness before Him. We feel to be clay in His hands and are made

willing to be His anything. We are continual beggars of His mercy.

May He keep us in submission and at each others feet.

Brother Floyd, you have been most kind to us in our joys as well as our sorrows. May God give us hearts to be ever thankful to you.

If you have a mind to visit us we will be so happy to have you and your precious wife. We live at 23 Emery Street, Edgewood, Maryland, but our mailing address is P.O. Box 181, Edgewood, Maryland, phone number 38M.

Yours in humble hope,  
Mefa Belle Rohrbaugh

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**AN INSPIRING LETTER**

Dear Elder Adams:

I am enclosing a most wonderful and uplifting letter written by the oldest member of Upper Town Creek Church, Sister Mary E. Gardner, one you know very well. I feel that it is a most worthy letter, and one that would be enjoyed by all peace loving people. If you find space in the dear old Landmark, will you please publish it, as I have her consent to it.

R. C. Williams

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There is a precious rest for the children of God who walk not after the flesh, but after the spirit of God's righteousness and holiness, seeking peace and all the things in Christ that make for peace, in humbleness and meekness before God in love. He knoweth all our secret thoughts afar off, and knoweth the intents of our wicked and sinful hearts. It is not in man that walketh to direct his steps. With-

out the Holy Spirit we can do nothing. Jesus said: "But tarry ye in the City of Jerusalem, until ye be endued with power from on High." Oh! may our merciful Father, teach us to wait, and to pray, for we are weak and so much in need of thy mercy every day and every hour. Too many of us are too ready to speak what we think, not waiting for the spirit to put words in our mouths which are sent down from Heaven. Oh! dear Heavenly Father, thy will be done. please close my sinful lip should I even attempt to say a word or write a word that would not be to thy name's glory and honor, for thou hast all power in Heaven and in earth. I am naked, filthy and poor without thy precious mercy through Jesus, the Saviour of poor sinners that loved us, even before the foundation of this world. I could not live or be blest to speak a word to His praise without His sweet mercy.

He made all things for His own glory and honor, and He is able to control all things according to His will. May He be pleased to bend my will to His in all things, and keep me at His feet, even to trusting in Him, for His mercy endureth forever.

May the dear Lord enable us to lay aside all malice: and comfort one another while He permits us to stay here on this earth. Jesus laid down His life for them that the Father has given Him. No man has taken it from Him. He laid it down for His friends. If we suffer with Him, we shall also reign with Him.

I hope this is in love.

Mary E. Gardner  
Rocky Mount, N. C.

## Zion's Landmark

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

Editor

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

WILSON, N. C.      JUNE 15, 1956

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### THOU SHALL CALL HIS NAME JOHN

Brother W. D. Daniels of Wilson, N. C., requests my views on Luke 1:62, 63, 64. "And they made signs to his father, how he would have him called. And he asked for a writing table, and wrote, saying, his name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God."

In this chapter the writer gives an interesting account of the prophecy of the birth of a son. The Prophet Isaiah, as well as Malachi, prophesied of his coming. The prophecy was now fulfilled and brought joy and gladness to the hearts of many. His father was a priest. His name was Zacharias. His mother's name was Elizabeth. Both of them were old and well stricken with age. They had no child because Elizabeth was barren. It was at the time when Zacharias was executing the priest's office before God, that the Angel of the Lord appeared unto him.

"And when Zacharias saw Him, he was troubled, and fear fell upon him. But the Angel said unto him, fear not, Zacharias: for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth." Luke 1:12,13,14. John was a fore-runner of Jesus. The purpose of his coming into the world was to make ready a people prepared for the Lord.

Zacharias was bewildered at the Angel's prophecy and void of understanding as to how such a thing could be that Elizabeth should conceive and bring forth a son. He reasoned with himself, that he was old, and his wife was well stricken in years. Men can better understand things when they take place according to the course of nature. Occurrences beyond the reasoning of the carnal mind, leave a person in a state of unbelief. Numerous instances similar to this is recorded in Holy Writ. Jesus said, with reference to a rich man, "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." His disciples asked the question, "Who then can be saved?" Jesus said, With men this is impossible, but with God all things are possible." Nicodemus could not understand how a man could be born again. Jesus said to him, Verily, verily I say unto thee, except a man be born again, he cannot see the Kingdom of God. Nicodemus was like Zacharias and the disciples of Jesus; he was reasoning as a natural man and with the car-

nal mind. He said unto Him, how can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? 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.

Zacharias was a Jew. He sought a sign. This, according to Paul, was characteristic of the Jews, for he said, "The Jews require a sign." I Cor. 1:22. Zacharias said to the Angel, "Whereby shall I know this?" He was old and his wife was well stricken in years. The prophecy of the Angel, to him, was unreasonable "And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season." Luke 1:19-20. This meant that Zacharias was to remain dumb, not able to speak, until all these things be performed. "These things" to be performed were that Elizabeth should conceive and bring forth a son. His name was John. This was the name the Angel gave him before he was conceived in his mother's womb. After the birth of the child another performance was to be evidenced before Zacharias should be able to speak: the son must be circumcised on the eighth day after he was born. This was to be performed in accord with the

law of Moses. "And ye shall circumcise the flesh of your foreskin: and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed." Gen. 17:11-12.

When the child was born and on the eighth day, the neighbors and cousins came to circumcise the child. According to ancient custom this was a proper time to give him a name. (Abraham named his son, Isaac, and circumcised him the eighth day.) They named him Zacharias after the name of his father. "And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name." Luke 1:61-62. The neighbors and cousins were not satisfied with the name, John, which Elizabeth said, "He shall be called." They now made signs to his father. The reason for making signs to Zacharias, he was still dumb, "And he asked for a writing table, and wrote, saying, his name is John. And they marveled all."

It was proper that his name should be John, which signifies, "Jehoviah Gift", and a gift he was. He was filled with the Holy Ghost from his mother's womb. His birth was not only different, but it was impossible according to the course of nature. His father was old and his mother was well stricken in years. John's birth was like the son of Sarah, who bore a child in her old age. The Lord said

am, "And thou shalt call his name Isaac." He was born after the Spirit. He was a child of promise John's birth is highly symbolic of the experience of the children of God, in that the Spiritual birth is entirely contrary to nature and these little ones feel to be as one born out of due season. Yet they are children of promise. Paul, when writing to the Galatian brethren said, "Now we, brethren, as Isaac was, are the children of promise." The promised heirs are made manifest and born when nature fails.

Abraham as well as Zacharias had no hope of having a son. Their wives had passed the flower of their age. Those things which are impossible with men are possible with God. Their wives were barren. This was no hinderance with God. The Lord said to Abraham, "Is anything too hard for the Lord?" At the time appointed I will return unto thee according to the time of life, and Sarah shall have a son." The angel said to Zacharias: "And thy wife Elizabeth shall bear thee a son." These sons were children of promise. Their mothers were barren. Their births brought great rejoicing. Paul said, "For it is written, rejoice thou barren that bearest not; for the desolate hath many more children than she which hath an husband." Gal. 4:27. These sons were given to Sarah and Elizabeth. Jesus is a son born and given to his people. The prophet said, "For unto us a child is born, unto us a son is given; and the government

shall be upon his shoulder: and his name shall be called wonderful, counsellor, the mighty God, the everlasting Father, the Prince of Peace." Isa. 9:6.

When Elizabeth was delivered and had brought forth the promised son, he was circumcised, which completed all "These things" as spoken by the Angel, then Zacharias' mouth was opened, his tongue loosed, and he spake and praised God. Likewise, when Jesus was born of the virgin Mary in Bethlehem of Judea, the wise men rejoiced with exceeding great joy. When Christ, is revealed by the Holy Ghost in the heart of an heir of promise, the recipient's mouth is opened, his tongue is loosed, and his heart is tuned to sing praises to God. The circumcision is no longer to be performed in the flesh, but in the heart, and the circumcision of the heart brings both joy and suffering. Paul said, We are the circumcision, which worship God in the Spirit and rejoice in Christ Jesus, and have no confidence in the flesh.

T. F. Adams

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#### NOTICE

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# ZION'S LANDMARK

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**PROVERBS**  
**CHAPTER XXIII.**

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The morsel which thou hast eaten shalt thou vomit up, and lose thy sweet words.

Speak not in the ears of a fool: for he will despise the wisdom of thy words.

Remove not the old landmark; and enter not into the fields of the fatherless:

For their Redeemer is mighty; he shall plead their cause with thee.

Apply thine heart unto instruction, and thine ears to the words of knowledge.

Withhold not correction from the child: for if thou beatest him with the rod, he shall not die.

Thou shalt beat him with the rod, and shalt deliver his soul from hell.

My son, if thine heart be wise, my heart shall rejoice, even mine.

Yea, my reins shall rejoice, when thy lips speak right things. Let not thine heart envy sinners; but be thou in the fear of the Lord all the day long.

For surely there is an end; and thine expectation shall not be cut off.

Hear thou, my son, and be wise, and guide thine heart in the way.

Be not among winebibbers; among riotous eaters of flesh.

For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags.

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**EDITOR**

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

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# ZION'S LANDMARK

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## Devoted To The Cause of Jesus Christ

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### "AMAZING GRACE"

Elder T. F. Adams,  
Dear Brother:

I do hope you all are well. We are getting on much better. I know the dear Lord has been so good to both of us, and I still feel lonely without my dear husband. He has been gone three years, the latter part of this month. God knew best, and His will must be done, not ours.

The Lord blessed him to live with me thirty-eight years, one week and two days. He loved the Old Baptists, and our door was always opened to them. We both enjoyed hearing them talk of Jesus, and His love. His faith was in their belief, but he never united with any church. He attended as long as he was able. He was seventy-three years of age when he passed away. He had heart trouble. His dear Father was a Primitive Baptist. Far and near he was loved by all that knew him.

My only brother lives with me, and he is a believer in this truth. He attends the meetings here regularly. We live four houses from Great Swamp Church. Elder C. L. Coker is our pastor, and we believe he is a God fearing man. We have services on First Sunday, and I hope I am thankful that our church is in peace, love and sweet fellowship. We have few in number, although we have good meetings. Sister Nana F. Brown is the oldest

member. The Lord has so wonderfully blessed us to have a good pastor.

I hope to be one of God's chosen ones. I love to think of the sweet promises that our Lord and Saviour has for those that love and trust in Him, even though I feel unworthy to be with such good people as I know that the Lord's people are. I hope I love them with an everlasting love that was shed abroad in my heart. It is rest that we seek. The song, "Amazing Grace," is very sweet to me. We hunger for the righteousness of Jesus, and we beg forgiveness of our many sins. If we ever wear a crown, it will be by the redeeming grace of Jesus Christ.

Brother Adams, I do enjoy the dear Old Landmark. The good writings are food to my hungry soul. I do not get to church very often, and these writings are spiritual food to me. I have loved the Landmark as long as I can remember. I would be so glad if I could only write my experience and tell of the goodness and mercy of Jesus to me. I hope I am one of His. I sometimes am made to cry and beg for mercy, and I often feel to say, "Bless the Lord, Oh my soul, Bless His Holy Name Forever." If I know my heart this morning, I love the Old Baptist, and I want to live, die, and be buried with them. I am glad they gave me a home with them, and I

love them for standing for the truth as it is in Christ Jesus, our blessed Saviour. I desire that the Lord bless me to remain faithful and true to the end.

We will never be anything but poor sinners in this life, and if saved at all, it is by the grace of God. "If God be for us, who can be against us." Paul said, "Behold, I shew you a mystery." We shall be changed in a moment in the twinkling of an eye at the last trump, and the dead shall be raised incorruptible, and we shall be changed. Cor. 15-51,52.

May God bless all of you to write more, and when at a throne of Grace, pray for us. We hope to hear from you soon.

I am your unworthy Sister in a sweet hope,  
 Mrs. Bob Allen  
 1011 Forbes Street  
 Greenville, N. C.

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**LOVES THE LANDMARK**

Dear Brother Adams:

I am sending \$2.50 money order to pay another year for the Landmark. I surely hope that I will be able to continue my subscription to it, for it is a dear paper to me. I just wish more of our people would subscribe for it than do. When I am all alone, I love to read the experiences of brethren and sisters. They tell my own better than I can tell it, and most of the time all of its contents are good to me. When I read the writings of the dear brethren and sisters, it is food to me, but it makes me feel so little and unworthy. I say to myself why can't I write like they do? but every one has the gift the Good

Lord blessed them with. He didn't say He would supply our wants but our needs. We may need trials and temptations, and it may take that to show us poor sinners where our strength comes from. I feel that if His mercy were extended to me according to what I deserve, it would pass me by, but I hope and pray as I go along through the journey of life that His mercy will guide me and keep me always. It is like the poet, without thy sweet mercy I could not live here, sin soon would reduce me to utter despair.

I hope you and Sister Adams are well and enjoying the best of health. I hope sometime you can come to see me.

From a little sister,  
 Mrs. Pearlie Garner  
 R.F.D. 2, Box 178  
 Newport, N. C.

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**ENJOYS THE LANDMARK**

Elder T. F. Adams

Dear Brother in precious hope,

I certainly enjoy the Landmark. It has some of the best articles and letters I have ever read, and the editorials are food fit for a king.

This is just another one of the blessings the Lord has bestowed upon me, and I feel so unworthy of any blessing from Him.

If I have any worthiness at all it is in our Lord, for I know that in me dwells no good thing. I have been so low in feelings for such a long time. I feel that the Dear Lord has almost forsaken me. Several times here of late I have cried out, "O Lord, why hast thou forsaken me," then I ask was I ever His? Often times I smite by breast and

cry with the poor old publican, God, be merciful to me a sinner.

I meditate often on the pharisee and the publican going up to the temple together and the pharisee prayed saying, "God, I thank thee, that I am not as other men, and that I pay thithes of all I possess and fast twice a week and that I am not as this publican."

Now the poor old publican I can see standing there perhaps poorly dressed with bowed head. This poor old publican (child of God) who could not lift his eyes toward Heaven, but smote upon his breast saying, "God, be merciful to me a poor sinner."

Dear ones, don't you think there was quite a difference between the two men? The pharisee felt very good and important, self righteous, and felt to be much better than the poor old publican. He did not hesitate to stand up boldly and pretend to pray before God and boast of his goodness. How deceived he was! how far from God and Godliness was he in this state-condition? I think he was the one that was afar off, but he did not realize it.

The poor publican was, I believe, near, indeed to the Blessed Lord, but he was so blessed of the Lord to feel the burden of his sins and unworthiness that he thought he was afar off and smote upon his poor troubled breast crying, "God, be merciful to me a sinner." It seems this was all he could say, and I believe it was sufficient.

One of these men was exactly the reverse to the other. The pharisee felt to be righteous but was dead in sin, and the other-the poor pub-

lican-was made righteous by the blood of our Lord and Saviour, Jesus Christ, but felt to be a great sinner.

How strange this may seem at least to some; yet it is nevertheless true, as the Lord said of them in favor of the poor publican, "Verily, I say unto you, this man went down to his house justified rather than the other." Then, Dear Brethren, those who are made to see and feel to be such unworthy sinners will go down to their house justified rather than those who feel so righteous and self important and so much better than others.

I believe this scripture shows us the fruits or works of those who are not, in other words, the sheep and the goat, when the Lord says to those on His right hand, "Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." The sheep on one occasion desired to know of the Lord when they had done anything good, while on the other hand the goats wanted to know when they had failed to do the good things expected or required of them.

Jesus says, "Many will say to me in that day, Lord, Lord, Have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works?" "And then I will profess unto them, I never knew you; depart from me ye that work iniquity." So according to the Lord's own words, those who feel to be such wretched, poor and undone sinners, are resting or standing on a firmer and sounder scriptural ground than those who

feel so good—so sure of themselves and better than others. They are so blinded of satan that they cannot see themselves as sinners, but only good and righteous. The little child of God is so taught of God and the light of the Spirit that he sees himself a great sinner and some of us (if I am included in that number) feel as our beloved Apostle Paul, that they are the chief of sinners, but through the righteousness of Christ, our Lord and Saviour, they are righteous and justified by the precious blood of Christ. They are made to mourn because of their sins and are given of the Lord to repent of all their sins and are enabled to look away from self for that righteousness that endureth for ever and ever, and fadeth not away.

May the Almighty God bless, lead, and strengthen us that we may go to our house justified as did the poor old publican. "Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." O' how sweet, precious and glorious are those words. What a wonderful hope is this. A most glorious day it will be when the Blessed and Glorious Saviour comes in the brightness of His glory. All His humble and unworthy sinful feeling little ones will be delivered from all sin, bondage, darkness, pain and sorrow into the glorious image and likeness of the Blessed Holy Son of God—our Redeemer, Saviour, Jesus Christ, our King of kings and Lord of lords to be with Him and all the redeemed saints from every nation, kindred, tongue and people, then they shall sing the sweet song

of redemption, praising His most righteous, Holy and glorious name for evermore.

I have written much more than I had thought to write, but please allow me a few more words. It's this. I see where there are a few of our dear ones who seem to disapprove of so much writing of our feelings of unworthiness and etc., etc.

Now, speaking for myself I feel and realize my unworthiness, my sins and iniquities, not a day do I forget it. There are times and most of the time too when I am so depressed, so deep in the valley of despondency, mourning over my worthiness to mix with the dear saints—not fit to have a sweet home with them, fearing I am a deceived old soul and fearing I am deceiving the Church. This troubles me so much that I feel that I must try to cause them to see the sinful polluted creature I am while I am yet living. I wish they could see deep down inside me and know what I indeed am. I do not want them deceived, no, oh no. God forbid.

Now, I must close. If I have said anything amiss, please lay it to the ignorance of an old sinner. Just a little worm of the dust hoping against hope that I am one of the Lord's chosen. Love to all and God bless all.

Hariett Little Gray  
1516 Rutland St.  
Houston 8, Texas

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**BHEAD FOR THE HUNGRY**

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

Dear Brother in Christ, I hope:

I am sending you a letter writ-

ten by Elder W. A. Little of Fort Worth, Texas. I enjoyed it so much, I hope you will have it published in the dear old Landmark, so my friends can enjoy it with me.

I asked his permission to send his letter for publication and he gave it. It seems as if it is as bread cast upon the water or as a wheel in a wheel. Our Blessed Saviour always has and always will have a way of comforting those that are cast down. Such love is not of this world. I believe it was created in Heaven even before the dust of the highest hills were formed and is sent to us to cheer us when we feel that we have almost gone the last mile of the way and need Him most, then He is near to help when all other help has failed. Precious memories flood my soul.

Your sister in hope of a better world,

Lucy Collins

Cameron, N. C.

Mrs. Lucy Collins

Dear Sister in Christ, I hope:

I hope you may see fit to pardon the intrusion, but after reading your Christ-like article in Signs March 1955, a thought came into my mind.

Psalms 90:2, "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." Few people indeed believe in this God. How can one believe in this God of His own accord? There is a time in the life of every subject of grace to believe in this God.

Before being born again of God's Holy Spirit, they shudder that it would bring them down beneath

the notice of the world in all of its dignity. At this time they hate it; they despise it, nor do they like the people any too well that contend for it, neither can they believe until the Father in His goodness and mercy manifests the sonship of our Lord and Saviour, Jesus Christ, who was sent of the Father down from Heaven, born of a woman, made under the law, that in the fullness of the Father's time, He was made manifest unto all that were given to Him by the translation of them out of nature's darkness into the light and liberty of God's dear Son. No, this knowledge is not taught in the school of human wisdom. They all shall be taught of the Lord, our ever Blessed Redeemer being the Great Teacher but one only. No books are used in His school. He teaches them all in a one room building and all are taught the same lesson. The world cannot believe it, neither can they know it, for it is Spiritually discerned. It is the Spirit of truth and is hidden from the world but is made known unto babes. When one is made to feel that the Lord in his goodness and mercy has reached down with His strong arm and lifted His feet from the mire and clay and placed him upon the Rock, Christ Jesus, the Lord causing him to see things as he never saw them before causing him to hate things he once loved and love the things he once hated; old things having passed away and beholding all things become new, then his going is of the Lord, his way established and he is made to sing that new song that none can ever learn in nature: "Great and marvelous are

thy works, Lord God almighty, just and true are thy ways, thou King of saints," in praises to His great and adorable name for the wonderful things. He in His pity, love, and mercy has done for you. Not that you have done anything for Him, you never have done anything for Him and you never will concerning your translation from nature to grace or being born again.

Before this, all you knew about being a sinner was what Father and Mother had taught you from childhood. You never realized that you were a poor, helpless sinner before God, standing at the bar of justice, until His light shone in your benighted soul. Now you are made to see yourself in all justice a condemned reprobate. You are a convicted prisoner, helpless and without His mercy, His tender compassion gone, for ever gone. I say you never saw yourself a lost, ruined, condemned sinner before God, until He revealed it to you. By His cords of love, He drew you to Him and spoke peace to your benighted soul and caused you to rejoice in the rock of your salvation, who hath saved us and called us with a Holy calling. No, you would never have done this had it been left to you, nor could you have done it, but it was His will that the Holy Spirit begin its work with you, and "By their fruits ye shall know them." When we see the fruits of the Spirit in one, regardless of color, regardless of race, creed or nationality, we are

drawn to this one in love.

Yours in hope

W. A. Little

3926 Carnation Street

Forth Worth, Texas

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**GOD HAS A PURPOSE**

Dear Sister Mewborn:

Your letter was received today and I make immediate reply, to assure you that deep as is the subject, "The Glory of God", and as insufficient as I feel myself to be, I shall nevertheless, the Lord willing, attempt to write on it. I am glad you are not in a hurry, but I shall try not to wait too long before sending you the article I contemplate. I think there is a Spiritual need for an article on this subject.

You quote from Scripture many things that should be gravely considered by all believers at the present time. You truly are a deeply led child of God and a true ornament of grace in the household of faith. It almost seems as if I knew you from your writings.

I am glad that Elder Mewborn is able to go about his work. Truly he has a lot upon him. He is a fine and splendid man and so deeply sincere! And Jay is a brother who is truly a child of God. It is refreshing to know that there are such brethren among us today, when there is so much dissension among brethren and so much that to me, seems absolutely needless, but God must have a purpose in it. It is an evidence to me that the Old School Baptist Church is the Church of God, because satan assails it so. It seems if divided brethren would get together and be at one another's feet, try as hard to undo

things that have caused trouble, as they have to justify positions taken, that the dark clouds would disappear. But it seems we have to wait on the Lord.

Hoping my article will not disappoint you, I will close.

Your brother in sacred bonds,  
Arnold H. Bellows  
West Hurley, N. Y.

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### THE GLORY OF GOD

Luke 2:9, "Glory to God in the highest, and on earth peace, good will to men."

In attempting to write upon the subject of the glory of God, it must be admitted that no man can do justice to this inexhaustible theme, but some thoughts centering around the thirteenth and fourteenth verses of the second chapter of Luke demand our reverent attention as we contemplate that solemn subject. The Country Shepherds near Bethlehem were watching their flocks by night when the angel of the Lord came upon them and the glory of the Lord shone about them as announcement was made that in the city of David was born the Christ child, who had been foretold by the prophets of old, and whose advent was proclaimed by a multitude of the Heavenly host with these significant words: "Glory to God in the highest and on earth peace, good will to men." This significant event was an attribute to the highest glory of God because it denoted the birth of one who should save His people from their sins and who should conquer death, hell, and the grave and punish satan and his angels and the finally impenitent with everlasting wrath and woe where the smoke of their torment

should ascend for ever and ever. In all of this work the ineffable holiness, matchless grace, and divine perfections, and omnipotent power of a changeless God of justice and judgment, of mercy and truth were demonstrated to the praise of His majesty and glory.

The greatest love is evidenced as it supplies the greatest need conceivable by men or angels, and so redounds to the glory of God in the highest. For divine love to be fully manifested, a man must be created of the earth earthly and subject to fall by disobeying a law that was Holy, just and good and being rendered completely helpless to escape its awful penalty. Therefore God gave the law of sin and death to Adam that in his fall from the sinless state in which he was created, he should stand in need of redemption from physical death and from alienation from God and from the eternal state of conscious wrath and woe that were his rightful penalty to endure. God is just and of purer eyes than to behold evil and to permit sin to triumph even in the slightest degree. God is a Spirit, and His eternal Son, the Word, dwelt in His bosom as a Spirit as one with God until the Word was made flesh in the person of Christ. A spirit can sin as we note in the case of the fallen angels that sinned and fell and are reserved in chains of darkness until judgment. But a spirit can not die and so there can be no redemption for fallen angels. As death was a part of the penalty for sin, man had to be created a flesh and blood being, of the earth earthy, and so subject to death. For

the sinner to be redeemed, that redemption should come in the flesh by a Holy man dying for an unholy man and by living a Holy life which sinful man can not do. So the eternal word became flesh in the person of Jesus Christ that salvation might come to a fallen and justly condemned creature. As man sinned in the flesh, redemption must come by perfect obedience and the death of the Redeemer; also the full penalty for the unsaved sinner must be endured in his resurrected body at the final resurrection. Hence the fact of the resurrection both of the just and of the unjust. Not only must Jesus rise from the grave in His Holy body of flesh, but He must ascend to Heaven in that same body and sit upon His mediatorial throne until He comes for His Church that she shall sit upon His throne with Him. A mediator must represent two parties that have been at enmity. Sin separated man from God and man became an enemy to God by wicked works. It is to the glory of God that His Son Jesus is a mediator between sinful man and an offended God. By the work of atonement Jesus presents man to God, Holy and without blame in love and also presents God to man in the final fullness of redemption glory. It is the work of God that sinners believe on Him, the work of each person of the trinity. God predestinated all things, saw the end from the beginning, and made a covenant with his son, ordered in all things and sure, that a bride should be chosen in His Son. The Son came into the world announced by the angel voices and

lived a Holy life, died for His bride at the hands of wicked men, and then rose from the grave triumphant over death and hell and ascended to Heaven in glory. Salvation is also the work of God in the person of the Holy Spirit who must apply to the penitent sinner the work of redemption and show unto him as the executor of the Father's will what his inheritance is to be as he, the Holy Spirit, quickens the dead sinner and seals upon his heart the work of that redemption. Salvation is the work of the Trinity in which each person of the Trinity has a glory because the three are one, although they differ only in their respective offices. Of course, the subject of God's grace can not comprehend here in this time state the fullness of the glory that awaits him in the eternal blessedness of resurrection life, but he has the earnest of that inheritance here as he receives the Spirit of adoption and waits for the adoption the redemption of his body which is consummated in the resurrection.

Sin had to be made manifest in this world that God should be glorified in the highest by the punishment and extirpation of sin. God is glorified in the manifestation of His saving grace as sin abounded that grace might much more abound. God is even glorified by the eternal punishment of the wicked, for the glory of God would be tarnished if satan were to go unpunished and the angels that sinned and fell with him. God is glorified by the law that was given to Adam in the garden of Eden, for a law is as strong as the lawgiver

and demonstrates the glory of the lawgiver and his character. So the law is Holy as the Giver of that law. A law of God can not be set aside, so the Lord changes not that the sons of Jacob shall not be consumed. The law was fulfilled in Christ, but not set aside. The transgression of the law of sin and death demanded the execution of its full penalty and Jesus Christ endured its penalty and curse to the fullest extent. The chaplet of thorns that Jesus wore on the cross preceded that fadeless crown of glory that He wears through eternity.

When Jesus was forsaken by the Father on the cross, He took the condemned sinner's place and so the Father's felt presence was for a time withdrawn from the Saviour. But Christ did not lay aside His glory; it was veiled by his humanity. It is not correct to state that Jesus laid aside His glory, for He retained it, though hidden from mortal eyes, it was revealed to Peter, James, and John in the mount of transfiguration when that glory shone through His humanity so that these three disciples beheld it in a vision, for Peter said, "We saw His glory in the Holy mount." Jesus prayed as recorded in the seventeenth chapter of John that God would glorify Him as the Son of man, that is, glorify Him in His flesh, with that glory which He had with the Father before the world was. Jesus Christ, as the eternal Son of God, has a glory with the Father before the creation of the world in the sense that He as the eternal Spirit dwelt in the bosom of the Father and therefore had a glory that was one with the

Father. But when He assumed human flesh by the incarnation to become a sin bearer in His Holy flesh, He veiled that glory in His humanity so that unbelieving man did not discern His divine essence nor see Him as the Son of God or behold any outward glory in His person. Before His resurrection the flesh of Jesus could not be glorified as He was made a sin bearer for His people, all of their sins being laid upon Him, so that He became sin for them, who knew no sin, that they might be made the righteousness of God in Him. Therefore in the garden of Gethsemane, He prayed that He as the Son of man, that He in His flesh, might be glorified with that same glory that He had with the Father before the creation of the world. When He ascended into Heaven His flesh was glorified and He became the Son of man in Heaven. When Stephen was dying he said, "Lo, I see Heaven opened and the Son of man standing at the right hand of God." According to the word of God, Stephen saw Him as a man and not as a Spirit; and so in resurrection when our vile bodies are changed and made like unto the glorious body of Christ, we shall be glorified and crowned with immortality. So the risen Christ in Heaven has the fullness of that glory which He had with the Father before the world was brought into existence.

There was a glory that redounds to the majesty and perfection of God when Christ on the cross endured the eternal, everlasting consequences of His people's sins, as Christ was verily God and man,

the God-man, who was manifest in the flesh, and infinite as God. So as Christ was God, unlimited in power, He did in time in His flesh endure the infinite and everlasting consequences of all the sins of His people and suffer the torments of Gehenna of hell spoken of in the ninth chapter of the gospel of Mark. So the atonement of Jesus Christ made the cross the grave of sin. There is one attribute of the glory of God in the highest that in the sacrifice of Himself by His death He opened the graves of many of the saints, as we read in the fifty-second and fifty-third verses of the 27th chapter of Matthew so that after the resurrection of Christ, they came out of their grave and went into the Holy city and appeared unto many. The death of Christ opened their graves, but the resurrection of Christ brought forth their bodies as a kind of first fruits of the Lamb of God. This is proof that the graves of all the saints will give up their bodies when the time comes for them to rise that they may be with their Lord in Glory.

There is a glory to God that Jesus has reconciled unto Himself things on earth and things in Heaven. There is a glory that belongs to God because the ministration of righteousness exceeds the ministration of condemnation, for if that which is done away was glorious, much more that which remains is rather glorious. The ministration of death written and engraven in stones was glorious so that the children of Israel could not steadfastly behold the face of Moses, was necessary in order that the children of God might comprehend the

greater glory of eternal salvation.

God is glorified in the works of the natural creation of things that are seen that the things which are not seen shall surpass in glory that which may be seen by the saints as they enter into the fullness of resurrection life. Life, death, even hell itself, and satan and his work are a part of the all things that in the purpose of God work together for the good of the subjects of divine grace and for the glory of the Creator of all things. We note that salvation was a mystery hidden in its fullness from the angels until Jesus was born in Bethlehem. There were two cherubim over the mercy seat of the ark of the covenant in the Holiest of all, golden beings that faced each other and looked down upon the blood stained mercy seat with typical significance. The tables of the law were beneath the mercy seat. We read in the first chapter of first Peter that the angels desire to look into the mystery of salvation. Until the incarnation of Christ, it seems to have been a mystery to the angels how a sinful man could be saved by a Holy God without in some way mitigating the justice of God which inhabits His throne of eternal glory. Therefore, there was glory to God in the highest when an angel host announced the glad tidings of the birth of Him who saved fallen man, helpless and hopeless of self, by matchless, free, and unmerited grace.

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### EXPERIENCE

I was born to Edwin Watson and Serenie Garner Watson March 13 1876; my father died around 4:00

o'clock a.m. the 2nd day of January, 1882. I awoke and heard him struggling for breath. I listened until he ceased struggling. Harriet Crocker came and called saying our dad was dead. This left mother with 5 children, 3 boys and 2 girls. My youngest brother died in a month or two after my dad.

Having witnessed these deaths in my home, I became aroused. I was afraid that I was going to die and where would I go? I was afraid the devil would get me. I dreamed that the world came to an end. I saw fire coming from the east, being much higher than the trees. I dreamed I swept a clean place on the sand and got in it, and I was not burned. Mama said children did not have to answer for their sins until they were twelve years old. This was some comfort to be because I thought when I was twelve I would live above sin, and by this means I would go to Heaven. I was twelve the 13th of March, 1888. I believed that I lived above sin until the following fall, September or October. I got so good I would not throw a rock on Sunday because it was a sin to me.

At this time Mama had to go to town to get something to eat. My brother, my two sisters, and I were picking cotton. We picked well I thought. I looked at our sheet of cotton and thought about how Mama was going to praise us when she came back. About an hour or two before sunset, we all had cotton in our sacks, and were playing and knocking each other down. We ran over our sheet of cotton and scattered it in the trash and ran through some we had not picked, of

course knocking it out of the burrs on the ground. We were having a big time. But Mama came home and got in the cotton patch before we saw her. We went to picking cotton then. Mama sensing the situation came where we were, pulled up three cotton stalks, and whipped us all with them.

I was the last one she got to. When she started whipping me, I just hollered like I was dying. But I was mad, and I lost my religion. Then I thought if I went to hell, it would be my mother's fault because she made me lose my religion. I was yet scared of the devil; for I believed he would get me if I were to die.

My sins became so enormous, I felt I was a great sinner; that no one loved me and I did not have a friend. I didn't think my mother loved me. I wished I had never been born or that I had died when I was a baby, for if I should die now, I would surely go to hell and there was no way out of it. I rather have been a hog or a dog that would not be subject to the judgment.

I went to bed one night never expecting to see another day. I believed I would die and go to hell. I went to sleep and dreamed that the Father and the Son appeared before me and spoke peace to my soul. The next day the fear of the devil was gone and the sun was shining bright and beautiful and I was in a new world. I haven't feared the devil since.

I was about seventeen years old when this deliverance came. The Lord has shown me many things in dreams since that time. I dream-

ed that I was sailing far above the earth on two little men, who caught me by the feet and cut a hole in my right heel. They then carried me down to a tree and one of them sat down to guard me, while the other went up on a hill to a house. He then came out with a light. I commenced praying and the chains fell off of me.

Another time I dreamed my uncle and I went into a house, and it was night. There were tables, and men were playing cards at these tables. Suddenly they began shooting and the lights went out. I fell on the floor and the lights came back. When I got up there was dancing. I went through the dance hall and we all started down stairs. Just then, a light appeared and some one said, "Follow me." I followed him and he went into a small room and he said, "Look up." I looked up and I knew it was God.

In another dream I was traveling in the dark and came to a one room log house. I went in and there were men in the room. There were also two dogs, a fice dog and a hound dog. They seemed ferocious and were about to bite me. I backed against the wall, and the wall fell down, the dogs disappeared, and the sun was shining in its strength. I found I was in the prettiest flower garden I have ever seen. This, I thought, was the garden of Eden.

I was married January the 3rd, 1900 to Sallie Overman. To this union were born 12 children, 4 girls and 8 boys. A girl and a boy died in infancy. My wife died in March, 1934. When they dated her tombstone, I was impressed to tell them

to date mine 1957. I joined the Church the 3rd Sunday in June, 1909 and was baptized the same Sunday by Elder J. T. Collier.

A. V. Watson  
R.F.D. 5, Box 130  
Raleigh, N. C.

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**CATHERINE MOORE LEWIS**

With much sadness and by the help of the Lord, I will attempt to write a sketch in memory of my mother. She was born February 16th, 1868 in Edgecombe County, N. C., daughter of Theophilus and Catherine Proctor Moore. She departed this life on April 19, 1955 at the age 87 years, two months and 2 days. Our father passed away July 18, 1909. She married George Lewis in 1890. To this union were born six children, four boys and two girls, George Lewis of the home, Rocky Mount, N. C., Miss Mary Lewis, William, Mrs. Eula Flood, all of Rocky Mount, N. C., Daniel Lewis now deceased, and Robert Lewis of Sharpsburg, N. C.

Mama joined the Primitive Baptist Church at Pleasant Hill in Edgecombe County about 58 years ago and was a faithful member, always filling her seat if possible. She was strong in the faith of salvation by grace. She was confined to her room about three months and to her bed about one month, but was so sweet all the time, never complaining. She loved every one and was loved by every one. She didn't know her children the last few days of her life, but she knew her pastor, Elder C. N. Bunn when he visited her. All was done for her that loving hands could do. We do not mourn as for one without hope, for we feel that she is resting in peace.

Her funeral was held at Pleasant Hill Church. She was the oldest member and the oldest one in membership there. Her funeral was conducted by Elder R. B. Denson and the Rev. M. A. Pegram and was laid to rest beneath a beautiful mound of flowers in Pine View cemetery. She had 33 grandchildren and 50 great grandchildren. We miss her so much but believe she is resting in peace.

Written by her loving daughter,  
Mrs. Eula Flood

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**NOTICE**

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

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

## Zion's Landmark

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

Editor

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

WILSON, N. C.      JULY 1, 1956

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### GOOD HOPE THROUGH CHRIST

"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." Heb. 10-12, 13, 14.

The man which the apostle here has under consideration is the man, Christ Jesus. The one who was made to be sin for us who knew no sin that we might be made the righteousness of God in him. Many sacrifices were offered year by year under the law which could never put away sin nor make the comers thereunto perfect. Paul said, "But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins." Heb. 10-3, 4.

The origin of sin reaches back to the first man Adam who transgressed God's law. Sin is a transgression of the law. The disobedience of Adam in transgressing

the law of God brought his whole posterity into sin and death. 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: Paul further said, "Therefore as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Romans 5-18, 19.

Adam is the representative head of all his posterity which went down in sin and death. Jesus is the representative head of all those that were given to him in covenant agreement with the Father before the world began. They were chosen in him before the foundation of the world. Paul said, "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. 1-4,5,6.

Jesus Christ stood between an offending people and an offended God. He satisfied the law of God by keeping it to a jot and tittle and brought in everlasting righteousness to all the heirs of promise. He did this by imputing their sins to himself and imputing his righteousness to them. Paul said, "But of

him are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification and redemption. He was made to be sin for us who knew no sin that we might be made the righteousness of God in him. He was delivered for our offences and raised for our justification.

Jesus Christ came to do the will of his Father. 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. The channel through which righteousness and life came to the chosen vessels of his mercy is through Jesus Christ.

The sentence of death was passed upon the elect family of God as well as all mankind. The quickened soul sees himself justly condemned. The sentence of death is passed upon him. He flees to the law for justification. He pleads his own righteousness to satisfy the righteous indignation of an offended God. Sacrifices and offerings under the law could never put away sin. Works of our own righteousness failed to put away sin. Paul said, "For if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be re-revealed." Gal. 3-21,22,

23.

Jesus Christ satisfied the law and put away sin for all of those who were chosen in him before the foundation of the world. Their sins will never be remembered against them any more, "And their sins and their iniquities will I remember no more. Now where remission of these is, there is no more offering for sin." Heb. 10-17,18. Jesus speaks to the troubled soul. A full pardon is granted for all their sins and transgressions. A peace which passeth understanding is given to them. All of which was wrought by the sufferings and death of a crucified and risen Saviour. The truth of what Paul said is understood by those to whom Jesus has appeared as the chiefest among ten thousand, and the one all together lovely. "But this man after he had offered one sacrifice for sins for ever, sat down at the right hand of God; from henceforth expecting till his enemies be made his footstool." Christ died for his people. Love was the moving cause. He manifested this by laying down his life for them, even when they were enemies to the truth. Paul said, "But God commendeth His love towards us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. 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." Roms. 5-8,9,10.

Those who have been made reconciled to God by the death of his son are possessors of a good hope through Christ. They feel unworthy

of all the blessings which the Lord has bestowed upon them. Because they know they have done nothing good to merit even the least of his mercies.

T.F.A.

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**RESOLUTIONS of RESPECT of  
SISTER LULA J. CHANDLER**

Be it Resolved:

First: That in the death of Sister Chandler, we feel the Primitive Baptist Church at Surl has sustained a great loss. She was one of our oldest members, having been a member of our Church forty-four years. She loved her Church and attended very regularly as long as she was able, and was constantly talking of and was always interested in her Church, almost to the end.

Second: That we desire to express to the family our heart felt sympathy in the loss of their Mother. Yet we feel that you have much to be thankful for as the Lord has blessed her with His grace and we can say as of old, she has fought a good fight and has kept the faith. We feel that she is now resting in the Paradise of God, where trials and tribulations, sickness, sorrow, pain and death never come.

Third: That a copy sent of these resolutions be spread on our Church book, a copy sent to the family and a copy to Zion's Landmark.

Done by order of the Church in conference, May 1956.

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

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**LOWER COUNTRY LINE UNION**

The next session of the Lower Country Line Union Meeting was appointed to be held with Wheeler's Church, Saturday and Fifth Sunday in July, 1956. Elder Charlie Thomas was chosen to preach the introductory sermon and Elder F. W. Rhodes, alternate.

We extend an invitation to our friends and especially to our ministering brethren.

Clyde Satterfield,  
Union Clerk

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**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 July, 1956. Elder M. F. Westbrook was chosen to preach the introductory sermon and Elder Shepherd Langdon, 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.

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**UNION NOTICE**

Dear Brother Adams:

Please state in the Landmark that the Lower Mayo Union Meeting is to be held, the Lord willing, with the Church at Macedonia, Sunday only, beginning at 10:00 a. m., July 29, 1956.

We invite all lovers of the truth to be with us.

Yours in hope,  
C. C. Shreve  
Reidsville, N. C.

---

**CHANGE OF MEETING TIME**

Dear Brother Adams:

Please state in Zion's Landmark that we have changed our communion time from third Sunday in June to the third Sunday in May, effective this year. This is being done in the hope that our association time may be changed from the fourth Sunday in September to the third Sunday in June to begin after 1956.

Your brother,  
L. B. Hylton,  
Princeton, W. Va.

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**UNION NOTICE**

The next session of the Black River Union will be held the Lord willing with the Church at Bethsaida on the 5th Sunday and Saturday before in July, 1956. The Church is located about three miles north of Benson, N. C.

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

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**BLACK CREEK UNION**

The next session of the Black Creek Union is appointed to be held with the Church at Sappony, Nash County, N.C., the fifth Sunday and Saturday before in July 1956. Elder W. G. Pate is appointed to preach the introductory sermon and Elder H. E. Mann his alternate.

All lovers of truth are invited to attend. And a special invitation is extended to our ministering Brethren.

J. T. Boyette,  
Union Clerk

26  
28-4

# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--: AT --:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

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VOL: LXXXIX

JULY 15, 1956

No. 17

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**PROVERBS**

**CHAPTER XXIII.**

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Hearken unto thy father that begat thee, and despise not thy mother when she is old.

Buy the truth, and sell it not; also wisdom, and instruction, and understanding.

The father of the righteous shall greatly rejoice: and he that begetteth a wise child shall have joy of him.

Thy father and thy mother shall be glad, and she that bare thee shall rejoice.

My son, give me thine heart, and let thine eyes observe my ways.

For a whore is a deep ditch; and a strange woman is a narrow pit.

She also lieth in wait as for a prey, and increaseth the transgressors among men.

Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

They that tarry long at the wine; they that go to seek mixed wine.

Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright.

At the last it biteth like a serpent, and stingeth like an adder.

Thine eyes shall behold strange women, and thine heart shall utter perverse things.

Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again.

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**EDITOR**

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

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**\$2.50 PER YEAR**

**TO ELDERS \$1.50 PER YEAR**

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# ZION'S LANDMARK

## Devoted To The Cause of Jesus Christ

### GOD'S WILL BE DONE

Dear Brother Adams:

I am enclosing renewal to the Landmark, for without it and the other religious papers I subscribe to, I would be a lonely creature. I feast on the contents of each of them. To me they are messages from a far country.

I seldom am privileged to attend Church because of my husband's afflictions. His condition is such that he is unable to express himself intelligently enough to be understood. It is difficult for both of us; but God knows best, and I try to be reconciled and say God's will be done and not mine. He does not complain about anything, except he wants to work to make some money, and that he can't do. As I look at him, I feel that it is such a pitiful case; yet, I know we both have been wonderfully blessed all the days of our lives and especially so during the past twelve years since he has been unable to work. So I stay close around, and when I go, he goes. I try to be patient with my lot, and submissive to the will of God. Our children are good to us, but all of them are unconcerned about religion. They do not visit any Church so to speak; yet they are not roudy; and when they are out on their own, I do not see too much trouble about them and can go to bed and sleep peacefully and am fully assured they will soon return safe and sound, if it be God's

will. I know too, that God alone gives life and if He so wills, they will be brought to a knowledge of the truth. My husband has always rested good at night, so I get plenty of rest, of which I hope I am thankful.

All the people here are of a different order from us, so I do not say much about the wisdom and mercy of God to poor sinners, as you and I feel to be. Christ in His sermon on the mount said: "Give not that which is Holy unto the dogs, neither cast you your pearls before swine, lest they trample them under their feet, and turn again and rend you." Math. 7:6. To me the Spiritual wisdom and mercies, and the sweet experiences extended to the children of God are the pearls here mentioned. We can not share them with those who do not believe, so why cast our pearls before them to be received in contempt?

It has been almost a year since Elder Gurganus passed away. I have missed him so much, for we were very close, both naturally and Spiritually, he being a relative of mine. Although for the past few years we did not talk so much together, for some time when I went home to our meeting, which was not very often, he was gone to some association, but it was good to see him anytime. I sure miss his pleasant face and his humble, sweet voice. Why he was taken away so

quickly, no one knows except God, but I feel sure he went at God's bidding. It is such a heartache to bear, but such a joy to feel that he is so much better off than we. His body is moultering away beneath the sod while I hope and believe his soul is resting with God. I've always loved him from childhood. He was so humble, he always seemed to think twice before speaking. I believe I will never forget when he offerd to the Church, he came to my mother who was his aunt by marriage and her sister sitting by her side, who was his aunt also. When he came to them, he fell in their arms and wept like a whipped child. From then on he usually carried a dejected appearance manifesting a feeling of unworthiness in the Church. Being away from home, I was not at our meeting when he was ordained, but when he saw me, we both cried tears of joy, I hope.

When my mother was seriously ill, not too long before death came to her, she would send for him to come and talk and pray for her and it seemed as if his lips were sealed, for he could not say much, and tears filled his eyes. But the few words he uttered were so very comforting to her in her last hours. Elder Isaac Jones preached her funeral. Ransom, as we all called Brother Gurganus, could not say a word. He looked as hurt as I felt.

I saw him last on the 2nd Sunday in April at Rhuna Church in Morehead City. That day he was going home to celebrate his 50th anniversary. I saw him no more, for I did not look at his cold frame in the casket, but some said he

looked like he was just sleeping. I wanted to remember him as he looked at the Church while talking to us sisters about his sojourn here and how wonderfully he and his good companion were devoted to each other, saying God had blessed him to travel from one Church to another forty-two years, preaching the unsearchable riches of a crucified and risen Saviour to poor sinners of whom he felt to be the least.

Yes, we loved him, but God loved him best, and I truly hope and believe that he is at rest.

May Heaven's blessings rest upon you and all the household of faith.

A little sister in hope,

Gussie Cannon

Newport, N. C.

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#### COPIES STILL NEEDED!

Since publishing our last list of Landmarks needed to complete our collection in the May 15th issue, we have received several copies, decreasing the number from forty to eighteen. We are again publishing the list of those we do not have, and your assistance and help is appreciated.

To those who may not have seen our former notices in the paper, we desire again to state the purpose of this work. There are only a few incomplete collections of bound volumes of Zion's Landmark in existence since the publication was begun in 1867. There is no current collection belonging to the management and ownership of the paper, and we have labored to complete one, the list of eighteen given below being the ones we now need to have a finished set from 1886, the year the Landmark was first pub-

lished in pamphlet form, to date. If you have one or two of those listed including any old issues in newspaper form you would exchange, we would be glad to give you five or more of extra copies we have on hand for one of yours. Please help us to complete the list.

September 1, 1901, August 1, 1903, August 15, 1903, September 1 1903, October 15 1903, December 1 1903 January 15 1904, February 1 1904 November 15, 1914 July 15, 1915, April 15 1915, May 15 1915, May 15 1916, January 15, 1916 January 1, 1928.

Editor

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#### GOD'S PROTECTING HAND

Dear Brother and Sister Adams:

I feel a great desire to write you tonight. I feel like I now have something to write. I can now say with David: "The Lord is my Shepherd, I shall not want." On Tuesday night before Christmas, the 20th of December, our home caught fire and burned the ceiling in the kitchen around the stove pipe to the heater. Since we have had an electric cook stove, I have had a small heater in the kitchen. The dry ceiling caught fire some time in the night while we were all asleep, burned a right large place, and then went out. "We didn't know anything about it until the next morning. The insurance man and the carpenter he sent to repair it, said it was a miracle that the house did not burn down with us in it, asleep. I told them that the Lord put out that fire, and I know He did, for He can do all things. I am now like the little child whose mother taught him a portion of the 23rd Psalm to recite. The little child attempted to recite the verses

he had endeavored to learn, and he said, "The Lord is my Shepherd;" he then paused in an effort to recall the words. Then he said, "The Lord is my Shepherd, I don't need anything else." How right the child was. We don't need anything else if He is our Shepherd.

I am in a hurry. I stopped washing my supper dishes and sat down to write this, I had such a desire to write to you. I don't believe I will ever doubt the Lord taking care of us again. What would we do without Him?

May God be your Shepherd and bless you for ever. The Lord is my Shepherd and like the child I don't need anything else. God bless His dear people where ever they are and be their Shepherd.

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

Wonderful evidence of God's protecting hand!—Ed.

---

#### LOVE

Dear Brother and Sister Adams:

It has been some time since I have written anything for publication. If I remember correctly, the little poem I wrote about my dear Mother was the last item written by me.

My experience was printed in the Advocate and Messenger, January, 1939, signed Mrs. Homer Turner. You may have it among your papers, but if you do not, I may rewrite it and send it to you sometime in the future.

Dear Brother and Sister, I feel there are many things I would like to write about if the Lord enables me to do so, but unless he does so

bless me, I can do nothing. I trust He has blessed me a few times in the past to write to the little children of God. Several of my pieces have ben printed in the Old Faith Contender, but not lately.

First, I want to say that if I know my heart, I love the **little, humble children** of God. I often fear that I am only one among them, but not of them, and wonder if I am just a tare in the wheat. God alone is the judge. I have often been made to wonder if it can be a natural love that I have for them. I feel so little and unworthy to claim such a wonderful kinship that would cause me, a poor sinner, to love God's little ones. The scripture tells us to love one another. This I have no control over but the more I see the image of Christ in one the more I am drawn out to this one. It also says, "We know we have passed from death unto life because we love the Brethren." I have received many comforting letters from the Brethren from different parts of the world that have meant more to me than I can tell. It strengthens my hope to know I have been given such love for those I have never seen nor ever expect to see in this world. Could this be a natural love, Brother Adams, to love those that I have never seen? The poet has expressed it thus:

Love is the sweetest bud that  
blows,  
Its beauty never dies;  
On earth among the saints it  
grows,  
And ripens in the skies.  
The greatest pleasure I have had

is meeting with God's children in Heavenly places, and to be enabled to sing praises to His Holy name.

Several years ago, I had pink eye, and at that time I had several little children. My eyes became so bad that I could not see to prepare their food. I just had to walk the floor and cry. I told my husband that the children were hungry, and I couldn't see to cook them anything to eat. He said he would try to prepare the food. All at once I thought of the scripture which speaks of the wonderful things Jesus did while here in this world. He caused the blind to see, healed the sick, and even brought the dead to life as well as many othr miracles. Right then, I believe I was given **faith** to look to Him to heal my eyes, for I felt sure He had the same power then that He had in days of old. It seemed that my whole being was offered up to Him in prayer. I asked Him to heal my eyes so I could prepare food for my little children. When I arose to my feet, I could see everything looked as bright as the sun, and I began praising God for His wonderful mercies to me. I went out where my husband was cutting wood, and he noticed such a change in me that he said what in the world has happened, and when I told him, he said, "How wonderful it is."

Now Dear Brother and Sister, please do not think I am good because I write of these things, for I do not, in any way, feel worthy of the least of His mercies. No, No, for if I am one at all, surely, surely, I am the very least of the flock. I am not even worthy to call

upon His Holy and divine name or to call you dear ones Brother and Sister. Much of my time I do not feel fit to live or to die. The hymn says,

'Tis seldom I can ever see  
Myself as I would wish to be.

I had a little dream several years ago, I would like to tell you about. I dreamed I was dead and yet I was alive, and that I could see my dead body. It seemed my mother was near, and I said to her, "Mama, I didn't know it was like this when one dies. I did not think I could see myself after I died." She threw her arms around me and said, "Child, you are not dead. This is the body of sin you see. You are dead to sin, but alive in Christ." This little dream has meant much to me. If only the dream could be true it would be enough, for I believe that if one is made alive in Jesus, he is for ever alive, for He never, never dies.

My baby girl, age 14, said she dreamed last week that she came in from school and saw her Daddy and one of her sisters crying. She asked them what was wrong, and her Daddy said, "Your Mama is dead." She said, "Daddy, it can not be true," and he said, "Yes it is true", and she fainted. When she came to herself a doctor was near her, and she told him she wanted to go to my funeral. A large crowd had gathered in the Church at Goblintown, and she saw my casket, but to her surprise, when she looked in it, I was not there. Then, she said, this Church turned into the most beautiful place, and she look-

ed up and saw me sitting on something that shined like gold, and my Mother and Dad were there with me. (Both Mother and Daddy are now dead.) In her dream she said to me, "Mama, why did you have to die?" I told her I was not dead, I was just sleeping a deep, peaceful sleep.

One of my daughters, sixteen years old, married a few months ago to a soldier, and they are now stationed in Fort Knox, Kentucky. It grieved my heart to give her up to go so far from home. She dreamed she was walking on the water with Jesus, so if she goes across the sea, I feel He will be with her. Oh! What a consoling thought it is to have One to look to in time of trouble. Our arms are too short. We can not reach our loved ones that are far away, but He is everywhere present and nowhere absent. He has promised not to leave nor forsake His little ones. I have another married daughter. All three I feel sure have a sweet hope in Jesus. I have five sons and six grandchildren, and all are very precious to me.

I hope you may be given a mind to remember us all in your prayers. Brother Adams, I never thought of making my letter so long. Please do with it as you see fit. I feel I could write on and on.

A little sister in hope of mercy,  
Mrs. Lillia Turner  
Stuart, Va.

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### PREDESTINATION

(By request we are reprinting the following article — Ed.

My friend, Mr. H. W. Sawyer, requests me to pen a few thoughts

on Predestination. He calls it the absolute predestination of all things. But the word, predestination, is enough, and covers the ground. There is no such thing as a conditional predestination: because the idea of predestinating any thing forbids such a notion. To predestinate is to appoint or determine before hand. This is the act of God who comprehends the end from the beginning, and does all His pleasure. The fact that God works all things according to the counsel of his own will there is predestination. How could he work all things according to the counsel of his own will without knowing before the things that come to pass that they will transpire? and how could they be according to the counsel of His own will if he did not will or purpose that they should be so?

All his works praise him because all his works are righteous. The Lord cannot do wrong. He cannot be tempted with evil, nor does he tempt man to sin. When man is drawn away of HIS OWN LUST and enticed, he sins. Be not deceived; every good gift and every perfect gift comes down from the father of lights with whom is no variableness neither shadow of turning. Of His own will begat He us. This scripture proves that all God's work is holy; and he works all His works after His holy counsel.

If he punishes sin, or regards obedience, it is all according to his own purpose or predestination, all is righteous and certain. There cannot, from the nature of predestination, be a conditional or uncertain

predestination. Who can say WHAT IS NOT AS CERTAIN before its accomplishment, considering all the circumstances it is dependent on, as it is certain after its accomplishment? To be able to explain this is not what I pretend to do at all!

Objectors can present many repulsive features to the carnal mind against the precious truth of predestination. But when we feel and understand that our sinful minds are not judges of what is right or wrong for God to do, then we lay our hand on our mouth, and our mouth in the dust and speak no more, feeling that God cannot do wrong, and that just and true are his ways.

P. D. Gold

(Taken from Zion's Landmark, August 15, 1884.)

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#### THE EXPERIENCE OF W. E. AND ALMA JARRELL

When we were very young we had serious thoughts about what would become of us if we were called to die. My wife says she cannot remember when she first began to wonder what would become of her if she were to die, and as for myself, I cannot tell when I began to have serious thoughts about my future welfare. As far as I know we were both born into the world mourners. Neither of us remember when the Lord began to deal with us or gave us inquiring minds. I lived beside an Old Baptist Church, the adjacent house to it. I would go in, take a back seat and watch them conduct their services, and I always thought they would all be saved in Heaven. They

looked different from any other people I ever knew, yet I could not tell what the difference was.

After we married, we moved away 3 or 4 miles from the old Church house, and where we moved to, we lived between two churches of different denominations. We decided we would go out to each of these places and hear their services. We did that. They would tell of the good things they had done, but it was so different from our case because we felt that nothing good dwelt in us except that the Lord was our keeper. However, we continued to visit their meetings for a while, but there was rarely a crumb for us. One day my wife said to me, "I cannot go back to hear those people any more," but she told me if I wanted to attend to do so. I attended only a few more times. Shortly after this we heard of an Old Baptist Elder who had an appointment to preach a funeral about 2 or 3 miles from our home. My wife could not get off that day, but I believe the Lord sent me to that funeral. I took a seat in the back of the church, and it seemed every word he preached was to me. When I went back home I told my wife, "I have heard and seen something today that I have never been blessed to hear or see before. She said, "What have you heard and seen today? I said, "I have heard the gospel preached for the first time in my life, and I have seen the Church, and I know now where we can go to get what we are hungering for." She said, "What and where? I said, "If we will go to the Old Baptist Church, we will be fed on the food we have

been starving for." So we began to attend the Old Baptist Church. There was only a small membership of them, but they were the best looking people we ever had seen. We attended regularly and we would sit back in the rear. To us they were the happiest people we had ever seen and we would feast on the preaching and shed tears. Those old Baptists closely observed us, and when they would break up their meeting we would go out in the yard about the first ones. Often they would say to us, "Don't you children want a home in the Church with us?" We would not tell them no, but we would tell them we were not fit to be with them, and they would tell us we were the kind they would love to see join with them. They said, "We want people like you, the kind that feel unfit to be with us." Yet, for sometime we just could not ask a home with these good people. It seemed to us everyone in the house were good people except us, and we were not fit to live out of the Church much less in it. One day my wife asked me if she were received for baptism, would I take my clothes and go with her and be baptized? I said to her, "I will go with you if you want to be baptized, but to take my clothes, no I cannot do that. I am not fit. She said, "I am not fit either, but I must be baptized by an Old Baptist or die, one or the other. I cannot live this way." Well, when she was baptized, and they were coming out of the water, it seemed to me I could not live, but must die standing there on the banks of the creek. I felt I could never go home with

her. I said to myself, "How can I live under the same house roof with such a good Old Baptist? As mean as I am, I am not fit to go home with her." I was glad she had a home with the Church, but thought I, "O Lord, what will I do? I am left out, and I am so vile I cannot offer to the church. Well, we went on home, she with a sweet home in the Church, living with the dear children of God, and I so much alone—even more apart, as I thought, from the people I so sincerely loved.

The next meeting day we again went to church. I sat back in the audience as usual, but my wife was seated with the members of the church about all of which were rather elderly people, most of them being grandmas and grandpas, but they looked so good to me! I felt so destitute and alone, I could not take any part in singing those good old hymns.

Before closing the meeting that dear old Elder announced an open door for the reception of members, saying, if there were one there who wanted a home with the Church, the Church would hear them. I did not realize how I got there, but the first thing I knew, I was sitting up in the stand on the preacher's bench behind the preacher, and a young woman came and sat down on the bench beside me. I doubt if I ever forget what that Elder said to me. He said, "Go ahead and tell what you hope the Lord has done for you." I said, "I cannot tell it, but I know one thing, I had to come." He said that was enough. I have never been able to tell it yet. This I have tried to tell the last

twenty-five years, but have never yet been able to tell it in its entirety. It is too wonderful, and only those who have had a like experience can understand.

I was baptized the next day and I had such a great desire to be completely baptized that I told some of the members if only one of my hands were left out, I would want him to baptize me again. I wanted to be fully immersed. I do not believe in part of a resurrection but a whole resurrection.

Even before I was received into the church, I had a fear I would have to preach. Some great power was telling me you will have to stand behind that old book board and tell what the Lord does for His children. It was not long until the church ordained me for a deacon. This was several years before I was ordained in the ministry. After I had been liberated to speak, but before I was ordained, I made up my mind I would not try to preach. I felt I would love to be a hearer, but not a preacher. I had in my young days, enjoyed playing string instruments. I told my wife I was no preacher, and that she would never see me in the stand again. I took up my banjo picking again and singing funny songs. I did not go into the stand anymore for years. I hope the purpose of God was demonstrated in me as in Jonah. Jonah learned obedience through suffering in the whale's belly. To me the nights began to get so long, so long, and the bed narrow, and the cover too short. O how I would roll and tumble on my bed and groan. I fought it with uplifted hands as hard as

any man could. I moved my family to different places. I moved to another county and then to town, but everywhere I would move, God was there. I went on that way until one night, God the Father and Jesus came to my humble home.

I was awakened, and I called to my wife. This hapened more than twenty years ago. I told her I was seeing something. We were lying in the second room in our home and God the Father and God the Son came into the front room. I saw the handiwork of God there in that front room. I saw them hold the election. I saw the dear children of God sitting on one side, and the worldly people out in a field. The children of God there in the covenant were very quiet, not a wave of trouble rolling across their peaceful breast, and the worldly people were out in the field with no concern. They were laughing and talking. Here I saw the election held, and God the Father shut the door. He shut the children of God in and in the same act, He shut the world out. Then God the Father disappeared.

I was wide awake; I was not asleep at all. After this, dear Jesus came into the room to me and stood at my bedside, He talked to me in the Spirit and I was blessed to talk back to Him in the Spirit. It was not natural talking, but we were talking to each other in the Spirit. He was dressed in the loveliest robe, and He was the most wonderful thing I have ever beheld! He showed me the bottomless pit of hell. It was so deep I could not see any bottom to it. He said to me, "Do you see that

deep place? I said, "Yes, Lord." He said, "That is everlasting hell. How are you going to stay out of that everlasting hell? I said to Him," I cannot stay out Lord, but I am looking to you to keep me out of hell. He said, "I will never let you go into that place. Then He showed me a highway running all the way from earth to Heaven that no man could climb. He said to me, "Do you see that way to Heaven?" I said, "Yes, Lord, I see it." He said "How are you going to get up that highway to Heaven." I said, "Lord, I cannot go; I am looking to you to carry me to Heaven." He said, I am going back to Heaven, and you cannot go with me this time, but I am coming back again, and then I will carry you to Heaven. When I carry the rest of my loving children, you will be in that number."

How can I help but preach Jesus, the Way, the Truth, and the Life. He has shown me enough at times, when I am blessed to write or preach this but I cannot think of it in the spirit, except when He enables me to do so. One night I was carried to Heaven in a vision. I was up in Heaven with Blessed Jesus and He was dressed in that beautiful robe again. I was blessed to be standing by His side in Heaven. O Dear Children, how lovingly He did look, and how wonderful Heaven was to me! I was blessed to look around, and I saw my wife our three sons and daughter. They were carried into Heaven by His grace and when they walked in, (my wife and all four of my children) I heard Jesus say," Come in Mother, and bring all

your children.”

Well, Dear Children of God, this is enough sometimes. He told me I must go back to preaching again and tell the good news. I have said many times I cannot preach, and I cannot except when He blesses me to preach, nor can I write, pray, or sing, except when I am blessed from on high. That has been over twenty years ago, but if I have ever said, I will never preach again since that time, I do not remember it, however, I often say, I cannot preach. And within myself I cannot, but through Christ, alone, I am able to perform. I have found too, that I am made willing in the day of His power.

Dear Children, if you have a mind, pray for us to be enabled to press toward the mark for the prize of the high calling of God in Christ Jesus.

I must close, if any of you Landmark readers feel to write me when you see this in print I shall be glad. Wife and myself will be glad to receive a letter from any of you.

Your least brother and sister,  
and I hope your humble servant  
in the Lord Jesus Christ,  
W. E. and Alma Jarrell,  
Lexington, North Carolina

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**WITNESSING TO TRUTH**

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

I am enclosing for your consideration for publication in Zion's Landmark a very good letter received from sister Meta Belle Rohrbaugh. She gives many evidences of being a very gracious

character in witnessing to the truth as it is in Christ Jesus. I am glad to share her letter with your readers.

Your brother in humble Hope,  
Arnold H. Bellows  
West Hurley, N. Y.

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Dear Brother Bellows:

We appreciated your card and also your kind interest in us. We had hoped to go back out to Church, for we do enjoy meeting with you good people. My husband has only one free weekend out of each month, and since our Church at Angier has meetings the first Sunday of the month, we managed to get that time free in order to attend our home Church.

Being in El Paso, Texas last year, we were unable to hear the word of God preached as there were no Churches of our faith within our reach. But I feel that God was gracious and merciful to me many times in that barren land in making His presence known to me and making me to realize that He is everywhere present and nowhere absent. Indeed, I was made to hunger for manna from Heaven and I think I never received sweeter joy of soul when one day the song, "Blest be the tie that binds" was presented to me with such power and love that I rejoiced in singing praises to my Redeemer, God. No matter where His little ones may be, God's great love reaches out and binds them together as one in His dear name. There is no confusion, strife, nor separation in the love that is born of Him, for it produces nothing but good fruit. His bride is a garden

enclosed, a spring shut up, a fountain sealed, and He is the ever watchful, ever loving caretaker, who causes the soft breezes of love to blow upon His garden that the spices thereof may flow out. Yes, His bride, (the Church) is the fairest among ten thousand and altogether lovely. The shed blood of Jesus cleansed and made her whole. How wonderful when we are blessed to know the feel and the sweetness of these precious truths. My soul mourns because of so much unrest and bitterness in Zion. That God may look down with love and pity, turn all strife into peace among His little flock, and bind our hearts in Christian love and fellowship, is my feeble prayer.

Dear Brother, forgive me for taking up so much of your time with my rambling thoughts. I hope to meet with you again soon.

My husband joins in sending our love and fellowship.

In humble hope,  
Meta Belle Rohrbaugh  
P. O. Box 181  
Edgewood, Md.

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### SIGNS OF JUDGMENT

Dear Editors and Readers:

The seven signs of our Lord's coming to judgment and the witch of Endor, I Samuel 28, have been on my mind, and for relief I will write, as I seem to see some things revealed.

Can a witch call a soul from Heaven to their dead bodies in their graves? Can it rise and talk with a wicked king? I say no, and I am sure that the Heavenly throng of Holy angels around God's

throne would say no. When Saul saw the host of the Philistines, he was afraid. He enquired of the Lord, the Lord answered him not, neither by dreams, not by Urim, nor by prophets. So he sought a woman with a familiar spirit after disguising himself and changing his raiment. He went to Endor for an answer. When he did this he came under the dark influencing power of satan. The devil quickly transformed himself like unto Samuel, spoke in Samuel's voice to deceive Saul. Satan is the deceiving spirit that deceives all false prophets and teachers. He told our Mother Eve in the Garden of Eden, "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." The devil told Saul that he (Saul) would be with him (satan) tomorrow, so Saul and his sons committed suicide the next day.

Saul was no more saved than Balaam who saw an angel with a drawn sword and his beast spoke and rebuked the madness of the prophet. The Apostle Peter said in speaking of false teachers, who, like Balaam, have forsaken the right way by following Balaam, "who loved the wages of unrighteousness." II Peter 2:15. He had no light of God's grace shining in his heart, much less being saved as a child of God. We read: "For such are false apostles, deceitful workers, transforming themselves into the Apostles of Christ. And no marvel; for satan himself is transformed into an angel of light. Therefore it is no great thing if his (satan's) ministers also be

transformed as the ministers of righteousness; whose end shall be according to their works." 2 Cor. 11:13-15. I heard a so called preacher say, "The fire of the Holy Ghost is the fire of the burning lake." He said that whistling voice always was speaking to him. I say satan and his false doctrine proves that he covers errors with a covering of truth to deceive. No one who possesses an evil spirit can enter Heaven. When one is changed by the grace of God every evil spirit is cast out and God erects His Holy temple within. But to some it is God's dwelling when satan transforms himself within, to others it is a wicked spirit, a dog or serpent. I believe the time will come when all nations will each have a ruler, a king over the people, the false prophet, the evil spirit with all lying signs and wonders to deceive." 2 Thess. 2.

He works by witchcraft, he puts spells on the people so that they think they see fire falling from Heaven. He says he is God, he claims to heal and raise the dead, and millions do and will believe on him and bow at his feet. He will set the mark of the beast a black mark or cross and the number 666. The punishment will be as death. The tribulation days are three years and six months and the rivers and oceans of waters and fountains will turn to blood. Rev. 16. And the earth shall reel to and fro as a drunkard. Isaiah 24:24. When the enemy goes down into the favored city, "And this shall be the plague wherewith the Lord will smite all people that have fought against Jerusalem; Their flesh shall con-

sume away while they stand upon  
consume away in their holes and  
their tongues shall consume away  
in their mouth." Zech. 14:12. I feel  
that some nation will whip our  
country but the enemy will be  
driven back by little men, not of  
our race and our country will prosper  
again. God will raise up a great  
whirl wind from coast to coast with  
great hail stones that shall fall  
with pain upon the head of the  
wicked and the dead will not be  
buried. Jer. 25, Jer. 30, Rev. 16:21.

Curse not the King in thy thought  
nor the rich in thy bedchamber for  
a bird of the air shall carry their  
voice and that which hath wings  
shall tell the matter, according to  
Solomon. Ecc. 10:20. (The planes)  
And the seventh angel will come  
in time of the tribulation days for  
we read there will be many days  
of the seventh angel when he  
shall begin to sound. That is to  
preach the Gospel, the mystery of  
God shall be finished. Rev. 10. He  
will remain until our Lord comes  
to strengthen our faith. Then faith  
will be turned into sight and this in  
the time of the seventh trumpet  
and the seventh vial. Then our  
Lord and Saviour, Jesus Christ,  
will come, and the brightness of  
His glory will consume the wicked,  
and satan will be bound, to harass  
us no more with doubts and fears  
and the beast and the false prophet  
will be cast into the burning  
lake, then all things will be  
clear. The millennial talking through  
horns is witch craft, likewise are  
the works of the devil in claiming  
to talk to departed spirits, but  
there are two things I will mention  
that the devil will never be  
able to do; they are to heal the

sick, the afflicted, and raise the dead. When I hear of one that says he is blessed with the power to heal diseases and can prove it by hundreds of testimonies, I say the devil can't do that for only God's Spirit can do that. It is as easy for God to dry up the oceans of water as it was for Him to create this world out of nothing. When our Saviour comes at the great and general resurrection, He will come in a great light with great power and glory, with a great shout of joy and love. The voice of God with the trumpet sound will reach our bodies. They will come forth in pure white robes out of their graves, the wrecking of the cars and trains and planes will be nothing. They will come through the wreckage and through buildings and from the bottom of the sea, those burned to death or regardless of how they died. Our Lord will come to be admired and glorified in His saints. They will fly easier with more power than the eagle. All diseases will be healed in soul and body. It will be a train that fills the temple and Heaven above will rejoice at our coming. The Holy angels will embrace us with joy, and the love of God will flow as a great river, for ever. We will be like God. We will know the great trinity of God in one, all eyes will be placed on our Lord. There will be no looking back with the people of God. It will be a multitude that no man can number of all nations.

Your sister in hope of Eternal Life,

(Miss) Mollie Salmons  
R.F.D. 1  
Woolwine, Virginia

#### IN MEMORY OF OUR BROTHER REDRICK M. PARRISH

Brother Redrick M. Parrish was born September 29, 1883 and departed this life January 20, 1956, making his stay here on earth 72 years, three months and 21 days.

December 24th, 1910, Brother Parrish was married to Sister Lector Wrenn Parrish. To this happy union were born four children—three of these preceded him to the grave.

Brother Parrish was a hard working man, a good provider, good neighbor, a loving father, and a devoted husband.

The second Saturday in April 1955 the Lord opened Brother Parrish's heart as He did Lydia's — Acts 16-14 — and he came forth asking for a home with the Church at Middle Creek. He was gladly received and was baptized the following Sunday morning into the full fellowship of the church by the pastor, Elder M. F. Westbrook. His life with the church was short but sweet.

During the nine and a half short months Brother Parrish was with the church, he donated to the financial need and welfare of the church very generously which the church greatly appreciates, believing that God is the giver of every good and perfect gift, and that He works in the hearts of His people both the will and to do of His own good pleasure.

Brother Parrish's funeral was conducted in Middle Creek Church the fourth Sunday in January 1956 by the Pastor, Elder M. F. Westbrook, Elder T. Floyd Adams, and Elder Shepard Langdon. His body was laid to rest in the church cemetery beneath a mound of beautiful flowers. Those surviving are his beloved widow, one daughter, Mrs. Manda Lee Ferrell, and seven grand children, who so tenderly cared for him through all of his afflictions.

The church at Middle Creek, as well as the community, sorrow with the family, but we sorrow not as those who have no hope.

May the Lord reconcile his loved ones to the dispensation of his will, and enable them to feel their loss is his eternal gain.

It is the desire of the church that a copy of this obituary be sent to the bereaved family, one to Zion's Landmark for publication and one recorded on our church record. Done by order of the church in conference April 7, 1956.

Elder M. F. Westbrook, Moderator  
C. L. Dupree, Church Clerk  
Sisters Minnie Stepherson  
Rena Dupree  
Committee:

## Zion's Landmark

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

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Editor

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

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WILSON, N. C.      JULY 15, 1956

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Entered at the postoffice at Wilson  
as second class matter.

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### CASTING OUT DEVILS

Sister Ella Phillips of Bennett, North Carolina, asks, "What is meant by casting out devils."

Casting devils out of human creatures was a work which no man could do except Jesus Christ and those to whom He gave this power. When He sent forth His apostles to preach, He said unto them, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptised shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16-15, 16, 17, 18.

According to Acts 16:16-18, Paul commanded (In the name of Jesus Christ) a spirit of divination to come out of a damsel. This scripture is as follows: "And it came to pass, as we went to prayer, a

certain damsel possessed with a spirit of divination met us, which brought her master much gain by soothsaying: The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. And this did she many days. But 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. Acts. 16-16, 17, 18.

When Jesus arose from the dead, "He appeared first to Mary Magdalene, out of whom he had cast seven devils." Mark 16-9. These devils were unclean spirits. There is a difference in going out of a man and being cast out by the power of God. When Jesus or His apostles to whom he gave power, cast out devils, they (the devils) were never permitted to make their former house a dwelling place any more for they were cast out; but when the unclean spirits go out of their own accord they are at liberty to return. When they are cast out they have no more power over those who were formerly possessed of them. Jesus enters in and takes possession. Their bodies become the temple for his dwelling place. "Know ye not that ye are the temple of God and that the spirit of God dwelleth in you?" 1st. Cor. 3-16.

When the unclean spirits are at liberty to go in and out of a man of their own accord (without the restraining grace of God) the state or condition of the man grows worse; which is evidenced by the following scripture: "When the un-

clean spirit is gone out of a man he walketh in dry places, seeking rest, and findeth none. Then he saith, I will return into my house when he is come, he findeth it empty, swept and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation." Matt. 12-43, 44, 45. It is said when the unclean spirit returned to his house, he found it "empty." This does not mean that it was empty of sin and wickedness, but empty of the knowledge and love of God. His house was not garnished with the graces of the spirit, but an outward reformation, prompted by pride, hypocrisy and deceitful lust.

Those of whom the Lord or His apostles (to whom He gave power) cast out devils are altogether different persons from those of whom the unclean spirits went out and of their own accord. Mary Magdalene was a different woman after Jesus cast out of her seven devils. The damsel who was possessed with a spirit of divination was a better woman when Paul commanded the unclean spirit to come out of her. All of those whom Jesus or His apostles cast out devils or unclean spirits were better men and women than they were before.

Those of today who manifest the works of the flesh, such as adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions hereseis envying, murderers, drunkenness,

revelings (See Gal. 5-19) are better men and women when Jesus takes away the stony heart and puts within them a new heart and a new spirit. Although sin dwells in their flesh as it did with Paul, yet the devil and unclean spirits never have the mastery over them anymore. Their works of righteousness have come to an end. They believe in salvation by the grace of God. Not only this but they are kept here in this time world by the power of God through faith. The devil and unclean spirits have been cast out of those who feel and know this to be the truth in their experience.

T.F.A.

#### OBITUARY

The late Lorrena Langdon was born October 26, 1906, and died February 24, 1956. She was the daughter of W. P. and Annie E. Holland. On March 15, 1926, she was married to N. V. Langdon. Six children were born to this union; Wade Langdon, Raleigh, N. C., Mrs. Geneva Price, Four Oaks, N. C., Mrs. Joycelene Jones, and Doris Ann Langdon, Raleigh, N. C., Jerry Langdon, and Donald Ray Langdon, Route #1, Angier, N. C., and two grandchildren.

She united with the Primitive Baptist Church at Fellowship, Johnston County, N. C., and was baptized the first Sunday in September, 1940, by Elder Shepard Langdon. Her life's walk and Godly conversation was a manifestation of the fruits of the spirit. The scriptures say "By their fruits ye shall know them."

She was a wonderful wife and mother. Our desire is that the Lord may comfort her children and cause them to feel that their loss is her eternal gain. The church and a host of friends sorrow with the family. "But we sorrow not as those who have no hope."

Written by request of Fellowship Church in conference.

Mrs. Irvin Holland, Committee

#### SKEWARKEY UNION

The Skewarkey Union was appointed to meet with the Falls of Tar River Church in the Town of Rocky Mount, N. C., fifth Sunday in July, 1956, and Friday and Saturday before, D. V.

Elder R. B. Denson was chosen to preach the introductory sermon and Elder C. L. Robbins, as alternate. A cordial invitation is extended to ministers, brethren and friends.

E. C. HARRISON, Clerk

286.4  
281

# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-- AT --

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CHAPTER XXIV

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Be not thou envious against evil men, neither desire to be with them:

For their heart studieth destruction, and their lips talk of mischief.

Through wisdom is a house builded; and by understanding it is established:

And by knowledge shall the chambers be filled with all precious and pleasant riches.

A wise man is strong; yea, a man of knowledge increaseth strength.

For by wise counsel thou shalt make thy war: and in multitude of counsellors there is safety.

Wisdom is too high for a fool: he openeth not his mouth in the gate.

He that deviseth to do evil shall be called a mischievous person.

The thought of foolishness is sin: and the scorner is an abomination to men.

If thou faint in the day of adversity, thy strength is small.

If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain;

If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?

My son, eat thou honey, because it is good; and the honeycomb, which is sweet to thy taste:

So shall the knowledge of wisdom be unto thy soul: when thou hast found it, then there shall be a reward, and thy expectation shall not be cut off.

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EDITOR

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

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# ZION'S LANDMARK

## Devoted To The Cause of Jesus Christ

### MORE THAN EARTHLY PARENTS

Dear Brother Adams and All The Kindred in Christ Jesus:

It has been sometime since I have written anything for our paper, and as I feel to have an impression to do so I hope that it is not of the flesh for if so it will be of no comfort to anyone. But, if the Lord blesses me with the spirit of understanding and guides my feeble mind; takes my mind off worldly and natural things and places it on Heavenly and Divine things; then I hope that what I may say may be a comfort to God's humble poor.

The Lord is so good, merciful and kind and has always blessed His people with every needed blessing. It is our desire to be thankful to Him for all the blessings He has bestowed upon us creatures. But, He has to bless us with a thankful heart before we can even feel thankful.

You remember, my dear friends, that we are told, "Honour thy Father and thy Mother: that thy days may be long upon the land which the Lord thy God giveth thee." Exodus 20:12. I do not know whether or not you will agree with me, but I believe this means more than our earthly parents, for God our Heavenly Father is due all honour and praise. And while in our right mind or the mind of Christ, our dear Saviour, we desire to live

at the foot of the cross and at the feet of our dear brothers and sisters and shun the very appearance of evil or anything that would bring reproach or shame on the church we have been made to love,

Jesus said, "Verily, Verily, I say unto you, Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you. Who-so eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." St. John 6:53-54.

When we are blessed to sit down in those Heavenly places with Christ Jesus and His poor and afflicted people, singing praise to His Honour and Glory, listen to His Gospel as it is dropping like the rain and feeling His word, as it distills as the dew into our very souls; then Heaven comes down our souls to greet and joy crowns the mercy seat. It is then we are eating His flesh and drinking His blood.

Jesus said "He that drinketh of the water that I shall give shall never thirst." "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I, the Lord, will hear them, I the God of Israel will not forsake them. I will open rivers in high places and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water." Isa. 41:17-18.

My dear friends, I believe in my poor heart that we have learned in our pilgrimage and experiences that the dear Lord has fulfilled the texts given above. Oh! how many times have we been in those desolate places suffering for that pure water that only God can give and were made to rejoice when he blessed us to drink. Then we could feel to say as did Job of old, "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." Job. 19:25-26.

If we could have our way we would stay on the mountain top all the time. But the Lord of our Salvation knows what is best for His people. It is necessary that we to through those dark valleys and through tribulations, for it is intrubulations that we learn obedience and we learn to have patience and wait on the Lord. Our hope is strengthened or renewed. Jacob said the Lord found him in a wastehowling wilderness and a desert land, led him about and instructed him and so it is with all of the Lord's people. This old body of ours is the wilderness referred to and this old body of ours will be a waste howling wilderness and desert place until it is changed at the resurrection of the dead. But the Lord leads His people about and instructs them in the wilderness.

"Happy art thou, O Israel, who is like unto thee, O people saved by the Lord." Deut. 33:29. "And all thy children shall be taught of the Lord and great shall be the

Peace of thy children." Isa. 54:13. They are all taught alike. This is a sweet peace that the world knows nothing about.

The world says the Old Baptist are away behind the times and will soon be all gone. One of the Lord's prophets may have thought so—"God hath not cast away His people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel saying: Lord, they have killed thy prophets and digged down thine altars and I am left alone and they seek my life. But what saith the answer of God unto him; I have reserved to myself seven thousand men who have not bowed the knee to the image of Baal." "Even so then at this present time also there is a remnant according to the election of grace." Romans 11:2 to 5.

John saw that great host that had come up through great tribulations and had washed their robes and made them white in the blood of the Lamb. It is said they are as the stars of Heaven or the sands of the seashore which no man can number.

The world says if they can have more time they will christianize the world, but that is not in accord with the teaching of the scriptures. "Woe unto you, scribes and pharisees, hypocrites! for ye compass land and sea to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves." Matthew 23:15.

Up to the time Christ built His church there had been no other church spoken of. Since that time

there has been quite a few different so called churches organized or set up claiming to be the true church, preaching the commandments and doctrine of men. (Col. 2:22) As was foretold by the Apostle Paul "Preach the Word, Be instant in season, out of season. Reproach, rebuke, exhort with all long suffering and doctrine; for the time will come when they will not endure sound doctrine. But after their own lusts shall they heap to themselves teachers, having itching ears and they shall turn away their ears from the truth. And shall be turned into fables. But watch thou in all things, endure afflictions do the work of an evangelist, make full proof of thy ministry." 2 Timothy 4:2-5, which calls to mind the following scriptures: "In that day seven women shall take hold of one man saying we will eat our own bread and wear our own apparel only let use be called by thy name to take away our reproach." Isa. 4:1.

As long as anyone is trusting in his good works or self-righteousness for salvation he is eating his own bread and wearing his own apparel. There is only one true church and that is the one Christ set up in the hearts and souls of His people when he said "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.

We believe the Lord has a people in every nation, kindred and tongue, and at His own good time and pleasure He will make himself known to everyone and that everyone will be saved and housed in Heaven without the loss of a

single one.

When one is brought to the end of his strength and is made to see that he is doomed to hell and eternal punishment unless the Lord pardons and forgives his sins he sees that his bread has become stale and unfit to eat, and his apparel or good works and self-righteousness is nothing more than filthy rags in the sight of God. He is made to beg God for pardon and when he has pardoned and given him that sweet hope in Christ he is made willing to ascribe all honor and praise to His name. Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us: looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Hebrews 12:1-2.

Please remember me in your prayers.

Yours in need of mercy,  
Mack K. Alford  
Route 1  
Loris, South Carolina

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#### JOSEPH AND CHIRST

Elder T. Floyd Adams

Dear Brother Adams:

I am enclosing \$2.50 to renew my subscription to the Landmark for another year. When it arrives I usually read it through within a few hours. It is a great comfort to me, as I am well over on the shady side of life and alone so

much of my time. I wish the Landmark could be larger or I could afford to subscribe to other Primitive Baptist papers. I enjoy reading them so much. I do especially enjoy your editorials. They are always so interesting and comforting too, to a poor weak sinner like me.

Since reading your article on Joseph, I have been reading his life's history as we find in Genesis. To me it portrays so beautifully the life of Christ. His father loved him more than he loved his other children and made him a beautiful coat of many colors. God, the Father, loved His son, Jesus, for He said, "This is my beloved Son in whom I am well pleased." Jesus too had a coat woven without seam. This coat His slayers would not rend but rather cast lots for it that it might be fulfilled which was spoken by the prophets. "They parted my garments among them and for my vesture they did cast lots." Matt. 27:35. For this Jesus was hated, not for any evil that He had done but because of their unbelief. Judas betrayed Him with a kiss and sold Him for thirty pieces of silver. Joseph's brethren hated him—Joseph—through envy; they sought to destroy him and sold him for twenty pieces of silver. Joseph told his brethren his dreams. He dreamed that their sheaves made obeisance to his. They said, "Shalt thou indeed reign over us?" Again he dreamed another dream and told his brethren, "Behold, I have dreamed a dream more and behold the sun and the moon and the eleven stars made obeisance to me," the sun representing his father, and the

moon, his mother, and the eleven stars, his eleven brethren. Then they hated him all the more. Even his father rebuked him and said, "What is this dream that thou hast dreamed? Shall I and your mother and thy brethren indeed come to bow down ourselves to thee to the earth?"

Then while his brethren were watching their flocks, Jacob sent him to see if all were well with them, and when they saw him afar off, they conspired against him, him, and they said, "Behold this dreamer cometh, Come now therefore and let us slay him and cast him into some pit and we will say, some evil beast hath devoured him, and we shall see what will become of his dreams." But Reuben interceded for him and said, "let us not kill him," so they cast him alive into a pit and later sold him to the Ishmaelites for twenty pieces of silver, another picture of Christ. By this we see that the purpose of God cannot be thwarted. They meant it for evil, but God meant it for good. Joseph was carried into Egypt where he found favor with the king. There he was falsely accused and placed into prison. Still God was with him and shewed him mercy and gave him favor in the sight of the keeper so much so that the keeper committed to Joseph's hand all the prisoners, and the Lord was with him, and all that he did, God made it to prosper. Here again we see Jesus being falsely accused, crucified and placed in the tomb where He rose triumphantly and conquered both death, hell, and the grave and came forth to reign with His

Father evermore.

But there were other dreams. The chief butler and the baker both dreamed dreams while in prison and God gave Joseph the interpretations of their dreams which came to pass just as Joseph said they would, and later when the king dreamed two dreams and none of the wise men or magicians could tell him the meaning of them, Joseph was called and again God favored him by giving him the interpretations of these dreams. He told Pharaoh, "The dream of Pharaoh is one." The seven good kine and the seven good ears were seven years of plenty and the seven thin ill favored kine and the seven thin ears were seven years of famine. So Pharaoh made Joseph governor or ruler over all Egypt and said, "Only in the throne will I be greater than thou." So Joseph gathered up corn and stored it away against the years of want that should follow. He gathered so much that it was without number. Here again, we see Jesus storing up blessings for His children in their years of famine, and Oh, how great the famine when Jesus hides His face from us. Joseph hid his identity from his brethren when hunger and want in the land of Canaan forced them to go to Egypt to buy corn. He knew his brethren, but they did not know him.

Jesus knows His little ones even when they are lost in sin. He is mindful of them and in His own time He reveals Himself to them. In like manner Joseph revealed himself to his brethren after they had bowed themselves down to the earth before him and offered to be-

come his servants. Oh! how their sins rose up before them. They realized their unworthiness and felt that Joseph had every right to punish them for the evil they had done him. But Joseph instead told them to go bring their father, their wives and children. He gave them food for the way and wagons out of the land of Egypt and even changes of garment. Yes, Jesus gives His children a robe of righteousness. He does not leave them to go as best they can; He goes before them and provides them a way, the way of the cross. Yes, the way of the cross leads Home.

Brother Adams, I have only touched on what I see in this. I hope God has given me a mind to write, and there is much more that could be said, but I realize my weakness and inability to do justice to it. If I could only know that I am one of His children for whom He shed His precious blood on the rugged cross? but I am so weak and sinful. If I could only see myself as I would wish to be, I could go on my way rejoicing, but 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 can say with the poets:

If I love; why am I thus,  
Why this dull and lifeless frame?  
Hardly, sure, can they be worse,  
Who have never heard His name.  
And—

O for a closer walk with God!  
A calm and Heavenly frame!  
A light to shine upon the road!  
That leads me to the Lamb!

I often turn back the pages of time and remember my childhood days. My dear mother would

read the Bible and other religious books to us. I remember how I listened with tears streaming down my cheeks while she read to me the life of John Bunyan and others. I always had a great desire to be a Christian. I believed in a supreme being and trusted in God. I remembered several occasions when something would go wrong or I would lose something I had been using, I would go to God in prayer and ask Him to help me find it. I believed then that He would and He most always did. I still try in my feeble way to go to God in prayer, but,

My prayers are now a chattering noise,

For Jesus hides His face;

I read-the promise meets my eyes,

But will not reach my case.

We are told that without faith it is impossible to please God, and I try to ask God daily to increase my faith and strengthen my hope. If I could only have such sweet manifestations of God's love for me, as I often read of others having, it would be such a comfort to me.

'Tis a point I long to know,

Oft it causes anxious thoughts,

Do I love the Lord or no.

Am I His or am I not?

If I am one of His little ones, I know it is by His mercy and not for anything good that I have ever done, for like Paul, The good that I would do, I do not and the evil I would not that I do.

Brother Adams, I enjoy your articles so very much. They usually contain some words of comfort to this poor sinner. Some time when you have a mind to do so, please

write an article on the following scriptures, Matt. 11:11, also Matt. 22: 11,12,13. Who was the guest without the wedding garment? Was he invited with the others? Please remember me in your prayers.

Yours in hope of Heaven,

Sadie V. Barnes

R.F.D. 1, Box 161

Columbia, N. C.

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### DISCUSSING THE SCRIPTURES

Dear Brother in Christ and Readers of Zion's Landmark,

I notice the writings of some that have to do with Associations. Some in support of them, some opposing them. This article is not for the purpose of taking sides either way, but I only wish to state how I feel regarding same, but in which I may be wrong. Some say there is no scriptural authority for them. I do not desire to take issue with this opinion, for I am not well enough informed on the subject. I notice, as held by some, the most vital objection seems to be against Associations because they believe there are no supporting scriptures for such organizations. These writers believe too that Associations give rise for too much trouble among the Churches. I am so very ignorant I am ashamed to ask questions, more especially along this line, but is the discord that now exists among our Churches directly the fault of the Associations? or does the fault rest with the Churches composing the Associations taking their local troubles into the respective Associations? A Church has no more scriptural authority in carrying her troubles to an Association than the

Association has in its organization, even if it is true there is no supporting scriptures in its favor. Church troubles are supposed to be settled in the Churches wherein they originate and should never be taken to the Association; but in case of trouble, should the one or more Churches involved, fail to become reconciled before the Association convenes, she or they should stay at home. As I see it, according to the 18th chapter of Matthew, the Association has no right, power, or authority even to advise in such a matter.

With my limited knowledge of the teachings of the scriptures, I feel to be poor authority on many matters that attend our dear people, but I do know that those who hunger and thirst after righteousness and are blessed with faith, hope and charity can never breed or promote trouble among us. Even if Associations are not supported by scriptural authority, so far as I know, I attend them when I can, and I lend to this organization at least my moral support. I, if not deceived, have been made to rejoice in God my Saviour in several such meetings, and I believe I have seen the Spirit of our ever Blessed Redeemer made manifest among those precious old brethren and sisters. So if we are made to feel the divine presence of our Lord and Saviour, to me it seems apparent that such organizations have His divine approval. I, for one, rejoice in and endeavor to attend such lovely meetings. I have noticed too that some who have voiced strenuous objections to Associations are among the first

on the grounds. So they too, must receive some satisfaction there. My honest opinion is that the trouble is not the organization, but the evil that dwells in us, who compose Associations. David said before he was afflicted he went astray-we do the same. None of us desire affliction, but by this means we are kept.

W. A. Little  
3926 Carnation Street  
Fort Worth 11, Texas

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### A GOOD LETTER

Dear Brother Floyd and  
Sister Pauline:

We received a sweet letter from Sister Young, Elder U. C. Young's wife of Bassett, Virginia, and we enjoyed reading it so much, we thought perhaps you would like to print it in Zion's Landmark so the many dear readers would probably enjoy reading it too. We spent 2nd Saturday night in June with them and so much enjoyed being in their good home. We also went with them to their Church in Collinsville and enjoyed being there too.

Sister Young has been seriously ill several different times, and once the doctor and nurses said she could not live. They gave her a shot in an effort to cause her to pass easily, then laid her out to die, but she is still living, that proves what puny man knows and can do, and that the Lord is the Great Physician. No case is so serious that the Lord can not raise up, if it be His will.

We have had a lot of sickness in our family as well as she, therefore, we can witness and sympathize with each other in this ex-

perience, but oh, if I could just feel I was as good as she and the rest of you dear brethren and sisters. Thus I feel I would not stay so low in my feeling so much of the time, but as she said, momentarily we do have occasion for rejoicing, then we are down again. But it is so sweet to be blessed to think on Jesus and rejoice in Him, and it takes Him to put us in that frame of mind, for David said, "He lifts me up and He casts me down."

I will stop for now. When at the throne of grace, please remember this poor beggar.

In love and sweet fellowship,  
Eva Pearce  
Willow Springs, N. C.

My Dear Brother and Sister,

If one so unworthy as I feel to be, should even call you good people Brother and Sister; but I do feel we have traveled along the same road in trials and troubles. It seems I do not have much enjoyment any more, just a few moments of peace and happiness, but hours and days to complain. As you spoke in your letter about the road being laid off for us to travel. To me it seems this road is through trials and disappointments. I know mine is rough and rugged. I have seen my road laid out before me three times, each time it was rough and rugged. I viewed it in a dream the first time. I was traveling it and didn't get but a few yards up. It was so rough I had to pull up by sticks and rocks. I almost fell back. The second time I got a little higher, but worked out of breath, and the

Lord appeared to me and said, "I will be with you all the way", and the third time He carried me to where I could see the top by tip-toeing, and it was the prettiest place I have ever seen. He told me again, "I will go with you all the way", and I was made glad my way was through trials and sorrows and sickness for I feel I have had to suffer a lot, but he says, If we reign with Him we must suffer with him, and my hope is, that I have suffered with Him.

I have eight dear children, but none of them are Primitive Baptists, although my son wrote me some sweet experiences while in the army. I joined the Missionary Baptist when I was fifteen years old. At that time I had never heard but one Old Baptist preach, literally speaking, but his song and sermon seemed to pierce through my heart, and I began to worry. This was when I was about twelve years old.

I went to my meeting regularly for a year, but after this I only went once in awhile. The last time I went, I was so condemned I never wanted to go again. When I went in it seemed everybody was looking at me, and I felt the very power of the Lord came down upon me. I never spent such a day. It was communion time and when the preacher asked for the members to come to the front, something just spoke in me and said, "He that eats and drinks unworthily, eateth and drinketh damnation to himself." I was made to go to the back of the Church and beg God to forgive me, and I believe I became a beggar, right there, for

God to have mercy on me and I have been a beggar ever since.

Well, I will stop, I did enjoy you both so much and hope to come to see you someday, but please when you are down and haven't a friend, and have to pray, may God bless you to remember me! My husband has gone to the yearly meeting he told you about, when you were here, where Elder Gray serves.

Come to see us again, and write when you feel like it. Give my love and best regards to Brother Pearce. I hope you can come to our Association the 3rd Sunday in July.

Your poor unworthy sister saved by grace if saved at all. May God's blessings abide with you both and all the household of faith.

Mrs. U. C. Young

R.F.D. 4

Bassett, Virginia

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### I WILL GIVE YOU REST

"Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light." St. Matthew 11:28 to 30.

Dear Brother Adams and the faithful in Christ Jesus: If it be the Dear Lord's will, who is the Giver of all good and perfect gifts, to take my mind off of the perishable things of the world, place it on Heavenly and Divine things and bless me with the Spirit of understanding, I will try to write a little in connection with the scripture stated above.

We will notice first of all that it is Jesus, the Dear Son of God, who has and is giving this wonderful assurance to those who qualify, "All ye that labor and are heavy laden." Yes, Jesus who left His Home in Glory came to this sinful world, suffered, bled, and died that His people whom the Father gave Him, should be redeemed and saved from under the penalty of sin and death, and in the last trying hour of death, as He bowed His head on the rugged cross, He said "It is finished." The work that the Father had given Him to do was all finished. Jesus laid down His life that His people might have life, and have life more abundantly.

The invitation or command is addressed to the weary and heavy laden. Those that are weary and heavy laden are those who feel the need of rest, they have been laboring to keep the law. They have been brought down to the end of their strength and have learned there was no law given that could make the comers there unto perfect. The poor publican who went up to the temple to pray was weary and heavy laden: he could not so much as lift his eyes to Heaven but smote himself on the breast and said, "Lord, be merciful to me a sinner." The wild goderine that was bound in fetters and chains and was often found cutting himself with stones was weary and heavy laden. The woman with an issue of blood was weary and heavy laden. Jacob whom the Lord found in a waste howling wilderness and a desert land was weary and heavy laden. And my dear friends, when you and I had work-

ed completely out of tools and timber, we were brought down to the end of our strength in despair, and saw that unless God's tender love and mercy were applied to our case, we would have to spend eternity in hell with the devil and his angels. We were weary and heavy laden and were made to cry "Lord, be merciful to me a poor sinner", and when the Lord (as we hope) appeared with healing in His wings, took our feet out of the miry clay, placed them on the Rock (Christ), led us about and instructed us, placed a new song in our mouths, even praise to God; we did rejoice and glory in the Lord, for we found His yoke was easy and His burden was light and that He is meek and lowly in heart. We found that sweet and blessed rest unto our souls, which only God can give. We found that the Lord was touched by our infirmities. His ear is not heavy or His arm short that He can not save all of those who are made to call upon Him.

When the Lord withdraws Himself from us for a season, and we through the weakness and sin in the flesh travel in forbidden paths until we feel we are out of the strait and narrow way that leads to life, our souls faint within us, and we are made to remember the Lord. David said: "My soul fainteth for thy salvation: but I hope in thy word." We become weary and heavy laden on account of sin, then we are told, "Come unto me, all ye that labor and are heavy laden", "and ye will find rest unto your souls." The Dear Lord is good, He is merciful and kind and is for ever encamped

round about His people, shielding them from harm and danger both seen and unseen. He willeth the eternal death of none of His chosen ones but that they should all come to repentance. As long as they stay here, they will continue to sin and when their hearts faint within them and they are made to remember the Lord, they will come to Him repenting and begging God for mercy and His sustaining grace. He has said, "He shall deliver thee in six troubles: yea, in seven (all of them) there shall no evil touch thee." He will not forsake them, and we know the Lord is not slack concerning His promises but is long suffering to usward, for He has blessed His people with every needed blessing.

Please remember me in your prayers.

Yours in need of mercy,  
 Mack K. Alford  
 R.F.D. 1  
 Loris, S. C.

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**LESSONS FROM PARABLES**

Luke 5:37-39, "And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles; and both are preserved. No man also having drunk old wine straightway desireth new: for he saith, the old is better."

These parables seem very plain to me; for even when Christ walked with His people; those who were under the law or had been partakers of the old wine were aroused when the new wine of the dispensation of the gospel day was exper-

ience or came into them, teaching them that salvation was by grace and not of works. When under the law we are partakers of the old wine, but when Christ comes we have a new bottle for the new wine which He plants into our very being, teaching us our unworthiness and dependence on Him and teaching us, "I am God, and there is none like me." In the day of grace or when the new covenant is made manifest, there is the breaking of old bottles, and when Christ comes into our hearts, we are given hearts of flesh that are flexible instead of the hard and stony heart we formerly possessed; and in this heart of flesh enters the humble spirit, the love of God bestowed by His grace. Here we have the new bottles and new wine.

The gift of God is love for God is love; but none in nature or this natural flesh can obtain this gift. The love of God is not known by man in nature. When we are given the new bottle in which is contained the new wine, the wine is not spilled nor does the bottle perish. In this transformation the heart of the child of God has been prepared for and filled with the great love of God, a knowledge and understanding in the gospel of Christ which Paul said, "Is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith: as it is written, "The just shall live by faith."

The application of the gospel is beautifully portrayed in the parable of the loaves and fishes when Jesus "took five loaves and two fishes, commanded the multi-

tude to sit on the grass. He then took the five loaves and the two fishes, and looking up to heaven, He blessed, and brake, and gave the loaves to His disciples, and the disciples (gave) to the multitude. And they did all eat, and were filled." There remained twelve baskets full of fragments which they took up, and they that had eaten were about five thousand men, beside women and children. When it pleases our God to thus feed His people either through His servants or by personal revelation of the Holy Ghost, the beauty, the magnanimity, the greatness and wonderfulness is so exalting and indescribable that the five loaves and two fishes, (spiritual food) so to speak, seem so abundant and so inexhaustible that there still remains twelve baskets full of fragments when the recipients are filled.

How true in the experience of God's children when this gospel-Spiritual food is blessed by the Holy Ghost, given to His disciples who distribute it to the multitude, they are all fed and how bountifully are they fed! This inexhaustible food supply builds up, stimulates and reassures these children of God. This multitude was in a desert place, there was no food to be had there other than what Jesus provided. When Jesus leads His little ones into the desert as He did the multitude, He provides this food. In this desert land they become destitute and hungry but through His grace they are fed and their needs are supplied.

Marion H. Mulholland  
Route 1  
Lambertville, N. J.

## Zion's Landmark

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

Editor

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

WILSON, N. C.                      AUG. 1, 1956

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### WHO ARE THE PEOPLE?

A sister in Virginia asks my views on 2nd Peter 2:22. Her question is, "Who are the people Peter is referring to?"

"But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that is washed, to her wallowing in the mire." 2nd Peter 2:22.

This proverbial expression recorded in Proverbs 26:11 is a true saying. Solomon only mentions the dog's (and not the sow's) returning to his vomit again. That which is true of the dog is also true of the swine in that they both return to their former state of being. When they are washed they return to their wallowing in the mire.

Dogs are filthy animals. Sometimes the food which they eat causes nausea. They vomit and later return to lick it up again. The sow that is washed returns to her wallowing in the mire. The people that Peter has here referred to are the unbelieving Jews, (Scribes and Pharisees) those who made

void the law of Moses and transgressed the commandments of God by their traditions. They are false teachers. Peter said, "But there were false prophets also among the people even as there shall be words, "Even denying the Lord that bought them" does not mean that they were redeemed by the precious blood of Jesus. This was a temporal blessing bestowed upon Israel by God the Father. He delivered them from the Egyptian bondage and it was in this sense that it is said He bought them. Moses said, "They have corrupted themselves, their spot is not the spot of His children: they are perverse and a crooked generation. Do ye thus requite the Lord, O foolish people and unwise? Is not He thy Father that hath bought thee? Hath He not made thee, and established thee?" Deut. 32:5-6.

The idea that Israelites were children of God because they were the seed of Abraham is contrary to the teaching of the scriptures. 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, these are the children of God: but the children of the promise are counted for the seed." Rom. 9:6, 7, 8. Isaac was a child of promise, so are his people. To get a clearer picture of this, the apostle 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. Again the apostle said, "Now to

Abraham and his seed were the promises made. He saith not unto seeds as of many; but as of one and to thy seed which is Christ." Gal. 3:16. "And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. The heirs of promise are first born of the flesh like all others. The difference between the heirs of promise and those who are only born through the law is, the heirs of promise are brought into their heritage by the second birth when they are born through the righteousness of faith. To be born through the righteousness of faith is to be born of the Spirit of God. Only those who are chosen of God are brought into possession of faith.

This is the teaching of Jesus to Nicodemus, when He said, "That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit. Marvel not that I said unto thee, ye must be born again." Jno. 3:6,7. The class of people that Peter has reference to and which he compared to dogs, who return to their vomit again and the sow that is washed, to her wallowing in the mire, are those who are born of Abraham through the law, and not through the righteousness of faith. They were Israelites or Jews outwardly, (that is fleshly) but were not Jews inwardly or Spiritually. They trusted in their own righteousness. They believed in circumcision of the flesh. They departed from the true principles of the law of Moses referred to by Paul. "Which are a shadow of things to come; but the body is of Christ." Col. 2:17. They

followed the tradition of the Elders. They washed often." They made clean the outside of the cup and of the platter, but within they are full of extortion and excess." Matt. 23:25. They attempted to overthrow the faith of baptized believers by saying unless they were circumcized after the manner of Moses they could not be saved. This is proof that they were not Jews inwardly. Paul said, "For he is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh: But he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God." Rom. 2-28,29.

Jesus was born of the lineage of Judah. It is recorded in prophecy "The sceptre shall not depart from Judah not a lawgiver from between his feet until Shiloh come; and unto him shall the gathering of the people be." Gen. 49-10. When Jesus was born, the Jews rejected him. (Not all of them) "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 of the will of the flesh, nor of the will of man, but of God." Jno. 1-11-12-13.

The Holy Commandments of God were delivered unto the Jews as a nation. They had the law and the prophets. They departed from them by following the tradition of the Elders. Being zealous of the tradition of the Elders, they taught for doctrine the commandments of men. For this reason, Peter said,

"For it had been better for them not to have known the way of righteousness, than after they have known it to depart from the Holy Commandments delivered unto them." 2nd Peter 2-21. The people that are described by Peter are those who were born of the seed of Abraham through the law, and not through the righteousness of faith. Jude gives a description of the same people that Peter is referring to. "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterwards destroyed them that believed not." Jude 4,5.

In this chapter these reprobates are described more fully in verses 16-17,18,19. "These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. But beloved, remember ye the words which were spoken before of the Apostles of our Lord Jesus Christ; How that they told you there should be mockers in the last times, who should walk after their own ungodly lust. These be they who separate themselves, sensual, having not the spirit." John's testimony corroborates with that of Peter and Jude. He said, "Little children, it is the last time: And as ye have

heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us." 1st Jno. 2-18,19.

The false and true worshippers are clearly set forth in the parable of the sower. Jesus said, "Hearken, Behold, there went out a sower to sow: And it came to pass as he sowed, some fell by the wayside, and the fowls of the air came and devoured it up. And some fell on stony ground, where it had not much earth; and immediately it sprung up, because it had no depth of earth: But when the sun was up, it was scorched, and because it had no root, it withered away. And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred." Mark 4-3 to 8. The Savior explains this parable. Those who are under the law, possess a stony heart. The seed is the word of God. When the seeds are sown by the wayside, among thorns or upon stony ground, they come up but wither away for the lack of moisture.

If farmers expect to produce a crop, and get a good yield, there is much to be done before sowing the seed. The stumps, roots and stones are to be taken out. The ground is to be thoroughly pulverized. This is done by plowing

and breaking the clods with rakes and harrows. The first work the Lord does in preparing a seed bed in a sinner's heart is to take away the stony heart, clean out all of his filthy works of righteousness. Then he puts a new spirit and a new heart within him. These are the words of the prophet. "Then will I sprinkle clean water upon you and ye shall be clean: from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." Ezek. 36-25, 26, 27.

The characters that Peter describes are those who trust in the flesh. They feast on their own deceivings. They like to sit in high seats. The applause of men is a sweet morsel to their taste. They follow along with the true disciples of Jesus Christ until they become offended because of the word. Their change is an outward reformation. Their circumcision is of the flesh. Those who have been circumcised in the flesh believe in the flesh. How different are those who have been circumcised in the heart. They have been purged. The cord has been severed. They worship God in spirit and have no confidence in the flesh.

T.F.A.

#### IN MEMORIAM

Sister Eliza Rakes Hall was born April 22, 1884 and passed away the 22nd of December, 1955, making her stay here 71 years and 8 months. She was married to Charlie E. Hall October 24, 901,

who preceded her to the grave in 1949. She leaves the following children to mourn her passing: Mrs. Elmer Rodgers of Leaksville, N. C., Mrs. Riley Lawson and Mrs. Benny Lynch of Draper, N. C., Mrs. Willie Hall of Critz, Virginia, and Mrs. Donald Burroughs of Reidsville, N. C. Three sons, Otis, Thomas and Leslie Hall, all of Leaksville, N. C.; two brothers, W. B. Rakes of Fieldale, Virginia and James Rakes of Keysville, Virginia; twenty-three grand children and eighteen great grand children.

Sister Hall united with the Primitive Baptist Church at Dan River the fourth Sunday in August 1908. She later moved her membership to Pleasant Grove Primitive Baptist Church in August 1936 where she remained a faithful member until her death.

Sister Hall will be greatly missed by all that knew her, as one that was ever ready to lend a helping hand to all that stood in need. Her doors were always open to her brethren, sisters and friends. Sister Hall's last years were passed in loneliness by reason of the passing of her loving companion, yet we believe that her children endeavored to ease her lonely mind and render every comfort possible unto her. This unworthy writer could oft times behold the very presence of her Redeemer in her countenance. She greatly rejoiced in the preaching of the gospel by the called ministers of our God and was a strong believer in the doctrine of salvation by grace.

The Church has lost a precious member, and the memory of her will ever linger in the minds of the membership of Pleasant Grove Church. But we desire to bow in humble submissioin to the will of our Heavenly Father and say sleep on Sister, sleep on, till that great day when our Lord shall call us Home.

Children, weep not for Mother, though you miss her presence, but pray for grace to fit us for Heaven and Immortal Glory, there to meet Mother and Father in that Heavenly land where parting will be known no more.

The happy season soon will come,  
When saints shall meet in Heaven  
their Home;

Eternally with Christ to dwell,  
Nor ever hear the sound farewell.

Written by:

SISTER NEALIE WILKINS and  
SAM L. GILBERT

#### NOTICE

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

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

AUG 24 1956

L. U. N. C.  
Carolina Room

# ZION'S LANDMARK

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## PROVERBS

### CHAPTER XXIV

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Lay not wait, O wicked man, against the dwelling of the righteous; spoil not his resting place:

For a just man falleth seven times, and riseth up again: but the wicked shall fall into mischief.

Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth:

Lest the Lord see it, and it displease him, and he turn away his wrath from him.

Fret not thyself because of evil men, neither be thou envious at the wicked;

For there shall be no reward to the evil man; the candle of the wicked shall be put out.

My son, fear thou the Lord and the king: and meddle not with them that are given to change:

For their calamity shall rise suddenly; and who knoweth the ruin of them both?

These things also belong to the wise. It is not good to have respect of persons in judgment.

He that saith unto the wicked, Thou art righteous: him shall the people curse, nations shall abhor him:

But to them that rebuke him shall be delight, and a good blessing shall come upon them.

Every man shall kiss his lips that giveth a right answer.

Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house.

Be not a witness against thy neighbour without cause; and deceive not with thy lips.

Say not, I will do so to him as he hath done to me: I will render to the man according to his work.

I went by the field of the slothful, and by the vineyard of the man void of understanding;

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## EDITOR

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

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# ZION'S LANDMARK

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## Devoted To The Cause of Jesus Christ

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### ELECTION OF GRACE

Romans 11:5, "Even so then at this present time also there is a remnant according to the election of grace."

I have in mind at this time to write some of my thoughts concerning this portion of scripture. The Apostle Paul was speaking of the time when he was living on that time a remnant or portion of the Adam family, that God the Creator and Righteous Disposer of all things, had before the foundation of the world chosen in His Beloved Son; and that this remnant or portion, (for the Lord's portion is His people) whoever they may be or where ever they are, (the Lord knoweth) is precious in His sight. They are heirs of His promise and joint heirs with His Son, the Lord Jesus Christ, in all things pertaining to His Kingdom and His righteousness, that this remnant, His chosen, should receive grace through Christ, sufficient for all their needs, through time and eternity. This grace enables them to know that their sufficiency is not of themselves, it is unmerited on their part, and they can not obtain it by the works of their own hands, for "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded."

Now Israel, that is national Israel, was God's chosen people under the law, and is figurative of

Spiritual Israel, which is God's chosen and elect people out of every nation, kindred, tongue and people in every age and dispensation of time, and the reason why Israel hath not and can not obtain that which he seeketh for is because they sought it by the works of the law and not by the righteousness of faith, for they being ignorant of God's righteousness and going about to establish their own righteousness have not submitted themselves unto the righteousness which is of God through faith. Not being in possession of this faith which is of God, for all men have not faith, but without faith, none can please him, for Christ is the end of the law for righteousness to everyone that believeth in God and trusteth in Him through faith to obtain that eternal life which God the Father purposed before the foundation of the world. Paul stood in hope of that sweet promise in his day, and I believe that all the elect vessels of God's unbounding mercy stand in hope of that same sweet promise today, in hope of eternal life which God who cannot lie, promised before the world began, through and by this same hope and faith that Abraham had in his day who verily believed with all of his heart that whatsoever God had promised, he was able to perform. Now the election of God hath obtained this for all the heirs of this promise, for all that was chosen in

Christ before the foundation of the world. Where ever they be today, God knows; he knows the thoughts whatever condition they are in, whether in sickness or in health, in poverty's vale or abounding in wealth. Whether they be young or whether they be old for even down to old age, all my people shall prove, my sovereign, eternal, unchangeable love; proclaiming the glad tidings of salvation by the Grace of God through the merits of His atoning blood, and not through and by anything that they have done or could do of themselves. Christ, their Saviour, obtained it for them by the one sacrifice upon the tree of the cross, taking away the handwriting of ordinances that was against them taking it upon himself and remembering their sins against them no more for ever.

Who can deny this doctrine, and say that it is not in accord with the teachings of God's written word? Who art thou, O man, that repliest against God? Can the thing formed say to him that formed it, why hast thou made me thus? That is, did Esau have any right to call God in question as to why He did not make him a vessel of honour as He did Jacob? "For hath not the potter power over the clay of the same lump to make one vessel unto honour and another to dishonour?" Now God, willing to show His wrath (for He doeth His will in the armies of Heaven and amongst the inhabitants of the earth) and make His power known, as He did when He raised up Pharaoh for the very purpose that was accomplished in him, endured with much long

suffering the vessels of wrath fitted to destruction that He might make known the riches of His glory on the vessels of mercy which He had afore prepared unto glory. Did He not just as much make His great power known in fitting the vessels of wrath to destruction as He did in preparing the vessels of His choice in mercy unto glory? For He will have mercy on whom He will have mercy; and on whom He will He hardeneth. For the children being not yet born, having done neither good nor evil, that the purpose of God might stand according to election. As it is written, Jacob have I loved and Esau have I hated that the purpose of God might stand. Our God being unchangeable, His purpose stands today just as it did in Paul's day. We know that many years before the advent of the Saviour into the world, God, spake by the mouth of Malachi, His prophet. He said, "Surely as I have thought, so shall it come to pass; and as I have purposed so shall it stand." Was not Esau Jacob's brother? Yes, and twin brother too, "Yet I and laid his mountains and his heritage waste for the dragons of the wilderness." They shall be called the border of wickedness, and the people whom the Lord hath indignation for ever. Paul, when he was speaking of Jacob, whom the Lord loved before he was born, before he had ever done any good or evil, in telling how this great blessing was obtained through and by the election of grace, and not by the works of the law, declared that "The election hath obtained it, and the rest were blinded." I was ask-

ed the question once, How can any one be blinded that was already blind? Now I would rather Paul answer that question as he does so truthfully in the next verse. "God has given them the spirit of slumber, eyes that they should not see, and ears that they should not hear; unto this day. "And David saith, Let their table become a snare, and a trap, and a stumbling block and a recompense unto them." "And that which should have been for their welfare let it become a trap. Let their eyes be darkened, that they see not."

David implores God further concerning his enemies, those who were outside the election of grace, who were blinded: Pour out thine indignation upon them, and let thy wrathful anger take hold of them." "Add iniquity to their iniquity: and let them not come into thy righteousness", for the election of God's free and unmerited grace did not obtain this righteousness for them and their table, which is set and filled with the unrighteous bread of mammon. The so called good works of the creature is still a snare and a trap, and a recompense, and a stumbling block unto them. Christ said unto them, "Ye serpents, ye generation of vipers how can ye escape the damnation of hell? and ye will not come to me that ye might have life. Ye hear not my voice because ye are not my sheep. They did not have seeing eyes, nor hearing ears nor understanding hearts. For God hath given them the spirit of slumber, eyes that they cannot see, ears that cannot hear even unto this day. For God has hid these things from the wise and prudent and re-

vealed them unto babes.

I feel sure the babes under consideration are just such as have been taken out of nature's darkness and translated into the Kingdom of God's Dear Son by the work of regeneration and the new birth. Some say that the vessels of mercy are representative of the Spirit or Christ, and that the vessels of wrath are figurative of the flesh, that Esau is the law covenant and Jacob the grace covenant. Not long ago, I heard that the vessels of wrath fitted to destruction were Adam, and the vessels of mercy prepared unto glory was Christ. I notice however, in the scriptures that Paul said the vessels of mercy and not vessel. If he had meant Christ, he would have used the singular term and not the plural. Jacob was the lot of God's inheritance and his name was changed to Israel, being representative of all the heirs of promise, of all that the election of Grace obtained eternal deliverance for, according to God's eternal purpose in Christ Jesus the Lord. The Lord found him in a desert land, and in the waste howling wilderness. He led him about, He instructed Him, He kept him as the apple of His eye. The Lord alone did lead him and there was no strange God with him. Here is all Israel, the Spiritual need of our father Abraham of whom Paul was so wonderfully speaking when he said if ye be Christ's then are ye Abraham's seed, and heirs according to the promise. That is, if we were chosen in Christ then are we the Spiritual seed of Father Abraham and heirs with him of the same concerning His promises as some

men count slackness; but is long suffering to usward, the Spiritual seed of Abraham. He is not willing that one of them shall perish, but that everyone of them shall come to repentance. Can anything prevent it? No, for Christ came to grant repentance and remission of sins unto Israel. And Paul says: "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": whose name was changed to Israel. So that embraces all whose names were written in the Lamb's book of life from the foundation of the world. Now who can lay anything to their charge? for it is God who justifieth them from all things from which they could not be justified by the law of Moses. For the law of Moses made nothing perfect, but the bringing in of a better hope did, by which He condemneth the world of the ungodly, and satisfied every demand of the law of divine justice in their stead. Who is it that condemneth? It is Christ that died; yea, is risen, and is seated today at the right hand of the throne of His maejsty in the Heavens, making intercession for His chosen and precious ones that His Father gave Him, in that He died once. He died for ALL. And the election of grace hath obtained eternal redemption for all that He died for. The foundation stands just as sure today as it did in Paul's day. When he said even so at this present time also, there is a remnant according to the election of grace. So by the grace and mercy of our God, may we all continue in

that way, following in the footsteps of our Lord and Master, trusting in Him and Him alone, for His grace is sufficient for all our needs. Oh may His rich blessings rest upon all who have this hope of eternal life, which God that cannot lie, promised before the world began; looking for the return of the Holy One and Just One, who bore our sins in His own body when He was nailed to the tree of the cross, and put them away by the sacrifice of Himself, who had power to lay down His life and power to take it up again, He, who is again coming to gather His jewels Home. May the Lord's blessings rest upon all who mourn in Zion.

R. C. Bell

Hurricane, W. Va.

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### EXPERIENCE

Dear Brother and Sister Adams:

I was at Willow Springs last year about this time. I now have and have had a mind to write you a little of what I hope to be the dealings of the Lord with me, but I have just kept putting it off. I feel so unworthy to write anything for the dear readers of Zion's Landmark to read. I am a poor writer.

I wonder much of my time, if I have an experience of grace. If I have, it began when I was a child. I was twelve years old when I became troubled over sin. I through I didn't have long to live and I would be sure to go to hell when I departed this life. I would cry at night and ask the Lord to have mercy on me, a sinner. It seemed I would smother to death when dark began to approach at night. My mother died when I was

eight years old and I thought she was in Heaven but I would never see her anymore. The first relief I had was when I was fourteen years old. I dreamed a dream that is so sweet to me at times, yet. In the dream, my twin brother and I were standing in an open field. There was fire all around us. We knew we were going to be burned to death for there was no way out. We fell down on the ground and began to beg God to have mercy on us. I looked up and saw my mother coming in the air. She picked us up, one under each arm. She carried us to the darkest forest I have ever seen, and started to leave us but we began to beg her not to leave us there. She turned around, smiled at us, and spoke for the first time. She said she would have to leave us there for awhile, but we could come and live with Jesus and her someday.

Brother Adams, I truly believe I am in that forest today. I felt like I wanted to ask for a home with the Old Baptists, but when meeting day came, I was far from it. I thought they would laugh at me. I wanted to tell my Daddy my dream, but something bothered me that day, and I soon thought, Maybe I ought to just keep it and then if there were nothing to it, I would not deceive anyone.

When I was eighteen, I had another dream. In this dream I was at Mount View Church in my casket. It seemed I was dead, yet I could see and I looked toward the door. A white robed figure came in the door and walked to where I was and touched me saying, "Take up thy bed and walk." I jumped

up and began to shout and praise the Lord. Elder J. D. Easter was pastor of that Church at that time. He asked me if I wanted to be baptized. I told him I did. So I thought I would ask them for a home in the Church on the next meeting, but I could not go. I went like that about a year, each time thinking I would go next meeting.

On Saturday before the fourth Sunday in May, 1928, I started to Church. I went by my Father's for I was married by that time. Daddy said that he wasn't feeling very well and he had decided not to go. Before we started he came up to me and said, "Susan, if you have any notion of joining the Church today, tell me and I will go anyway." I had never told him anything of what was going on within me. So I started to cry and he said "Wait, I will go." He did, and when we arrived there, I thought, No, I will not go today. I have just dragged Daddy up here when he was not able to come. But when they opened the doors of the Church, I was made willing to go and tell them a little of what I hoped the Lord had done for me. I was received and was baptized the next day, I felt then that I would never see anymore trouble, but it didn't last long. I am yet, a beggar, begging daily for the mercies of the Lord. I feel to be a stranger here below and what I am 'tis hard to know. How sweet that old hymn is to me!

Brother Adams, if you do not think this is suitable to be printed, just cast aside. I will not think hard for I cannot write. I cannot do anything without the help of the Good Lord. This is just a little

of what I hope the Good Lord has done for me. It may not mean much to other people, but it means everything to me.

If you ever have a mind to do so, come to see us. When you are blessed at a throne of Grace, remember me, if one at all, the very least.

Your sister in hope,  
Mrs. Robert Arnder  
Route 1, Box 68  
Mount Airy, N. C.

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### CHRIST'S EARTHLY MINISTRY

Dear Elder Adams:

This morning, the day before Good Friday, while I was waiting a little while for the hour to arrive for me to go to my office, I unconsciously or subconsciously began meditating on the occasion nearly two thousand years ago which today is known as Easter and which embraces the day, Friday, on which our Blessed Saviour was crucified and the day on which HE arose. (Easter Sunday) Thoughts came into my mind that caused me to wonder why some things are as they are; and to my mind came other thoughts that seemed to answer my mental queries.

We know that our Saviour began HIS ministry at an early age. HE labored continuously until HIS death at about thirty three years of age. HE preached many, many sermons that are recorded and no doubt there were many sermons included in those sayings of Christ, of which John said, would fill so many books the world could not hold them. HE convinced many of HIS followers that HE was the

Christ, the Son of God. But these followers, HIS children, were not fully convinced though they would have said they were. They would have said they knew that HE would do everything HE said HE would do. They would have been honest in saying so but not wholly truthful, for in my opinion, Christ had preached and taught over their heads beyond their power of comprehension of what HE meant. HE had preached HIS resurrection but language in which it was taught did not put over to them the fact or even the thought, of HIS resurrection. This is abundantly attested by the fact that HIS tomb being found empty except for grave clothes in which HE was interred, caused not only surprise but bewilderment on the part of HIS closest followers. So, HE had not convinced them fully, or maybe a better way to put it would be to say that the import of HIS language in HIS teaching of HIS resurrection was not revealed to HIS followers and children and it required the resurrection to bring home to them the meaning of HIS words touching HIS resurrection.

This, then, brings on another question. From whence did Christ arise? A simple question indeed, which may be answered by any average school child. He was resurrected in the tomb where HE had lain for the time appointed of the Father. He arose from that same tomb which for that appointed time was a prison for HIM. I seem to see in this a parallel to the new birth and regeneration of the Elect. If I have been taught aright, Christ is in the Elect from the time of

the choice the FATHER made, though the chosen one or ones be not yet in existence. On that day and at that time appointed of the FATHER for the new birth, the spiritual birth and regeneration of the child of GOD, Christ is resurrected and comes to life in that child, and the surprise and bewilderment on the part of that child at what has taken place with him or her, is comparable to that of the surprise and bewilderment of HIS followers upon learning that Christ had arisen from HIS tomb the third day following HIS crucifixion. Would it be unreasonable to say that HIS followers who subscribed to HIS doctrine and teachings but understood not the meaning of HIS words when HE told them in figurative language of HIS coming death and resurrection, typify and represent those of the Elect in all ages past, present and in the future who, having Christ in them not yet resurrected and come forth, go about in all honesty and seriousness endorsing the teachings and doctrine of Christ the Saviour, but without the resurrection of Christ within them being fully consummated, they do not fully understand all HIS language including that when HE said "No man cometh unto me except the Father who sent me draw him?"

These thoughts so poorly expressed are my thoughts on this Thursday before the day on which our Blessed Master spilled HIS precious blood on Calvary and HIS body placed in Joseph's new sepulchre nearly two thousand years ago. If they be published they must be published as my erratic meanderings of mind and not as

representing the views of any denomination of people.

Yours in need of Mercy,  
Hubert T. Faulk  
325 West Missouri St.  
El Paso, Texas

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### JOYS AND TRIALS

Dear Brother Floyd,

I don't know when I've ever been as glad as I was Sunday night to see you. Something seemed to melt me down as I saw you come walking toward us. I hope it was the love that I have for you and all of God's little children, but O how I fear some times that it isn't the right kind of love. I'm made to wonder so much of my time, why is it thus with me, and then it hurts me so to wonder about these things, because I believe I've been made to know that God does all things well, and He knows what's best for this poor worm of the dust. How good He has been to me! who feels to be the vilest sinner that ever walked on the face of the earth. The longer I live, the more I am made to know and realize that I am nothing and less than nothing. My sins roll up as mountains before me, and down I go, feeling that I'm not fit to live nor fit to die. I felt that way Sunday in Church while Brother Martin was preaching. He was blessed to preach what I hope I believe. It seemed that my life was unfolded there, and that I was a witness to what he was saying, and yet I was made to feel how little I was. My unuttered groans were: O Lord, have mercy, have mercy if it can be thy just and Holy will to have mercy on such as I. There too, I

was made glad that everything is just like it is, but I'm not expecting that feeling to stay with me.

Brother Floyd, as I told you Sunday night, I get so tired here, and long for that place of rest that I hope some day to enter into. I may be disappointed, but right now I have an humble hope that one day all my trials and troubles of this life will be over, and my tears will cease from falling. I cry so much of my time, and this past weekend it seemed that something was overflowing inside me, over which I had no control. I was enabled to think of that scripture, *there's beauty in a tear*. Some times I'm so thankful that I can cry, and again I think there is no one in all the world like me, and that people must wonder about me. What people think does not worry me, however, but if indeed I'm a child of God, I want the respect and love of His little children, and I hope it will be His will for them to bear with me. Some times I feel so alone in this world and feel that I do not have a friend on earth, nor one in Heaven, and O what a terrible feeling that is. I wonder if I have ever known anything about the goodness and mercy of God, but in **His** own good time He shows His smiling face again. It is then that I would praise His grand and glorious name if I could. If I had ten thousand tongues I couldn't praise His name to my satisfaction. He blesses me some times to rejoice in that Spiritual food that I'm made to shout and cry aloud for joy. There is so much more I want to say, but it seems I just can't.

I am so glad I asked you to go

by and see Lonie. I believe it had to be just like it was. I hope I love him for Christ's sake as well as in the flesh. I truly believe he's a child of God. He said your coming by to see him meant more than he could tell.

I was so glad to see you, Sister Adams, your son, his wife and little son when we visited Watts Hospital Sunday night. Your son and his wife seem to be very fine, and they certainly have a precious little baby of which they seem to proud. I'm sure you and Sister Adams are too. I've written a little of how I get along in this life. Hope you can stop by some second Friday and spend the night.

Give my love to Sister Adams and write if you have the mind to.

Your in hope of eternal life,  
Erma Godfrey  
Bahama, N. C.

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Editor

**IN MEMORIAM**

Whereas it has pleased God to remove from us our dear Brother, Clyde Fountain, who was born on November 9, 1898, died 5 August, 1954, making his stay on earth 56 years.

Brother Clyde was united to Miss Mertie Futrell in Holy matrimony on January 1, 1919, and to this union were born 4 children, Elwood Fountain of the home, Hobert Fountain of Richlands, Mrs. Marvin Fountain of Chinquapin, Mrs. Radford Williams of Beulaville. Brother Clyde and his wife were received into the Church at the same time. They were received at Muddy Creek Saturday night before fifth Sunday, December 30, 1945. He was a firm believer in the doctrine of God our Saviour and was always ready to give a reason for his hope. He expressed many times in our presence that he wanted to meet God face to face, be like Him and be satisfied. We earnestly hope that God may comfort his bereaved family with the thought, that momentary loss was his eternal gain.

A Friend,  
FERNIE WOOD

**ASSOCIATION NOTICE**

The New River Association will convene, the Lord Willing, with Montgomery Church, the second Sunday in September, 1956 and Friday and Saturday before. The Church is located 3 miles north of Christiansburg, Virginia, on highway No. 460.

All lovers of the truth are cordially invited to come and be with us.

CECIL C. PHILLIPS, Clerk

**NOTICE**

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Willow Spring, N. C.

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## Zion's Landmark

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

Editor

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

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### CAIN AND ABEL

Brother C. A. Johnson of Benson, N. C. requests my views on Gen. 4:3,4,5 "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 wrath, and his countenance fell."

Our brother desires to know "Why Cain's offering was rejected and Abel's accepted."

Paul said, "All scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect thoroughly furnished unto all good works." 2nd Tim. 3:16,17. Again he said, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." Rom. 15:4.

The scriptures are a standard for the true experience of every Heaven born soul. They were spoken by Holy men of God who were moved by the Holy Ghost. This means that it is the same as if God Himself had spoken. We cannot rely on our experience any further than it is supported by the doctrine of the Apostles and Prophets.

It appears from Holy writ that offerings unto the Lord reaches as far back as Cain and Abel. They were the sons of Adam. Cain brought of the fruit of the ground; for our text says, "And in proces of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord." Gen. 4:3. The scripture says, the Lord had not respect to Cain nor his offering, nor necessarily because it was the fruit of the ground, but his offering was made without faith. Paul said, "Without faith it is impossible to please Him, for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Heb. 11:6. Before a person can make an offering by faith, he must be born through the righteousness of faith. There is no evidence that Cain possessed any faith. He was wrath. His countenance fell. He hated and slew his brother Abel. He was a murderer. There isn't any evidence that he possessed eternal life. John said, "Whoso hateth his brother is a murderer. And we know that no murderer hath eternal life abiding in him." Abel was righteous. He was born through the righteousness of faith. He offered the firstling of

the flock and the fat thereof. God had respects unto Abel and his offering because his offering was by faith.

Paul said, "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." Heb. 11:4. The only way that God can be approached and our pleadings are heard, is through faith. It is only through faith that our finite services are acceptable. It was "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Israel and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose Builder and Maker is God." Heb. 11:7,8,9,10. Abraham as well as Noah, believed God. His belief in God was counted to him for righteousness because it was by faith. Those who believe in God are born through the righteousness of faith. The offerings by those who are born through the righteousness of faith are accepted by God.

The firstlings of the flock under the law of Moses was accepted

by God. The firstlings meant the best, those without blemish, having no scars or scabs. The slaying of those animals for a sacrifice offering, pointed to the crucifixion of the Lamb of God who was delivered for the offenses of His people and raised for their justification. John said, "Behold the Lamb of God, which taketh away the sin of the world." John 1:29. Works of our righteousness are not acceptable to God in putting away our sins. Paul said, "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." Rom. 4:4,5. By this testimony of Paul, we see that the acceptance of the offering by Cain or Abel was not based on the offering alone, but the way in which it was made. The offering must be accompanied by belief and faith to God. Cain's offering was not made by faith. Abel's offering was by faith. "By faith Abel offered unto God a more excellent sacrifice than Cain."

The whole tenor of the Apostle's testimony is to show that it is by faith and not by works of righteousness, that we are saved. The salvation of the sinner depends entirely on what Jesus has done. 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. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:8,9.

Those who possess faith have be-

come dead to the law by the body of Christ. When one becomes dead to the law he has been crucified, in the flesh and made alive to righteousness. Christ was crucified in the flesh. Those who live and have their being in Him are crucified with Him. They live in Him by faith. Paul said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; And the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2:20. According to Paul's testimony those who possess faith are born through the righteousness of faith, and those who are born through the righteousness of faith are born of the seed of Christ, and those who are born of the seed of Christ are those who were given to Christ by the Father before the world began. Jesus said, "Thine they were, thou gavest them me." He further said, "All that the Father hath given me shall come to me and I shall lose nothing but raise Him up at the last day."

The works of Cain in slaying his brother Abel and being wrath with God is a manifestation of the works of the devil. Jesus said to the unbelieving Jews, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." Jno. 8:44. Esau possessed the same evil spirit toward his brother Jacob that Cain did toward Abel. "He said I will slay my

brother Jacob." Jacob by nature was no better than Esau. Paul in speaking to the Ephesian brethren said, "Wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desire of the flesh and of the mind; and were by nature the children of wrath, even as others." Eph. 2:2,3.

The difference in a child of God and a child of the devil is the work quickened soul is made conscious of his deplorable condition. He seeks justification by the law. The law slays him in that he is brought to see and feel his utter vileness and helplessness before a just God. When the law slays him, he becomes dead to the law; and made alive to righteousness by reason of what Jesus is made to him. That is, he is redeemed from under the law. Paul said, "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification and redemption. This work of God in quickening dead sinners and making them alive to righteousness takes out all confidence in their own efforts which they previously possessed, brings them down and shows them they are dependent creatures upon a just God. Those who have seen the wretchedness of their lives and the perfection of Jesus will never offer the works of their righteousness. They will honor and glorify the name of Jesus. They will set Him forth as the way, the truth

and the life. Their offering is by faith. They are born through the righteousness of faith. The offering made by those who are only born through the law is rejected by God. This was the fate of Cain and the reason why his offering was rejected by God.

T. F. Adams

### TRUE AND FALSE PROPHETS

Elder W. D. Barbour of Benson, N. C., asks my views on 2nd Cor. 4:3,4. "But if our gospel be hid, it is hid to them that are lost. In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

The lost which the Apostle has under consideration in this text are those who believe not. While there are true believers in the Lord Jesus Christ, there are also unbelievers. Under the law there were true prophets, also false prophets. In the gospel dispensation there are true teachers, also false teachers. Peter said, "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." 2nd Peter 2:2. The gospel which Paul preached was hid from the wise and prudent. Jesus said, "I thank thee, O Father, Lord of Heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Matt. 11:25. Paul said, "But I cer-

tify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of men, neither was I taught it, but by the revelation of Jesus Christ." Gal. 2:11, 12. This gospel was not hid to the Apostle, nor any believer in Jesus Christ. If it is hid it is to them that are lost. The lost are those who believe not. He said, The God of this world hath blinded the minds of them that believe not. The blindness is not in their eyes, but in their minds.

The god of this world is the devil. He is a deceitful worker. He has apostles and ministers who do his biddings. They imitate the true servants of God and seek occasion to make themselves appear to be more righteous than those whom God has set apart. Through their cunning craftiness they blind the minds of those who believe not. They would deceive the very elect if possible. The Saviour said, "For there shall arise false christs, and false prophets, and shall shew great signs and wonders; inso-much that, if it were possible, they shall deceive the very elect." Matt. 24:24. These words were foretold by Jesus before His crucifixion and made manifest more fully after His resurrection and ascension.

Paul said, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Rom. 1:16. This does not embrace all the Jews nor Greeks. "For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumblingblock, and

unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God" 1st Cor. 1:22,23,24.

Those who believe the gospel are born through the righteousness of faith. They know the joyful sound. They are the blessed people of God. They walk in the light of the countenance of God. They know their Shepherd's (Jesus) voice and follow Him. He leads them as He did Jacob of old, and there was no strange God with him. This leading is by the Spirit of God. This is the evidence that they are the sons of God. Paul said, "For as many as are led by the Spirit of God, they are the sons of God." Rom. 8:14.

Their belief in God is not predicated upon their works of righteousness. Jesus said, "It is the work of God that ye believe on Him whom He hath sent." They are born again, not of the corruptible seed but of the incorruptible; by the word of God which liveth and abideth for ever." All men in nature are dead in sin. The chosen of God as well as all the human race of Adam are dead in trespasses and sin. This is true by the reason of the transgression of God's law by the first man Adam. 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. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Rom. 5:19.

Those that are righteous are

made so by the imputed righteousness of Jesus Christ. They were in the covenant, which was ordered in all things and sure. Grace is the saving power. The blood of Jesus Christ cleansed them from all sin and iniquity. Being born again is a manifestation that they are the children of God, saved by the grace of God, and kept by the power of God through faith. Those who have faith are believers in Jesus Christ. This faith was delivered to them. They earnestly contend for it.

If our gospel be hid, it is hid to them that are lost. The lost are not the believers. They are those who believe not. Satan has the mastery over them. He, (satan) is the god of this world. He blinds the minds of them that believe not. He is a cunning and deceitful worker. So are his apostles. Paul said, "For satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." Cor. 11:14,15. These ministers of satan appear to be humble. Their humility is voluntary. They are puffed up by their fleshly minds and seek the applause of men rather than the good of souls. Through their deceitful working, they beguile unstable souls. Jesus exposed the doctrine of the scribes and pharisees. He said, "Ye hypocrites, well did E-saias prophesy of you saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments

of men." Matt. 15:7,8,9. The gospel which Paul preached, was hid from them. They blinded the minds of those who believed not. "But if our gospel be hid it is hid to them that are lost. In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

T. F. Adams

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#### SALEM ASSOCIATION

Dear Brother Adams:

Please state in the Landmark that the Salem Association will convene, the Lord willing, the third Sunday, Saturday before, and Monday following in September with Oak Forest Church. We invite all who feel to visit us to come.

The church is located off highway 220, 3½ miles east of Summerfield, N. C. Watch for marker on the by-pass at Summerfield, N. C.

A. B. BARHAM  
Association Clerk  
141 Dogwood Drive  
Burlington, N. C.

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#### ABBOTT'S CREEK ASSOCIATION

The next session of the Abbott's Creek Association, the Lord willing, will be held with the Church at Tom's Creek, Davidson County, N. C., near Denton, N. C.

Those coming from the north and west, follow highway No. 109 to pointer just before you get to Denton. Those coming from the south follow 109 just past Denton, then turn right at pointer about one mile from Denton.

All of our same faith and order are cordially invited to attend. The association will begin on Friday before the fourth Sunday in August, 1956.

ELDER S. T. ATKINSON,  
Moderator.

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#### ANGIER UNION MEETING

The next session of the Angier Union is appointed to be held with the Church at Raleigh, N. C., the fifth Saturday and Sunday in September, 1956.

Elder R. S. Smith was chosen to preach the introductory sermon and Elder T. F. Adams, alternate. The church is located on New Bern Avenue, some eight or ten blocks from the capitol building.

All lovers of the truth are cordially invited to attend, and a special invitation is extended to our ministering brethren.

J. R. Thompson  
Union Clerk  
Princeton, N. C.

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#### SEVEN MILE ASSOCIATION

The Seven Mile Association is appointed to be held with Seven Mile Church, Sampson County, N. C., the third Sunday, Friday and Saturday before in September, 1956.

The Church is situated about fifteen miles southeast of Dunn, N. C. Those who desire directions to church will follow N. C. 55 highway to a point about three miles east from Dunn where you will turn on hardsurfaced road to the right. Follow this hardsurfaced road until you come to Westbrook High School. At the Westbrook School turn left to Roson Sill; then turn right on hardsurfaced road to McLamb's Crossroads where you will turn right to the Church.

L. D. REAVES  
Association Clerk  
Coats, N. C.

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#### LITTLE RIVER ASSOCIATION

The One Hundred and Twenty Seventh Annual Session of the Little River Primitive Baptist Association will be held with the Church at Middle Creek, Wake County, N. C., beginning on Friday, September 21, before the fourth Sunday and continuing through Sunday, September 23, 1956.

The Church at Middle Creek is located about one hundred yards off Hwy. 42 between Varina and Clayton, N. C. Those traveling from the north and east will follow Hwys. 50 or 42 to their junction where you will turn on Hwy. 42 towards Fuquay-Varina. Travel Hwy. 42 about five miles to L. F. Adam's Store and turn right to church. Those coming from the south and west will enter Hwy. 42 at Five Points, near Varina, and travel 42 for about seven miles to L. F. Adam's Store where you will turn left to the church.

Elder M. F. Westbrook was chosen to preach the introductory sermon and Elder T. F. Adams, alternate.

We invite our corresponding brethren, friends, and lovers of the truth to attend.

Those who desire further information may contact Brother C. L. Dupree, Willow Springs, N. C., or the undersigned.

D. E. YOUNG  
Association Clerk  
Route 1  
Angier, N. C.

286.4  
-81

# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

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**VOL: LXXXIX**

**SEPTEMBER 1, 1956**

**No. 20**

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## PROVERBS

### CHAPTER XXIV

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And, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down.

Then I saw, and considered it well: I looked upon it, and received instruction.

Yet a little sleep, a little slumber, a little folding of the hands to sleep:

So shall thy poverty come as one that travelleth; and thy want as an armed man.

### CHAPTER XXV

These are also proverbs of Solomon, which the men of Hezekiah king of Judah copied out.

It is the glory of God to conceal a thing: but the honour of kings is to search out a matter.

The heaven for height, and the earth for depth, and the heart of kings is unsearchable.

Take away the dross from the silver, and there shall come forth a vessel for the finer.

Take away the wicked from before the king, and his throne shall be established in righteousness.

Put not forth thyself in the presence of the king, and stand not in the place of great men:

For better it is that it be said unto thee, Come up hither; than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen.

Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbor hath put thee to shame.

Debate thy cause with thy neighbour himself; and discover not a secret to another:

Lest he that heareth it put thee to shame, and thine infamy turn not away.

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## EDITOR

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

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

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# ZION'S LANDMARK

## Devoted To The Cause of Jesus Christ

### HE IS DELIVERANCE

Dear Brother Adams and all the Household of Faith:

My mind has been on the following subject for some time, but how well I know that unless the Spirit of the Lord directs my mind, what I say will be worthless to those who have been taught of the Lord.

"The sun shall be turned into darkness and the moon into blood before that great and notable day of the Lord come. (Acts 2:20)" Here Peter was quoting from the prophet Joel. Let us turn to Joel 2:31,32 and see what he says: "The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."

We will here turn to Dan. 12:1, "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."

Now we will turn to Isaiah 13:6,

"Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty." The 10th verse says, "For the stars of Heaven and the constellations thereof shall not give their light: the sun shall be darkened in His going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold; even a man than the golden wedge of Ophar. Therefore I will shake the Heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts and in the day of His fierce anger."

The next reference is Jer. 30:7. I think this tells us what these scriptures mean. It reads as follows: "Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it." These scriptures are all prophetic writings of Christ's coming to judge the Jewish nation.

You will notice it says: That day is so great, that none is like it. Turn to Matt. 24:21 and you will find practically the same things, it reads: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." This

chapter starts out by Jesus describing the destruction of the temple. The 3rd verse says: "And as He sat upon the mount of Olives, the disciples came unto Him privately, saying. Tell us when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" The 29th and 30th verses say: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from Heaven, and the powers of the Heavens shall be shaken: And then shall appear the sign of the Son of man in Heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of Heaven with power and great glory." In the 34th verse He says: "Verily I say unto you, This generation shall not pass, till all these things be fulfilled."

Now we will go back to Matt. 10:23. After calling His disciples unto Him, and after telling them where to go and where not to go; in the 23rd verse He says: "But when they persecute you in this city, flee ye into another; for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come."

In Matt. 16:27, 28 Jesus says: "For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works. Verily I say unto you, There be some standing here which shall not taste of death, till they see the Son of man coming in His Kingdom."

In Luke 17:20 it says: "And when

He was demanded of the pharisees, when the Kingdom of God should come, He answered them and said, The Kingdom of God cometh not with observation." In the 24th verse He says: "For as the lightning, that lighteneth out of the one part under Heaven, shineth unto the other part under Heaven; so shall also the Son of man be in His day. But first must He suffer many things, and be rejected of this generation." Then He goes ahead and tells of the destruction of Noah's age, and of Sodom and Gomorrah, and in the 3rd verse He says: "Even thus shall it be in the day when the Son of man is revealed." Here we have the secret of His coming. He is coming by revelation. In II Thess. 1:6,7,8 Paul says, "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled, rest with us, when the Lord Jesus shall be revealed from Heaven with His mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

I think we are living in the days of revelation. I think the true Church is ruling and reigning with Him. Isaiah 64:4 says: "For since the beginning of the world men have not heard, nor perceived by the ear neither hath the eye seen, O God, beside thee what He hath prepared for him that waiteth for Him." Paul quotes this in I Cor. 2:9 and in verses 10, 11, 12 he says: "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. 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." Luke 10:22 says: "All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the son, and he to whom the Son will reveal Him." This is confirmed in the 16th chapter of Matthew. When Jesus asked His disciples whom do men say that I am? Some said John the Baptist, some Elias and some said Jeremias. He saith unto them, but whom say ye that I am? and Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him. Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven." I have left the subject to show that we are living in the age of revelations. Paul says in Acts 26:6, 7 when he was before Agrippa, "And now I stand and am judged for he hope tof the promise made of God unto our fathers: Unto which promise our twelve tribes instantly serving God day and night, hope to come." You see from this they had not yet obtained the promise but they hoped they would obtain it. In the 6th chapter of Rev. beginning at verse 12 we find these prophecies fulfilled, it reads: "And I beheld when He had opened the sixth seal, and, lo there was a great earthquake; and the sun be-

came black as sackcloth of hair, and the moon became as blood; And the stars of Heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the Heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains and the mighty men, and every bondman, and every free man hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: For the great day of His wrath is come; and who shall be able to stand?" All these shall manifest God's power. In Haggai 2nd chapter, he speaks of the former house and the latter house, in the 6th verse he says: "For thus saith the Lord of hosts; Yet once, it is a little while and I will shake the Heavens, and the earth, and the sea and the dry land; And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts. The silver is mine, and the gold is mine, saith the Lord of hosts. The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will give peace, saith the Lord of hosts." What is this silver and gold which the Lord says is mine? These are the ones who have passed through the fire like the three Hebrew children in the fiery furnace, "And when he looked in he

saw four men loose, and walking in the midst of the fire and they had no hurt. And the form of the fourth is like the Son of God." Zech. 13:9 says: "And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God." This 6th chapter of Rev. is the day of testing and trying the children of Israel. Rev. 7:2 says: "And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." Then he goes on and tells the number of each tribe. These are the ones who have Christ with them. In the 14th chapter of Rev. verse 1, it says: "And I looked, and, lo a Lamb stood on the mount Sion, and with him an hundred forty and four thousand having his Father's name writtten in their foreheads. And I heard a voice from Heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that

song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled by men; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God." Who are the firstfruits unto God? James wrote to the twelve tribes which were scattered abroad. In chapter 1, verse 18, he says: "Of His own will begat He us with the word of truth, that we should be a kind of firstfruits of His creatures." Why was it that no man could learn that song but the hundred forty and four thousand? See what David said when the Jews were in captivity. "By the rivers of Babylon, there we sat down, yea, we wept when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For 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. 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 137. These are the seven nations or the woman with seven heads with which the Church had not defiled itself as mentioned in Ezra 9:1,2. "Now when these things were done, the princes came to me, saying, The people of Israel and the priests and the Levites, have not separated themselves from the people of the lands, doing according to their abominations, even of the Canannites, the Hittites, the Perizzites the Jebusites, the Ammonites the Moabites, the Egyptians and the Amorites. For they have taken of their daughters for themselves, and for their sons: so that the Holy seed have mingled themselves with the people of those lands: yea, the hand of the princes and rulers hath been chief in thie trespass."

Who are they who follow the Lamb whithersoever He goeth? Jesus says in the 10th chapter of John, verse 4, 5, "And when He putteth forth His own sheep, He goeth before them, and the sheep follow Him: for they know His voice and a stranger will they not follow, but will flee from him: for they know not the voice of strangers." In verses 26,27,28,29: "But ye believed not because ye are not of my sheep as I said unto you, my sheep hear my voice and I know them, and they follow me: and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me, is greater than all; and no man is able to pluck them out of my

Father's hand." These are the people Peter was talking to in I Peter 2:25 when he said: For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls."

I found a hymn or a poem in one of the old hymn books which I think is very appropriate here. The title is, The Voice of the Shepherd.

The voice of the Shepherd  
His flock shall convene  
And lead them in pastures  
All fertile and green;  
But unto the stranger  
They will not draw near,  
Who calls to deceive them  
Lo here, and lo there.

The blood of this Shepherd  
His flock did redeem;  
Grace, mercy and peace,  
Came to sinners by Him,  
'Tis He who hath told them  
Of such to beware,  
Who cry as deceivers,  
Lo here, and lo there.

He calls them by name,  
And before them He goes,  
To guide, guard and succour  
His lambs from his foes;  
And, glory to Jesus,  
His Church is His care,  
Tho' oft they are halting  
Twixt here, and lo, there.

Deceivers shall come  
As the scriptures aver,  
And thousands to final  
Destruction shall err;  
Yet, proving their calling,  
The saints persevere,  
While hirelings are bawling  
Lo here, and lo, there.

Those gospel rejecters  
 The fence shall leap o'er  
 And enter the sheep fold,  
 But not by the door;  
 And fraught with delusions,  
 And pardoned to fear  
 Shall cry in confusion  
 Lo here, and lo there.  
 May God's richest blessings rest  
 upon all the true Israel of God.  
 Yours unworthily,  
 W. W. Sikes  
 R.F.D. 2  
 Campbell, Texas

---

### BEAUTIFUL SERMON

Dear Brother Adams:

While lying on my bed late Sunday night I was meditating on your most beautiful sermon at Lower Black Creek, and thinking of how I had to brace myself to refrain from bursting into tears as I listened to it. It seemed to me I could look all the way back to the days of my childhood and realize how God had dealt with me all through the years. I was of such a stubborn nature it took a lot of teaching, and humbling through suffering and humiliation for me, but somehow now there are times when I feel that I can say as Job did: "I know that my Redeemer liveth." Not that I would ever want to boast of any strength of my own, for I hope in my feeble way that I serve a God who has all power.

At the age of about twelve years I attended a Missionary Baptist Church and while there I had the urge to join them. The doors were not opened for membership, so I told the preacher after the service of my desire. He said they would

be glad to have me unite with them. My parents did not go to Church anywhere at that time so I said nothing to them about my intentions. In a few days the preacher came to see them about me. Papa said if I wanted to join I could do so, but he thought I was too young to know what it meant. To me his word was law, so I did not join.

As time went on I would often do things I knew I should not, and I found in my heart that I would blame my parents for not having encouraged me to join this Church, believing they caused me to live in sin, for I now had no more desire to belong to that Church. But, I said to myself, if I ever did join I would be so good everyone would know it.

I married early and still went to Church very little. My husband died and left me with four little children. As soon as they were old enough to go alone I sent them to Sunday School. My youngest one joined at the age of thirteen, and as I thought about my good fortune in having my children in the Church, I rejoiced. I knew they wondered why I did not join the Church also, so I finally did.

First, I joined the Methodist Church, and then changed to a non-denominational one, feeling now I could believe as I wished, but somehow I could not take in all they taught.

You see, Brother Adams, how God works with a poor creature and yet not wholly revealing Himself to him or her. I believe, if not deceived, that His word was planted in my heart when I sat with my dear old grandmother at Me-

morial Church, for now I can recall how I used to look up into her face and saw with my childish eyes, as it appears to me now, a sweet peace reflected there. To me there was a feeling of perfect protection; for what reason I knew not, but my mind had gone back many times to those few hours.

As I said before, it took a lot of teaching for me. After I united with the first Church I started working for the Lord and giving my tenth. I did not like the idea of women preachers or teachers either, but I was asked to teach a class. My class was all girls about the same age I was when I first wanted to join. Now, I thought, was the time for me to make up for what I had lost in my own girlhood; but poor me, I still had to have more experience (in the lesson I had to learn while trying to teach God's word,) and this bothered me. I was one that He would not allow to tamper with His precious word, and finally I asked myself who was I, trying to teach others to know God when I was not sure I knew Him myself.

Finally, for some reason I could not understand, I would be sick every Sunday. At first I told myself it was the devil trying to hinder me in doing the Lord's work. But as my sickness seemed to be about every Sunday I would be so nervous when I did go, I would sometimes forget what the lesson was about. Finally, I just gave up, thinking my health had failed me.

What I am about to say, the Lord being my strength, I hope and believe to be true: In less than two weeks after I gave up that

class, I was feeling fine. I had no more sickness on Sundays. It made me feel ashamed, thinking that maybe the girls would think I did not want to do my duty, for I loved them very much.

About that time there was trouble in that Church and my husband and I (I was now remarried to a very fine and good man) had the desire to hear Brother Nathan Davis preach again, for we both had heard and loved the wonderful salvation by grace alone doctrine that he preached. Then too, I wanted to go back to the place where I had first experienced those sweet impressions in my childhood of something that was both satisfying and comforting to me, so we went. As we approached the Church that day, I heard the most beautiful singing, that it seemed I could not get inside fast enough, for I did not seem to have any control of myself at all.

I was received into the Church that day and after the services, a dear old sister told me she knew I was coming to the Church when I entered the door. I hope I experienced what you spoke of that night when I gave you the two Landmarks—the first Sunday night in June.

Brother Davis baptized both my husband and me the first Sunday in December, and with these dear and humble people we feel we have found a sweet home. As for myself, I felt I had run a long race and I hope my poor soul experienced a peace which this world can not give. I feel the lesson I had to learn was that God works and none can hinder, a lesson of

which I have been made glad.

The text says, "By grace are ye saved." It does not say by grace ye will be saved if you accept His offer. This teaching enables men to boast of taking God's business in their own hands, and that His will can not be done unless this little grain of sand sees fit to let it be done. The scriptures do not teach this, neither does my own experience teach it. My experience teaches me I am a dependent creature on an all powerful God. The scripture clearly teaches that He saved His people before the foundation of the world through grace and according to His own will and purpose.

Please forgive me for burdening you with this lengthy missive, but as you said, it seemed I just could not stop relating what I hope and trust the Lord has done for me.

A very small sister in hope,

Mrs. Lillian Kemp

808 N. Virginia St.

Goldsboro, N. C.

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### STRENGTH FOR WEAK

Dear Brother Adams,

Enclosed you will find a check for \$5.00 for renewal of my Landmark for another year, also for renewal for Sister Lula B. Hyman at Confederate Women's Home in Fayetteville, N. C. I still enjoy my Landmark, and I look forward to seeing them come into my home. I feel that through the Landmark the gospel is preached to many of God's little ones who are unable to attend Church. Oh, how I feel that God has blessed you and others to keep such wonderful messages coming into our homes.

We know that without Him, we can do nothing, and with Him all things are possible.

Brother Adams, I want to say in regards to Sister Lula Hyman that she has improved very much. I was blessed to visit her a few weeks ago, and she was able to sit on the porch and talk with us for about 3 hours. She has been rather sick for the past year and was unable to write to anyone. Now she is able to write and she asked me to write you to tell you how much she enjoyed the dear old Landmark. She is 83 years of age and she has taken the Landmark for many years. She is the oldest member at Tarboro Church, and I feel the grace of God has kept her in peace and love for her brethren all these years. Oh, how wonderful it is to feel that we are in peace and love and want the fellowship of God's humble poor. To me, Brother Adams, it's all I have to lean upon. It's like a cane to the cripple, it's something we can fall against when we feel ourselves failing. Oh, how it picks us up when we are so low in Spirit. I wonder sometimes, am I thankful enough for what God has done for me. So many times when I have been cast down but not destroyed, if not deceived, Brother Adams, I feel that God has blessed me to receive a crumb from the Master's Table. Sometimes I feel that my sins are getting greater all the time, then again God showers His blessings down and my little hope is revived.

Brother Adams, I didn't mean to write as much as I have, but I trust that I have not written too much.

I do often think of you and all others who lend assistance in the production of Zion's Landmark.

If you ever have a mind to pray for sinners, remember me. one who feels to be less than the least.

Your brother in Christ, I hope, if one at all,

John H. Coker  
602 Sorey Ave.  
Tarboro, N. C.

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### A GOOD LETTER

Sister Sarah Peters of Monroe, Georgia kindly shared the following letter written by the late Elder H. H. Lefferts to her father, Elder James Adams with the readers of Zion's Landmark.

This was written when Elder Lefferts was about twenty-one years of age, but portrays the truth as taught only in Christ.

Our thanks to Sister Peters,  
T.F.A.

---

Mr. James Adams  
Monroe, Georgia  
My dear Brother:

Some weeks have passed since I received your letters; but owing to lack of leisure time, I have not had time to answer it and tell you how much I appreciated it. No matter how many miles may lie between us here in the flesh, we are one, I hope, in spirit. Only last week I had a letter from an Old Baptist lady living in Oregon. Coming to me from such a distance and yet speaking of the blessed things found only in Christ. It truly was a comfort to hear her testify of the things we so love to hear about. She said she had read my letter in the "Signs" and wished me to know it. I am glad always

to hear from our distant brethren. It draws us closer together in the fellowship of the gospel and enables us to realize more fully the bond of union which unites us in one Lord.

I think you said something in your letter about suffering and tribulation. We are promised that in the world we shall have tribulation but in Him, peace. I know by experience that as long as I can see nothing but self, I have trouble and darkness, for in so doing, I see nothing but what is opposed to every thing good that I desire. But when for a brief space, I can look away from self and my eyes are lifted upward to behold Him, who is so holy, pure and undefiled full of goodness, truth and mercy and when, by revelation I see that his holiness is mine through the merits of his Son who died that we might live, then I am happy in Him and realize that in Him, we have peace but in the flesh, nothing but tribulation. The Land of Canaan is really a lowland, there are very few elevations in it; but the few mountains that are in it, are short and decided. The gospel land in which the church of God walks to-day, is the anti-type of land of Canaan. The Christian is mostly in a low country. His moments of rejoicing are few and far between. He no sooner gains the top of a mountain, that he begins to descend the other side and before he knows it, he is in the valley again. We find that "It is through much tribulation that we enter the kingdom of God." There is but one way for us to get from one mountain-top to another and that is by

going through the valley where we find darkness and divers afflictions, "But be of good cheer, I have overcome the world," Christ says. Yes, there is our salvation. While we do constantly mourn our pitiable estate of utmost depravity, yet we know by faith, the gift of God that He has redeemed us from it all that we might behold the righteousness of God in Him.

Elder Durand was with us on Sunday and preached an excellent sermon from this text;—"Make to yourselves friends of the mammon of unrighteousness so that when ye fail, they may receive you into everlasting habitations." I have often thought about this scripture, but have never been able to arrive at any satisfactory conclusion concerning it. Elder Durand says the word **Mammon**" means **riches**. The word unrighteousness means that which has no righteousness in it. Therefore, the mammon of unrighteousness means "Riches that have no righteousness in them. This is the **LAW**. We make friends of the law, we recognize its charges against us as just and its account against us true. At the same time we declare our inability to satisfy it. When this is the case with an undone sinner the **law** received him into everlasting habitations. That is, it is our schoolmaster to bring us to Christ. It manifests to us our sinfulness and our need of salvation. Christ now appears bringing the good tidings of his death, suffering and resurrection and we are dwelling in the everlasting habitations in Christ Jesus our Lord.

Give my love to your wife and also keep a share for yourself. Write to me soon. Feeling that I have already written too much, I will close.

Your unworthy brother in Christ

Horace H. Lefferts

22 N. 4th Street

Camden, N. J.

August 13 1901

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### SOUND PAPER

Dear Brother Adams:

You will find enclosed a money order for \$2.50, to pay for the Landmark another year. I feel to be in a state of distress of mind concerning the things which are of God and His chosen people. The Landmark is a good sound paper and if I am a believer (of which I am not sure,) I hope I believe what the paper sets forth.

God purposed to save His people before the world began, before the sun ever shone on this green earth.

It was decreed and fixed by the supreme Ruler of the universe, that His Son should come and bleed and die for the sins of His people, which are given to His Son by the Father, for He said: "Thine they were and thou gavest them me, and of all these that thou hast given me I have lost nothing but will raise it up again in the last day." I don't know why I have written this other than it was on my mind. Hoping to get my paper when time comes to send it.

One in sorrow and tribulation,

David Helms

Route 3

Albemarle, N. C.

## Zion's Landmark

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

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Editor

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

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WILSON, N. C. SEPT. 1, 1956

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### FROM ONE INVALID TO ANOTHER

"Reprint from the Gospel  
Standard"

Dear Beloved Friend,

It was often my intention to write you back; some time ago I started, but had to stop. I feel the difficulty of the language. I think it would be much easier if I could write to you direct. . . What attracted me in your letter was that you were afflicted and in many trials, but that the Lord has used this way as a means to connect you with Himself. Oh, that is an eternal wonder when the Lord wants to work in our hearts He would have been righteous if He had left us to ourselves. I do not know how it is with you, but considering what I perceive in my heart, I cannot but constantly ask in astonishment: O Lord, what induced Thee to look upon such a person as I am?

Dear friend, it is years ago that the Lord came and discovered me the enmity against the gospel. Oh, this brought me in such a hopeless state, for on my part no possibility

whatever remained to be saved. O my friend, we are such enemies to sovereign grace! But then it pleased the Lord to declare His one-sided love unto my heart with these words: "That the purpose of God according to election might stand, not of works, but of Him that calleth" (Rom. IX 11,b). Then I called out: Lord, if I shall be saved, it shall be because Thou willedst it. But now, after so many years, I must say this much more. Oh in the further leading on I learn to know all the more the fruits and consequences of my deep fall. Oh, what blindness, enmity, unbelief, mere darkness, and besides such a deceitful heart and existence! Now I know very well that I cannot deceive the Lord, but according to the experience in my heart, I must often say: It will be an eternal wonder if I do not deceive myself.

But now to experience that the Lord in His lovingkindness reveals Himself unto the soul not only as Judge but also in Christ as a merciful God through His Word and Spirit. Oh, to experience that the soul is delivered from all the things on which it rested and to know that the Lord is the only cause of salvation! But, by dear friend, the soul itself cannot make use of that fulness and riches; it must be helped in everything. I do not know how far you have managed to do so, but oh I have to confess with shame that I have such a sinful nature, trying to save myself. Hence the Lord must always use flesh-killing means to make room for Himself. Dear friend, it is such a sweet benefit

when I am a loser in order to be taught every time that it is a lost thing on our part. Then there is place for His manifestation, who came not to be ministered unto, but to minister. In this the Lord comes to fulfil the promise of His covenant, that He shall leave an afflicted and poor people; through the precious ministrations of His Spirit this afflicted and poor people can be ministered out of His blessed fullness. Now I experience the necessity to die of myself that the life of Christ can be revealed in my soul. In this way He becomes more and more precious, necessary, and indispensable. It is in the experience so true that although we know to be delivered from so great a death, we must be delivered so many a time. Oh my dear friend, through my deep fall I have lost all knowledge of that dear God, and I must still experience to feel the consequences of it. How is it with you in this respect? I hope you write me sometimes about it. But oh my soul considers it so great a wonder that the Lord does not leave me to myself. Do you feel fellowship with those poor souls who must always be helped? Are there such people in your place? In our poor country there is a remnant left, here and there such sighers are found. But also a great many people who have a mere confession, and are not exercised to forget those things which are behind (Phil III 13). Indeed it is a great thing when the Lord comes and discovers Himself to a soul through His promises; but we are also taught, when we know the Lord as a promising God, to look

forward to its fulfilment. This is the cause that I am so closely connected with those old people of the Lord; the old divines. A few weeks ago this was so clearly explained in my soul when reading Durham on Isaiah 1 III. This sermon on: "Who hath believed our report?" Oh how gracious is the Lord to have left this old corn. For, in those times the Church was ministered with much light, and the Lord uses to teach my soul through these sermons. How is it with you concerning this? You live in the country where those great men lived. Oh, the Lord grant you in this vale of tears His Spirit to discover you more and more to the glory of His Name, to give power to the faith. This alone can make bitter sweet. This supports body and mind and soul. If it is possible, write me back about this, and if the King does speak peace to your soul. . .

Your fellow in affliction,  
ANNIGJE GROLLEMAN.

Holland. 1949.

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#### BROTHER PHAROAH BULLOCK

Brother Pharoah Bullock was born January 23, 1874, and departed this life October 15, 1955, making his stay on earth 81 years, 8 months and 23 days.

More than fifty years ago he was married to Martha Stella Barnes of Wilson County. They celebrated their Golden Wedding a few years ago. To this union were born four children. Surviving are his wife, one son, Graham Bullock of Georgia, three daughters, Mrs. Ruth Harvell of Sanford, N. C., Mrs. Harriet Beckham of S. C., Mrs. Montie Badgett of Cameron, N. C. and several grandchildren and great grandchildren.

He was a native of Wilson County, but moved his family to Moore County near Cameron, N. C. before Lamm's Grove Church was organized. He was a member of Contentnea Primitive Baptist Church in Wilson County. There was no Primitive Church near them in Moore County at that time and his home was often a meeting place for those who lov-

ed that doctrine. It was at a meeting in his home that Lamm's Grove Church was organized. Brother and Sister Bullock, together with several others, brought letters which helped to constitute this Church in March, 1919. He was a charter member and was ordained as a deacon in 1920, serving faithfully and well as long as his health permitted.

He became a cripple from arthritis many years ago having to go on crutches for over fifteen years. He never grumbled nor complained at his condition, but was always patient and cheerful. He loved the Church and the wonderful doctrine of salvation by grace. He was gifted in "fireside" talk and was never happier than for his brethren and sisters in the church, to visit him and talk of the goodness and mercy of God. He was dearly beloved by all who knew him and is sadly missed in the home and in the Church—his chair looks so empty and can never be filled.

His health began failing rapidly after he had a slight stroke and fell from his chair, (suffering a fractured shoulder) while eating lunch at the Association in August at Lamm's Grove. He never recovered but grew weaker and worse until God in His mercy took him away from this world October 15th, where we feel he is free from pain and will awake in that upper and better world where there are no cripples, neither tears nor sorrow.

Elder S. T. Atkinson, pastor of Lamm's Grove Church, conducted the funeral and his body was laid to rest in the Church cemetery beneath a beautiful mound of flowers.

"Precious in the sight of the Lord is the death of His saints."

A few more days on earth to spend,  
and all our toils and cares shall end,

And we shall see our God and Friend,  
And praise His name on high.

Written by request of Lamm's Grove Church.

MRS. LEE COMER

#### HOWARD H. BARNHILL

By the request of the Church at Briary Swamp, I will attempt to write a short notice of Brother Barnhill's departure from this life. I have known Brother Barnhill for a long time. He united with the Church at Briary Swamp second Sunday in December, 1954 and was baptized the following Wednesday by his pastor, Elder A. B. Ayers. I believe he wanted a home with us long before he was made willing to come forward and acknowledge he loved us and wanted to live with us. He had been in declining health for a long time and grew worse till the Lord saw fit to take him out of his suffering. I truly believe he loved the Primitive Baptist and believed in salvation by grace and grace alone.

Brother Barnhill was married to Miss Lucie Little, November 7, 1915. To this union were born 4 children: James H. Barnhill, Bethel, N. C.; Mrs. S. L. Wyne, Robersonville, N. C.; Mrs. Harvey Dungle and Mrs. Joseph Johnson, Stokes, N. C.

His funeral was conducted by his pastor, Elder A. B. Ayers, in Wilkerson Funeral Home in Greenville, N. C. He leaves to mourn his departure, his wife, 4 children, 9 grandchildren, one brother, Willie Barnhill, and a host of relatives and friends. He was buried in Greenwood Cemetery in Greenville, N. C. under a beautiful mound of flowers there to await the final consummation of all things. We hope the Lord will comfort and console his bereaved ones.

Done by order of the Church in conference, Saturday before the second Sunday in June, 1956.

ELDER A. M. AYERS,  
Moderator  
C. L. JAMES,  
Committee

#### IN MEMORY OF SISTER IDA SMALL

The all wise God, her Heavenly Father saw fit to call Ida Key Small of Trinity, N. C. from her earthly abode to a home above where all is love and peace.

Sister Small was born June 21, 1911, the daughter of the late Elder A. C. and Mollie Campbell Key, departing this life August 24, 1953 in an Asheboro hospital after a lingering illness, living 42 years, 2 months and 3 days.

Her funeral was conducted by her pastor, Elder S. T. Atkinson at Lamm's Grove, and her body laid to rest in the Church cemetery.

Being blessed with a meek, quiet and humble Spirit, she always loved the Primitive Baptist, offering to the Church at Lamm's Grove in her early twenties by experience—was received and baptized by the late Elder S. H. Williams the pastor.

She was married to J. W. Small, was Mother of three sons, Clarence and Lester of the home, one infant preceding her in death. Survivors besides her husband and two sons, three brothers, Brother Arthur Key, Coley and Ernest.

We shudder at death and wonder why a young Mother must leave her family who miss her tender care and gentle touch, but we remember the word of Job, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." We also notice how he bore his afflictions and calamities with patience and sinned not, nor charged God foolishly but spoke of the quietness and rest of death, so we sorrow not as those who have no hope.

Written by request of the Church when seated in conference.

WILMA COMER

**RESOLUTIONS OF RESPECT FOR  
SISTER LINA WATKINS**

Sister Watkins was born February 2, 1869 and departed this life March 20, 1956. We do not know when Sister Watkins united with the Church, but she has been a faithful member of South West Church for many year, always filling her seat unless providentially hindered. Her health was very poor for several years before she passed away, but her dear children were very attentive to her and saw that she got to her meetings if she were able to go.

Sister Watkins was a firm believer in salvation by the grace of God and dearly loved to attend her meetings and visit with the brethren and sisters and speak of the love and mercy of our Lord. Always humble and kind, she was much loved by all who knew her. Therefore we, the Church at South West bow in humble submission to the will of our Heavenly Father, who does all things well, and while we miss her, we feel that she is now resting in the paradise of God, where we believe she will remain until the morning of the resurrection, when she, together with all the redeemed family of God shall hear that welcomed voice of the Lord Jesus calling His dear ones home to dwell with Him for ever. May the Lord bless and guide her children and reconcile them to His divine will.

Done by order of South West Church in conference Saturday, August 4, 1956.

ELDER L. L. YOPP,  
Moderator  
J. B. POLLARD,  
Clerk

**RESOLUTION OF RESPECT  
OF SISTER DEALIA JOHNSON**

May we bow in humble submission to the will of our Heavenly Father who called by death, June 24, 1956, our beloved Sister Dealia Johnson. Her stay on earth was eighty years. She united with Clement Primitive Baptist Church October 8, 1949 and was baptized the following day by her pastor, Elder Shephard Langdon. She was the wife of the late Elbert Johnson of R.F.D. No. 3, Four Oaks, N. C. Surviving are five sons, Leon, Elbert, Hardy, and Bass all of R.F.D. No. 3, Four Oaks and James Johnson of R.F.D. No. 1, Benson; three daughters, Mrs. Jeremiah Stewart, Mrs. Jessie Stewart of R.F.D. No. 3, Dunn, N. C. and Mrs. J. Wilford Lassiter of Smithfield, N. C.; 34 grandchildren and 22 great grandchildren.

Funeral services were conducted at the home, by Elder Shephard Langdon and Elder T. Floyd Adams. Burial was in the family cemetery. We, the members of Clement Church, extend our deepest sympathy to the family who was so devoted to her and so tenderly nursed her during her illness.

Therefore be it resolved: 1st, That we be submissive to God's will. We feel that she is resting in that peaceful sleep which the children of God know. And: That a copy of this obituary be entered on our Church book, a copy sent to the family, and a copy sent to Zion's Landmark for publication.

Done by order of Clement Church in conference.

ELDER SHEPARD LANGDON,  
Moderator  
W. A. LANGDON,  
Clerk  
W. A. LANGDON  
ANNIE LANGDON  
Committee

**RESOLUTION OF RESPECT FOR  
BROTHER HARLEY E. PHILLIPS**

Whereas it has pleased our Heavenly Father to call from our midst our beloved Brother and Clerk, H. E. Phillips who was born September 8, 1894 and died March 13, 1956. He joined Indian Creek Church March, 1923; he humbly and faithfully performed the duties of Clerk of Indian Creek Church since 1952, he was a faithful member ever mindful of the welfare of the Church and one we feel whose seat can never be filled. He was married to Lillie Phillips January 20, 1919; to this union were born 2 sons.

Brother Phillips leaves to mourn his death, his wife, Sister Lillie Phillips, and 2 sons, Bernard and Lawrence Phillips, 4 grandchildren all of Christiansburg, Virginia.

Therefore be it resolved:

1st: That we bow in humble submission to the will of our God who doeth all things well.

2nd: That we extend to his family our heart felt sympathy in this sad hour.

3rd: That a copy of these resolutions be spread on our Church records: one sent to the family and one sent to Zion's Landmark for publication.

Done by order of the Church while in conference Saturday, June 23, 1956.

JESSIE B. MITCHELL  
Church Clerk

**MRS. GERTRUDE THOMAS**

By request of the conference at Spring Green Church, I will write a short sketch in memory of our dear Sister who passed away June 17, 1956 at the home of her daughter in Portsmouth, Virginia. She was born September 25, 1876. There is much I could say of her walk in life, but to know her was to love her. Her life was an open book. She was a faithful and loving member of our Church for many years, and she will be missed but we feel our loss is her eternal gain. Her health was so bad for the past several years that death was a welcomed relief to a dear believer as she was. She leaves to mourn her loss 4 daugh-

ters, 2 sons, one sister, and a host of grandchildren. Funeral services were conducted at the home by Elder W. E. Grimes and E. C. Stevenson. Her body was laid to rest in the cemetery at Hamilton, N. C.

By order of the church in conference at Spring Green Church.

W. E. GRIMES,  
Moderator  
ALTON WHITE,  
Clerk  
ANNIE EDMONDSON,  
Committee

#### IN MEMORY OF MY HUSBAND

Gabriel Quesenberry was born December 12, 1874, died January 4, 1949, making his stay on earth 74 years. He was married to Miss Ellie Sayers at the age of 21. To this union were born 7 children. His second marriage was to Miss Addie Arnold on December 10, 1918. To this union were born 9 children. He was a faithful member of the Primitive Baptist Church at Little Vine. He was strong in the doctrine of God our Saviour and bore his sufferings with much patience. He died without a struggle. I watched him until his last breath.

I miss him so much but would not call him back to this world. His funeral was preached by Elder J. F. Sumner.

Dearest Father, Husband, thou hast left us,

And our loss we deeply feel,  
But it's God who has blessed us,  
He can all our sorrows heal.

Yet again we hope to meet thee,  
When the day of life has fled,  
And in Heaven with joy to greet thee,  
Where no farewell tears are shed.

Written by his widow,  
ADDIE QUESENBERRY

#### SKEWARKEY UNION

The Skewarkey Union is to be held with Lawrence's Church, Edgecombe County, N. C., the fifth Saturday and Sunday and Friday before in September, 1956. Elder W. E. Grimes was appointed to preach the introductory sermon and Elder R. B. Denson, alternate.

The church is located between Tarboro and Scotland Neck, N. C., on highway 258. A cordial invitation is extended to our ministering brethren and friends.

E. C. HARRISON,  
Union Clerk

#### LOWER COUNTRY LINE UNION

The Lower Country Line Union is to be held with Mount Lebanon Church, Durham County, North Carolina, the fifth Saturday and Sunday in September, 1956.

Elder N. D. Teasley was chosen to preach the introductory sermon and Elder L. P. Martin, alternate.

CLYDE SATTERFIELD,  
Clerk

#### BEAR CREEK ASSOCIATION

The 124th Fall Session of the Bear Creek Primitive Baptist Association will convene with Herrin's Grove Church, Stanley County, North Carolina, beginning on Friday before the first Sunday in October, 1956, and continuing through Sunday.

Herrin's Grove Church is located about four miles southeast of Mount Pleasant, N. C. Those coming by way of Concord, N. C., will travel highway 73 through Mount Pleasant, and after traveling for two or three miles from Mt. Pleasant turn right on paved road, and go about two or three miles. Turn left at fish pond to church. Those coming by way of Albemarle, N. C., will travel No. 73 about ten miles, and turn left on paved road. Travel for about two miles until you come to another paved road at three bridges. Turn right towards fish pond and turn right to church. Those coming from the south will turn off highway No. 27 about 1-4 mile East of Locust just below school building on paved road. About four miles on paved road turn left, a short distance turn right on paved road. About three miles turn right at fish pond to church. Please watch for pointers at most of these places.

Those who desire further information may write to Brother J. L. Lewis, Mount Pleasant, N. C., or the undersigned.

TROY A. WILLIAMS  
Association Clerk

#### LOWER MAYO ASSOCIATION

The next session of the Lower Mayo Primitive Baptist Association will convene, the Lord willing, with the church at Goodwill, the first Sunday in October, Friday and Saturday before.

The meeting house is located about seven miles northeast of Spray, North Carolina. Those desiring to find the church will come to Ridgeway, Va., and take Hwy. 87 towards Leaksville for about four miles. Turn to your left on the first hardsurfaced road, and the church is about four miles.

We invite our corresponding brethren and friends to meet with us.

ELDER N. B. GILBERT  
1704 E. 13th Street  
Winston-Salem, N. C.

#### ELKHORN ASSOCIATION

The Elkhorn Primitive Baptist Association will convene with Zenith Church in the town of Crumpler, West Virginia, on Friday before the fourth Sunday in September. We invite all of our correspondents and lovers of the truth to be with us.

L. B. HYLTON,  
Clerk

# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

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## PROVERBS

### CHAPTER XXV

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A word fitly spoken is like apples of gold in pictures of silver.  
As an earring of gold, and an ornament of fine gold, so is a wise reprove upon an obedient ear.

As the cold of snow in the time of harvest, so is a faithful messenger to them that send him: for he refresheth the soul of his masters.

Whoso boasteth himself of a false gift is like clouds and wind without rain.

By long forbearing is a prince persuaded, and a soft tongue breaketh the bone.

Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.

Withdraw thy foot from thy neighbour's house: lest he be weary of thee, and so hate thee.

A man that beareth false witness against his neighbour is a maul, and a sword, and a sharp arrow.

Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint.

As he that taketh away a garment in cold weather, and as vinegar upon nitre, so is he that singeth songs to a heavy heart.

If thine enemy be hungry, give him bread to eat: and if he be thirsty, give him water to drink:

For thou shalt heap coals of fire upon his head, and the Lord shall reward thee.

The north wind driveth away rain: so doth an angry countenance a backbiting tongue.

It is better to dwell in the corner of the housetop, than with a brawling woman and in a wide house.

As cold waters to a thirsty soul, so is good news from a far country.

A righteous man falling down before the wicked is as a troubled fountain, and a corrupt spring.

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## EDITOR

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

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**\$2.50 PER YEAR**

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# ZION'S LANDMARK

## Devoted To The Cause of Jesus Christ

### MUST TRUST IN GOD

Dear Brother Adams:

I will attempt to write a few lines for the Landmark; yet I know that within myself I can not say anything to the comfort of God's people, but if not deceived, the Lord spoke to me one day and showed me how vile and corrupt, and what a great sinner I was. I began sinking in sorrow and in visions and dreams I was shown great dark pits of sin and was made to know that God had all power to save or to destroy; and I was made to feel that I deserved every bit of His wrath that He showed me and I truly felt that He had forsaken me, and that I was without God or friends and was made to cry out in the wilderness for His mercies.

I had trusted in my own feeble efforts, until I found that I was nothing but a complete failure and could not trust in myself any longer. Dear people of the Lord, I had many days of sorrow to come upon me and felt surely I was lost for ever, and many times my mind was taken off of everything except myself. I was in deep mourning and when I would hear the brethren preach, they told my feelings better than I could. I felt a great shame and condemnation and felt that I was afar off from God, but I trust and hope that He heard me while crying in the wilderness begging Him for mercy and grace. I

felt to be condemned to die, without God or hope in Him, and destruction was my doom, yet I felt that God's righteous law approved it well. But I trust and hope that it pleased Him in due time to heal my wounds and bring me to the inn, which is the Church and give me a sweet hope in Christ.

On the 3rd Saturday in June, 1927, I felt constrained to go before Gift Church at Coats, when to my delight I was received. Elder Xure Lee supplied for Elder Coats the pastor, on that weekend, and I was baptized by him on the following Sunday morning.

I was getting along fine until the old tempter came along and told me that I had deceived those people and that it would be best for me not to be with them, but thanks be unto the Lord that He can put satan in the back ground and make His people a willing people in the day of His power. May His blessings rest upon us all, that we may dwell in peace and unity.

A sinner saved by grace if saved at all,

R. M. Stewart  
Coats, N. C.

### POWER OF PRAYER

Dear Brother and Sister Adams:

We are all as well as usual, I am improving. I have been impressed to write to you ever since the Sunday night you both came to see me at the hospital. Words

cannot tell what that prayer you prayed in my room meant to me. I received a great experience from it. The lady who was in the room with me, said after you left, that was the first Primitive Baptist preacher she had ever heard pray! She asked me did you preach like you prayed and did you have your sermon outlined. While she was talking a lady from Bunn, N.C. came in. She is a member of the Primitive Church and she spoke before I could, saying: "If one were to come with his sermon in his hand he could not be with us," so Mrs. Wiggins said she is coming to Angier one first Sunday if she lives to do so.

Brother Floyd, I do not know I will go to Heaven when I die, but I know God showed me where I stood when I was trying to work my way to Heaven. I fervently tried about fifteen years to gain favor with God, believing I could reach Heaven this way, and I tried to pray to the Good Lord to show me the right way and send me to the right Church. One night when I was in so much trouble, I dreamed I was sitting in a Missionary Baptist Church, and I arose from my seat to go out. When I reached the door Sister Almira Ennis, one of our members at Angier Church, met me and took me by the hand. She said, "Come and go with me." In my dream I was happy to do as she advised.

Sometime after this while I was still in trouble, I was going by the Church one first Saturday and a voice spoke to me and said, "There is the place for you." The next first Saturday I went. I can-

not tell how I felt for you preached my condition. I do hope God will bless me to live in a way I can stay with you good people. I often ask myself the question, "Am I fit to be with you people?" But I do know I love you all.

Remember this poor sinner in your prayers.

Byrdie Cotten  
Angier, N. C.

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**PRINTED BY REQUEST**

Dear Brother Hutchens:

I am sending you the first article I ever wrote on the subject of Predestination. It was published in the Gospel News, April 1900. I have never changed in the least from the position I then held on this doctrine.

J. C. Sikes

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**PREDESTINATION**

By Elder Jonas C. Sikes  
Sulphur Bluff, Texas

I think it is hurtful and wrong to make a hobby of any one point of doctrine (even though it be the truth) to the exclusion of all others, yet I think we should preach a full gospel and not shun to declare the whole counsel of God. But I think it is the best, yea, the wisest and only scriptural course, when speaking on this or any other subject, and especially when we know that some of the dear saints differ from us), to be kind and gentle and meekly instruct them. It has been said that "good words do more than hard speeches." The warm sunshine on a spring morning will make the farmer pull off his overcoat, while

all the blustering winds of winter will only make him draw it closer to him. If we would do like Solomon, we would seek to find out acceptable words, yet we should not go so far in that direction as to forsake the truth. He says "The preacher sought to find out acceptable words, and that which is written is upright, even words of truth." I think this would be a wise course for all of God's ministers, and I desire to follow it.

With this much said, I now desire to say something on the subject of Predestination. I desire that after my departure my friends may have my views on this all-important subject. I think that the statement in the London Confession of Faith with reference to this subject is highly correct, i.e., that "this high mystery of predestination should be handled with special prudence and care." How well I shall be able to succeed in doing this, will be left for your readers to judge.

Predestination means a previous purpose or a previous determination. Webster defines it as the "purpose of God from eternity respecting all events." I accept this as its true meaning. Yet Webster was only a man and must not be considered infallible in divine things.

This doctrine can never be understood as long as we try to measure it by anything short of God himself. The nearer we come to an understanding of him, what he is and the nature of his divine attributes the nearer we will come to a full and complete understanding of this doctrine.

First: GOD is eternal. Hence,

His purposes or determinations must also be eternal, if He is eternally perfect in all of his attributes. I shall not claim that His purpose is an attribute, but it is the outgrowth (to say the least of it) of wisdom. And here I would note that when I say wisdom, that I do not mean knowledge. Wisdom is one thing and knowledge is another, as you will find by consulting the 11th chapter of Romans. Wisdom in man is that natural attribute by which he is enabled to study or investigate and find out things which he would not otherwise know. Hence, when he gets to the limit of his wisdom or intellectual powers in an investigation he can go no farther; he has found out all he can know about it. But if his wisdom had been perfect, he would have seen through the whole thing at a glance the first time it was presented to the mind. Hence, his knowledge of it would have been perfect. God being eternally perfect is wisdom, has known all things. I shall not claim as to the order of time that God's wisdom is older than his knowledge, for then I would set up for a time a God of wisdom without any knowledge. But I will say that in the order of thought, wisdom is the real basis or foundation of all knowledge. Wisdom is the basic attribute of the Deity, by which he is governed in all his other attributes. Without wisdom, power would be misused, love would be without a true guide, justice and judgment could not exist, mercy would be a misnomer; in fact chaos would reign supreme, and "God" would be a name for noth-

ing. So then, wisdom being the foundation of all that is right, I desire upon this foundation to build my structure.

It has been suggested by some that if we could prove that the first transgression was predestinated, then the predestination of all things could be established. So to this end I shall first direct my attention. In the first place, I would ask, Did not God know that if he made Adam as he did and placed him where he would be subjected to the evil influence of the serpent, that he would transgress? If not, where is the perfection of his wisdom? If he did, why did he make him and place him thus? Was it because he was not able to make a perfect man? One that would not yield to temptation? One that could not be corrupted? If so, where is the perfection of his power? If he did not have the power then, and has never, nor will never increase in power, will he ever be able to take a poor, fallen wretch and make a perfect and incorruptible man out of him? I suppose, however, that all who claim to be Primitive Baptists will admit that he had both the wisdom and power to have had it different if he had wanted it different, but this would be an admission that he did not want it different, which would be to say that he wanted it to come to pass as it did. These are self evident facts. If God wanted it to be different from the way it came to pass, is it not remarkably strange that he arranged things to that he knew that it would not work out as he wanted it when he could only have thought how he wanted it to be and said let it be so and it would have been so?

It is a self evident fact that needs no argument to prove it, that either the introduction of sin into the world was according to God's purpose, or else the whole covenant plan of redemption, the advent of Christ into the world, all of his righteous life, all his sufferings and death, His resurrection and ascension are not the result of God's free and independent purpose, for it was to redeem man from the consequences of this act and its outgrowth that all the above took place. Hence, if the transgression was not a part of God's eternal purpose then it follows that the covenant of redemption owes its existence (not to the free and independent purpose of God outside of any extraneous influence, but) to the act of a man by which it was made necessary and a way opened up for it to enter. So in the order of thought it would stand thus: 1st. God determined to make a man. 2nd. He saw that man would transgress. 3rd. He devised a plan of redemption. This cuts God's purpose in two, and sets them thus: 1st. God's free and independent purpose to create man, 2nd. God's knowledge of man's independent act in transgression. 3rd. God's necessitated purpose to redeem man, influenced by what he foresaw. If we follow this stream to its end where will it empty? If God had rather sin had not entered the world then it follows that there has never been one single act, or creature, or thing, in this universe that has been as God originally would rather have had it; because every act, creature, or thing, has been in some way affected by sin, which God rather had never existed.

Even the earth with which every living thing has to do, was cursed because of transgressions, which God would rather have had different. Not even one act of the holy son of God was as God would rather have had it for His acts were to redeem sinners, when God had rather there had been no sinners to redeem. Nor throughout all eternity can any thing be as it would have pleased God to have had it, for it will be one eternal song and shouts from redeemed sinners praising Him for their redemption, when God had rather that man had not sinned, then there would have been no redemption from sin and no shouting of praises by redeemed sinners. I shall trace this stream no farther at present, for I see from its course that it empties into the broad ocean of infidelity.

All of the above is true and much more that might be said, if God did not purpose that sin should enter the world. It is said that God foreknew that man would sin and he **THEREFORE** made arrangements to meet it. But stop, my brother, this "THEREFORE" is what I object to. It says that the foreseen act of man was the cause of God making the covenant, so you see at once that if this act of man was not embraced in God's purpose then the origin of the covenant is owing partly (to say the least of it) to something outside of God, or His purpose. This branch empties into the stream which we have just left, so we will quit it. You say that God foreknew that man would sin, so say I. But I would ask upon whom did this foreseen act of man then depend? Man was not yet created, and his existence depended yet

wholly upon God and the fulfillment of His purpose, and surely none can think that man's act could ever have been, had there been no man to act. So then, this foreseen act of man could not have been any less dependent upon the fulfillment of God's purpose for existence than was the man by whom it was to come.

Having thus far confined myself to what seems to be self-evident facts and irresistible conclusions, I will now notice some scripture on the subject.

I will first call attention to Gen. 1:28. "And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth and subdue it." Now, the word replenish means to fill up. From this it will be seen that instead of God meaning for them to remain in the garden, He meant for them to fill up and inhabit the entire earth. To this we will add the 29th verse. "And God said, Behold, I have given you every herb-bearing seed which is upon the face of **ALL THE EARTH**, and **EVERY TREE**, in the which is the fruit of a tree yielding seed; to you **IT SHALL BE FOR MEAT**." In the first place, we see from this, that man was intended to inhabit the entire earth, from the fact that the fruits that grow on all the face of the earth were to be for meat to him. And in the second place, we see that the fruit of every tree on earth was to be to them for meat. Some questions might arise in our minds right here. Was there any such a tree in all the earth that yielded fruit as the tree of knowledge of good and evil? If so,

was it to be for them for meat? If not, what does the above language mean? But I will pass this for the present.

We next call attention to Acts XVII:24-26. "God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples, made with hands; neither is worshipped with men's hands, as though He needed anything, seeing He giveth to all life, and breath, and all things: and hath made of one blood all nations of men FOR TO DWELL ON ALL THE FACE OF THE EARTH, and hath determined the times before appointed, and the bounds of habitation." It is clearly seen from this as well as from Genesis that God's purpose was (not that man should remain in the garden, but) that he should dwell on the face of the earth. This is what Paul says that he made them FOR. Much might be said right here, but this article is going to grow lengthy, so I must pass on. I will now call attention to Gen. II: 5.

"And there was not a man to till the ground." The next verse tells of God watering the earth and making man. Now, what would we reasonably conclude from the above scripture, was God's purpose for making man. I think all reasonable men would say, "to till the ground." The other passages referred to show that God purposed that man should dwell on all the face of the earth and all of the fruits of the various trees thereof should be to them for meat, while this one shows that God purposed that man should till the ground. Some say, "O, yes, this is all true

but it is because God foresaw that man would transgress, that he purposed to scatter them on all the face of the earth and have them till the ground." But then we would be forced to admit one of two things i.e., that this foreseen transgression was a part of God's original purpose, or else the cause of this purpose to scatter them on all the face of the earth and that they should till the ground, was outside of both God and His original purpose to make man. This again resolves itself into the absurd position which we have already noticed; 1st. That God freely and independently purposed to make man. 2nd. That he foresaw that man would not do as he wanted him to. 3rd. That God was governed in all of His other purposes concerning man, both for time and eternity, by the foreseen act of man rather than his own sovereign and independent will and choice. But I must quit this part of the subject and notice for awhile the reason why God created all things. It is said by Soloman that "The Lord hath made all things for himself, yea, even the wicked for the day of evil." From this we learn that He made all things for himself. It is said in Revelation that "Thou hast made all things for thyself and for thy pleasure they ARE (now exist) and were created." From this we find that they were all created for His pleasure, and they ARE still existing for the same purpose. In Colossians it is said "All things were created by Him and for Him." This is enough to prove that God had a use for all that He created. Now it is admitted

by all that some men come into the world sinners, they live in sin and they die in sin and go to eternal perdition. Will someone please tell me whether or not God's purpose in creating them is or will be fulfilled in them?

God's purpose in time and all created things is for the manifestation of His own glory. In other words, to manifest Himself in all of His divine perfections and manifestly glory Himself in all of His attributes. Now, we read of His own eternal purpose, His immutable counsel, the counsel of His will, etc. so in the order of thought we say that God held a council in eternity. He was guided by wisdom, and consulted His own will. In this council was considered all things that he now works after the counsel of His will. As a result of that council the world was created and all things therein. Now look at this creation as it fell from the plastic hand of the creator. Is it not wonderful? Yea, marvelous? But how many of the attributes of the Deity do you see manifested in this wonderful work? Only two, wisdom and power. **Wisdom to contrive** this wonderful plan and **power to perform** it. Wisdom and power are here manifested as being infinitely great, but love, mercy, justice, wrath and His immortal purity are yet unknown to man and must remain so as long as man remains in his state of innocence. He can love man just the same in his upright as in his fallen state but love cannot be manifested in its fulness so as to glorify God in this attribute. "If ye love them that love you what reward have ye: do

not even the Publicans the same?" So God's love could not be manifested in its fullness on them that loved Him. "Peradventure for a good man some would even dare to die," so if Christ had died for a good man it would have manifested no more love than perhaps some men would have done, so then it must be true that for God's love to be manifested in its fulness, man must fall from his good and upright state. Man fell, and it is said that "God commandeth His love towards us, in that while we were yet sinners, Christ died for us," also, that "God who is rich in mercy for His great love wherewith He loved us even when we were dead in sin, hath quickened us together with Christ." Here we have His great love most gloriously manifested on fallen man. Next we come to mercy. The above text says, "But God who is rich in mercy—" Yes, He is rich in mercy, but how can mercy be bestowed on one who is not a sinner? How could the great richness of God's mercy ever have been manifested without a transgressor? But man transgressed and how God can make known the riches of His glory on the vessels of mercy which He had afore prepared unto glory. Yet, notwithstanding the greatness of God's love, and the richness of His mercy, they must have been forever unknown and unappreciated if man had not become a sinner. These two most glorious attributes, however, could not reach the case of, nor benefit, a sinner at the expense or exclusion, of justice. Justice in its greatness could not be manifested in a world of sinless,

upright beings, but when man transgressed she laid her iron hand upon him; neither love nor mercy can reach him only through justice. Behold what unrelenting justice. Before she will swerve one jot or one tittle she will take the heir of heaven, the only son of the supreme judge, who sits upon the great white throne, and slay him for the crime.

Love and mercy, guided by wisdom, offers Him as a ransom. Justice, guided by wisdom, accepts him in behalf of all for whom he became surety. But God continues to show His wrath and make His power known on the vessels of wrath fitted to destruction. Through all of this we can see God in His true character. His attributes are most gloriously manifested in the creation of the world and His dealings with sinners, and I feel sure that this course has been no second choice with Him. Man may determine to do a thing and seeing that it will not work out as He desired it should, make some subsequent arrangements to meet and rectify in measure this foreseen, yet undesirable event. But this is exactly the light He must be held in by all who hold that He did not purpose that sin should exist. They must divide His purpose into two sets, anterior and posterior. His anterior purpose being His purpose to create all things, which purpose would be absolutely free from, and independent of, and in no way influenced, or hampered by any unpleasant foreseen event, which was coming up outside of His purposes. His posterior purposes being all such as relate to

man as a sinner. The covenant of redemption. The punishment of sin. In fact, all of His dealings with man as a sinner from the morn of transgression to the eve of eternity would come under the head of His posterior purpose being made as the result of, and to meet and deal with an unpleasant foreseen event, which was coming up outside of, and in no way attributable to, His purpose. Such a petty God may do to speculate upon, but it is not the God before whom the four and twenty elders fell down in wonder and admiration, and cast their glittering crowns before His throne, shouting, "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." The man who believes that the transgression was a foreseen event not embraced in God's eternal purpose, and that the covenant was made to meet this exterior foreseen event, must admit that God has anterior and posterior purposes. And that His anterior purposes are based on an interior cause (the counsel of His will), and His posterior purposes are based on an exterior cause (an unpurposed foreseen event). We are all bound to admit that in the order of thought God's knowledge of man's transgression was based on His determination to make man, for had there been no determination to make man, there would have been no knowledge that there would be a man to transgress, and if there had been no knowledge that there would be a man to transgress, there would have been no covenant made to re-

dem man from transgression. So we are forced to either take the position that it was all from start to finish embraced in God's eternal and unchangeable purpose, or that He has anterior purposes based upon interior causes, and posterior purposes based upon exterior causes. This latter is Arminianism straight, so you can see at a glance that I believe in the predestination of all things. I shall not try to add to the strength of this doctrine by the use of the term "Absolute," nor diminish its force by the use of the term "Permissive."

I have neither time nor inclination at present to enlarge upon this subject, for my article has grown too lengthly already. But I will say this much more, if the logic contained herein is true with reference to the first transgression, it is also true with reference to every other event of time. This is my first, and may be my last, upon this subject but I desired to record my views upon it before I go hence. With me it is either an Almighty God who works all things after the counsel of His will, or no God at all. I fail to find any standing room between this and atheism.

If this scribble should help any poor, halting child to a better understanding of this profoundly deep and mysterious subject I would be glad to hear from them.

With love to all the household of faith, I remain a poor, unworthy sinner, saved by grace if saved at all.

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#### SCRIPTURE FROM GOD

Dear Beloved in the Lord:

I have a mind to write you again

through the columns of our beloved paper, and with hope that I may build on a sure foundation, I will use second Tim. 3:16,17. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works." So anything taken from or added to, would not be good works. I have observed for some time that there are many who are adding to or taking from. There are many of this day and age of the world who believe that the sacrament they now take is essential because they say it becomes the body of Christ, and that they are actually partaking of the body of Christ.

Under the law dispensation there are many types and shadows or figures. We read in Leviticus 2:1, "And when any will offer a meat offering unto the Lord, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon." In this chapter we have the fine flour mentioned in verses 1,4,5,7, and unleaven cakes annointed with oil. This in my opinion, was for a sin offering. In the 23rd chapter we have the Lord's passover. Verses 5,6 "In the fourteenth day of the first month at even is the Lord passover. And on the fifteenth day of the same month is the feast of unleaven bread unto the Lord; seven days ye must eat unleaven bread." There is no mention of the bread being changed from fine flour, but it is described as unleaven bread. We want to keep in mind that it was unleaven bread. In Numbers 9:4,5, "And Moses spake unto the

children of Israel, that they should keep the passover. And they kept the passover on the fourteenth day of the first month at even in the wilderness of Si-nai: according to all that the Lord commanded Moses, so did the children of Israel." In these verses we see who it was that should keep the passover; in the 11th verse it is said eat it with unleaven bread.

In Joshua 5:10, "And the children of Israel encamped in Gil-gal, and kept the passover on the fourteenth day of the month, at even in the plains of Jerico." In the 11th verse they had the unleaven bread or cakes. A continuance of the same in the passover, and the same people, the children of Israel. In Ezra 6:19, "And the children of the captivity kept the passover upon the fourteenth day of the first month." In the 22nd verse it says, "And kept the feast of unleavened bread seven days with joy." So again we have the same month and day with unleaven bread. In Mark 14:14 we read: "The Master saith, Where is the guest chamber, where I shall eat the passover with my disciples? In Luke 22:19, "And He took bread, and gave thanks, and brake it and gave unto them, saying This is my body which is given for you, this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood which is shed for you."

In this we have traced the passover bread that was unleaven, and was of fine flour, and we have determined through these scriptures that the disciples of the children of Israel were the partakers of the

passover supper. Yes we hear Peter as he addresses the house of Israel in Act 2:36.

Are we of today keeping this as the old passover, or are we keeping it as a new passover? Under the old passover there is no mention of the cup, but just the bread. But since the gospel dispensation together with the coming of Christ and His departure, it no more is as the old, but the new and Gospel day so we understand that this broken bread is a figure of His broken body of Christ, not only of His broken body but of His resurrected body, there are some that contend that any kind of bread will do, but did you notice that from the very beginning that it was fine flour and unleavened. Now if that bread is a type or figure of the body of Jesus, I want to call your attention to some plain reasoning.

There are some who claim that we must use whole wheat flour nothing taken out or added. Jesus when born into the world was of the flesh and blood of His Mother, subject to suffering, and hunger, thirst, did weep over Jerusalem and at the grave of Lazareth did sweat as great drops of blood; even groaned, and as far as the natural eye participated He was as any other natural man.

In this we have the wheat as the natural body of Jesus, with all of its natural elements of an earthly substance, as God saw fit to bring it into the world, so likewise was Christ's body as a natural man yet without sin. But Jesus' body was broken on Calvary's Cross and His blood poured out in death, so with the wheat, when the wheat was broken, its life was broken

without it having been broken or there could be no bread to be unleavened. The death and resurrection of Jesus made a change in His appearance but not so that He could not be recognized by His mother who had born Him. She followed Him to the grave and the knowledge of Him in her memory was quite vivid on that 3rd day early in the morning; however, He was so completely changed in appearance that she did not recognize Him until He made Himself known. As He was God manifest in the flesh; He was now prepared to enter into that blessed joy that He had with the Father before the world began. Now can it be possible that whole wheat or any other bread could be a type of Jesus' resurrected body? So it is necessary that bread should be in its brightness of white; otherwise, it could not be a figure of His resurrected body. Even to the blackest African Negro in death the pigment in his flesh becomes ashy, this proves that those who are God's children of the colored race will be as white in the resurrection as any of the caucasian race of people. If all scripture is given by revelation and it has pleased God to give me a little of that revelation that I may so interpret a few words of His revealed word, then I am wonderfully blessed that I may comfort some of His little ones in His resurrected life, and a sweet hope of our great change in the resurrection, blessed hope.

B. B. Walston  
Kinwood, Texas

### GREAT IS HIS GOODNESS

My Dear Brethren and Sisters in Christ,

If not deceived, I feel a keen desire to write some of my feelings on "How great things the Lord has done for me." My dear precious son, my only child, is in the Marine Corps at Parris Island, S. C. I know most of you heard of the disaster there not long ago, six boys were drowned in an unauthorized night march. How my heart went out to those parents. When I first heard the news over the radio, I said, "O Lord" and I felt to breathe a word of prayer for the safety of my own dear son and was made to feel so thankful to a merciful and kind Heavenly Father for taking care of my child (He is just 17) and sparing him from such a sad end. I broke down and wept as a child, as I tried in my weak way to thank God for being so good to me and mine all of our appointed days so far.

My heart goes out to my dear son when he writes me of how rough they treat them there, (They call that discipline). He wrote once that they would curse you and use God's name in vain. He wrote me that he never could stand to hear any one curse that way. I said I believe there is something good in him that prompts him to feel that way. One day recently we received a letter from him (since these boys were drowned at Parris Island), as I read it aloud to my dear companion, I wept for joy. He said the Chaplain called him up to talk to him about a letter which his uncle (Fred Cobb) wrote, with whom he has re-

sided most of his life. He wrote me that he just shook and cried the whole time the Chaplain talked to him. In the latter part of his letter he said, "I do not know whether the Lord is working with me or not", but he said, every time he gets a letter from me or his uncle Fred and we speak of God or the Bible he just breaks down and cries. How it does hurt to see our loved ones called on to suffer so, but when we feel that we can see the hand of God working in it all, we are made to rejoice and thank Him for His goodness and mercy to poor sinners saved by the blood of the Lamb and slain from the foundation of the world. Holy Writ says, "Suffer little children to come unto me, for of such is the Kingdom of God." May you dear saints of God be given a mind to pray that God will reconcile my dear son to His Holy will, that he may say after awhile, "Not my will, O Lord, but Thine be done, in earth as in Heaven."

The day that I offered to Lawyer Springs Church I told the dear brethren and sisters gathered around me that if there were any way that I could suffer in order to draw my dear companion and precious son nearer to God, then at times I was made willing. We have to be made willing to suffer in the name of Christ. Only those who have suffered the same can know what my dear son, I and others near and dear to him are going through. I didn't know what a good home he had with my dear brother and sister until now, neither did I know what it was to worry over him as I do. As I heard one dear

brother say once, I feel that I have more sins to weep over than any one. I hope you dear people can overlook my many failings "with love and kindness" and pray for us.

In love and sweet fellowship,  
 Melba (Cobb) Vaughn  
 Wadesboro, N. C.

**RESOLUTION OF RESPECT**

The Church at Lamm's Grove desires to bow in humble submission to the Hand that has deprived us of the earthly presence of our Sister Rosie Key Patterson, feeling that our loss is her eternal gain.

Sister Patterson was born March 19, 1875, departed this life June 14, 1956, making her stay here on earth 81 years. She united with Union Primitive Baptist Church in Surry County in 1905, moving her membership to Lamm's Grove Church in 1951.

Sister Patterson was married to John Milton Patterson who preceded her to his resting place on June 1, 1933. To this union thirteen children were born, of which twelve are living, who miss their loving Mother.

She was afflicted many years, but she bore her afflictions with great humbleness and patience.

Funeral services were held at Lamm's Grove Church on Friday, June 15, 1956 by Elder S. T. Atkinson assisted by Elders Jessie Dunbar and Rev. Wolf. Her body was laid to rest in the Church cemetery to wait the second coming of our Blessed Redeemer.

May her family, kindred, and friends look to the Lord for all the blessings of this life and the life to come.

Done by order of the Church in conference Saturday before first Sunday in August, 1956.

MRS. MILDRED B. RUSSELL  
 Committee

**KEHUKEE ASSOCIATION**

The One Hundred and Ninety-First annual session of the Kehukee Primitive Baptist Association will be held (D.V.) with the Church at Bear Grass, Martin County, North Carolina, the first Sunday in October, Saturday before and Monday following. Elder E. C. Stevenson was appointed to preach the Introductory Sermon and Elder W. E. Grimes, his alternate. Take highway 17 out of Williamston east about two miles; turn right on hardsurfaced road to the church which is about si miles.

ELDER A. B. AYERS,  
 Moderator  
 ELDER R. B. DENSON,  
 Clerk

## Zion's Landmark

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

Editor

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

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### LET NOT YOUR HEART BE TROUBLED

Elder Shepherd Langdon asked my views on John 14:1,2,3. "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

These are the words of Jesus. They were spoken at a time when His disciples were in distress. Their souls were troubled. They were overshadowed with gloom and despair because of the words which Jesus had previously spoken to them. He said "Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say unto you." John 13:33. These words deepened the sorrows of the disciples whose love endeared Him to them. Being in a state of wonder as to where and which way He was going, left

them confused and bewildered.

The love and affection that Peter, as well as all of His disciples, had for their Lord and Master, led him to make further inquiry as to where He (Jesus) was going when he said, "Lord, whither goest thou?" Jesus repeats the words which He had previously said, "Whither I go, thou canst not follow me now; but thou shalt follow me afterwards." John 13:36. Peter was still persistent in his inquiry to know the reason why he could not follow Christ now. He felt that his love and strength were sufficient, were it necessary he lay his life down for Jesus. "Peter said unto Him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily I say unto thee, The cock shall not crow till thou hast denied me thrice." John 13:37,38.

Jesus was aware of Peter's weakness in the flesh, but Peter had not learned that without Him he could do nothing. He learned this lesson in God's sifter which was operated by satan. When he denied his Lord and Master three times as Jesus had said, ("The cock shall not crow till thou hast denied me thrice.") the cock crowed, and Peter remembered the words of his Saviour. He went out and wept bitterly. "And the Lord said, Simon, behold, satan hath desired to have you that he may sift you as wheat: But I have prayed for thee that thy faith fail not: and when thou art converted, (meaning when thou art convinced) strengthen thy brethren." Luke 22:31,32. When

Peter learned that without Christ he could do nothing he was also a witness to what Paul said, "I can do all things through Christ which strengtheneth me." Phil. 4:13. It is in the furnace of affliction that the chosen of God learn the weakness of themselves. "Behold I have refined thee, but not with silver; I have chosen thee in the furnace of affliction." Isaiah 48:10. But it is by burning the dross that the silver is evidenced. Works of their own righteousness are consumed. When the Lord delivers them, they can witness with David, "Not unto us O Lord, not unto us but unto thy name give glory, for thy mercy and for thy truth's sake." Psalms 115:1.

The Lord knew the weakness of His disciples. He spoke comfortably unto them by saying, Let not your heart be troubled, ye believe in God, believe also in me. He points them to the happiness the future holds for them—to which they will one day ascend to His Father's house where there are many mansions—love, joy, peace and endless contentment—which will be seen and felt in their perfection.

Jesus added: "I go to prepare a place for you." In the mind and purpose of God Heaven was prepared for His chosen people 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 elect could receive this glorious inheritance. Thus He said, "Whither I go, ye cannot come." This preparation was made through the sufferings, death, and resurrection of Jesus Christ. He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him and with His stripes we are healed. The children of God violated the law by transgressing the Holy commandments of God but they could not satisfy divine justice. Jesus Christ stood between the offended and the offenders. Complete satisfaction was made to God the Father when He (Jesus) was delivered unto death. Paul said "Who was delivered for our offenses, and was raised again 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 for the chosen of God to sit together in Heavenly places and get a foretaste of the joy of which they will come into the fullness, when Jesus comes the second time, changes these vile bodies, fashions them like unto His glorious body and takes them to 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, 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.

“And 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.” 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 is 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 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 1:9,10,11. The Apostle said, “For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this I say unto you by the word of the Lord; that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from Heaven with a shout, with the voice of the Archangel, and 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.” 1st

Thess. 4:14,15,16,17.

Jesus Christ, through suffering death and resurrection prepared a place which was prepared in the mind and purpose of God from the foundation of the world for the redeemed of the Lord. Here they receive the foretaste of that eternal peace and rest awaiting them. His people are fitted through suffering to enter the Kingdom of Heaven to enjoy the good things which the Lord has prepared for them that love Him. Paul and Barnabas preached to saints. “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 Heaven.” Acts 14:22.

It is sure and certain that the redeemed of the Lord will occupy the place prepared by Jesus. “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.

T. F. Adams

#### BLACK CREEK ASSOCIATION

The eightieth annual session of the Black Creek Association, the Lord willing, will be held with the Church at Contentnea, Wilson County, N. C., beginning on Friday before the third Sunday and continuing through Sunday, October 26, 27, and 28, 1956.

The Church is situated about six miles west of Wilson, N. C. on highway 42 between Wilson and Clayton.

All of our same faith and order are cordially invited to attend, and a special invitation is extended to our minstreing brethren.

J. B. WILLIAMS,  
Association Clerk  
603 North Church St.  
Rocky Mount, N. C.

# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA  
PRIMITIVE OR OLD SCHOOL BAPTIST

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## PROVERBS

### CHAPTER XXVI

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As snow in summer, and as rain in harvest, so honour is not seemingly for a fool.

As the bird by wandering, as the swallow by flying, so the curse causeless shall not come.

A whip for the horse, a bridle for the ass, and a rod for the fool's back.

Answer not a fool according to his folly, lest thou also be like unto him.

Answer a fool according to his folly, lest he be wise in his own conceit.

He that sendeth a message by the hand of a fool cutteth off the feet, and drinketh damage.

The legs of the lame are not equal: so is a parable in the mouth of fools.

As he that bindeth a stone in a sling, so is he that giveth honour to a fool.

As a thorn goeth up into the hand of a drunkard, so is a parable in the mouth of fools.

The great God that formed all things both rewardeth the fool, and rewardeth transgressors.

As a dog returneth to his vomit, so a fool returneth to his folly.

Seest thou a man wise in his own conceit? there is more hope of a fool than of him.

The slothful man saith, There is a lion in the way; a lion is in the streets.

As the door turneth upon his hinges, so doth the slothful upon his bed.

The slothful hideth his hand in his bosom; it grieveth him to bring it again to his mouth.

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## EDITOR

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

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# ZION'S LANDMARK

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## Devoted To The Cause of Jesus Christ

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### BLASPHEMY AGAINST THE HOLY GHOST

"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.

During the last year or two we have had three or four requests from brethren in different localities for such views as we may have of what is called the "Unpardonable Sin;" but knowing that several brethren have, at various times, written upon it without giving much satisfaction to inquirers, and feeling that our ability to instruct is far less than many others, we have been reluctant to say anything lest we might darken counsel by words without knowledge. If therefore, what we may now write is found not to be in harmony with the general principles of salvation as taught in the scriptures, and experienced by each individual believer, who has the faith of God's elect, we hope that those who have clearer light will instruct us and correct our errors.

Taking this text in its full con-

nection there is a clear distinction in the final results of sins against the "Son of man", and those which are against the Holy Ghost. The one class of sins are all pardonable; the other, none are forgiven, neither in this world, nor that which is to come. They remain against them for ever, not because the sins are greater, nor more heinous and aggravated, but because they are against the Holy Ghost, and not imputed, nor laid upon Christ as the great atoning Sacrifice and the only name through which forgiveness of sins can come to any sinner. "I say unto you, All manner of sin and blasphemy shall be forgiven unto men." This is a very forcible and emphatic expression from the mouth of the Son of God Himself. All manner of sin and all manner of blasphemy is to be forgiven unto men. This explodes the idea at once which a great many honestly entertain, that there is some particular sin that men or women may now commit that is too great to be forgiven. There could be no other sin nor any greater than that which is included in "All manner of sin", and all manner, or all kinds of blasphemy. So far, therefore as the kind or nature of the sin is concerned, or the greatness and magnitude of it, there can be none greater than all manner, and all kinds of sin, and yet the Lord Jesus Christ most emphatical-

ly says unto you, all these, of whatever degree or kind "shall be forgiven unto men."

There have been many of the redeemed of the Lord, when groaning under a feeling sense of sin, in their conviction and guilt, greatly distressed with the thought that they had been guilty of some particular sin which would for ever stand against them as unpardonable. But we wish to say here, for the comfort of every child of God who may be tempted or annoyed with this horrid thought, that there can be no sin whatever for which Christ has died and made an atonement for that is not pardonable. There seems to be a deep seated tradition among many people that Christ has atoned for, and put away all sin, except the big sin that will damn men eternally at last. If this were true, who could be benefitted by such atonement? If it does not put away all sins, especially such big sins as are supposed to damn one eternally, then it as well not have paid any of the debt at all. If all debts are paid except one big debt for which a man shall be hanged, it would have been just as well, so far as he is concerned, to have hung him at first. Forgiveness of sin is predicated upon an atonement for that particular sin, and for the particular person who is guilty of it. No matter what the sins may be, whether many or few, great or small, unless they were especially represented in the atonement, and laid upon the victim who died for them, no forgiveness can follow. There are thousands of people, and many professed gospel ministers,

who talk much about an atonement, and yet they seem to know nothing of the most important thing necessary to constitute an atonement. The very name atonement is without meaning if reconciliation and forgiveness of sins do not follow. And where there is no forgiveness, nor any evidence of it, it would be futile to talk about an atonement being made for that individual, no matter whether his sins be considered great or small. Men talk much about general atonement and universal redemption of all Adam's race, but how absurd is such talk? To say that a man and all his sins are represented in Christ and an atonement made for them, and yet these sins are still charged against him, and no forgiveness for him, and that he is redeemed from the curse and condemnation of the law, and yet that same curse and death sentence, stands against him, would, indeed, be very useless talk. Absurd, however as it may be, it is the way most learned and popular ministers of this day speak, and the doctrine that men and women generally believe. Truly the world by wisdom knows not God, nor does it know the doctrine of God. "There is a way that seemeth right unto a man, but the end thereof are the ways of death." Prov. 14:12.

In the text which we are considering it is not only said that "All manner of sin and blasphemy shall be forgiven unto men", but it is further qualified and explained as being limited to sin and blasphemy against the "Son of man." We should not lose sight of this feature of the text, that "All manner of

sin" is forgiven, or shall be forgiven unto men, provided such sin and blasphemy is against the son of man, even Jesus the Saviour of sinners. And there are no sins nor blasphemies of any men against Him as a Mediator and Saviour, save the sin of His own people, He is their Head and Representative, their Redeemer, the Holy One of Israel. He bore their sins, whether great or small, in His own body on the tree of the cross. By virtue of the suretyship of Jesus, the sins of all His elect people were laid upon Him. "Surely", saith the prophet, "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." Healing, reconciliation, and forgiveness of all manner of sin, must follow and flow out from an atonement for sin. But where no atonement has been made for neither the man, nor his sin, it hath no forgiveness, neither in this world, nor in that which is to come, neither in time nor in eternity, but is in danger of "eternal damnation." Mark 3:29.

It will be seen by the careful reader that our view of the blasphemy and sin against the Holy Ghost is, that it embraces all sins and all sinners who have sinned against God as a Spirit, having no Day's Man, nor Mediator, the Man Christ Jesus to bear their sins nor make reconciliation for transgressors. In the great covenant of redemption Christ Jesus is the surety for the payment of the death penalty for His people alone. Their

sins are laid upon and imputed to Him, and His righteousness is imputed to them. Forgiveness of sin is preached in His name, because He has made an atonement for it. Hence it is written, "Blessed is he whose transgression is forgiven, whose sin is covered." "All manner of sin and blasphemy" of Christ's people are against Him, and all are "covered" in that one offering when He offered Himself without spot unto God. The efficacy and virtue of that perfect offering will purge the conscience from dead works to serve the living God. There is forgiveness. "Wherefore in all things it behooved Him to be made like unto His brethren that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people.'" Heb. 2:17.

The child of God who is manifested as such by the Spirit of the Lord, is still liable to sin against God as a father and Christ as a brother and lawgiver, and his only hope of forgiveness for his sin, as a child, is in the efficacy of the blood of atonement for sin. "If we walk in the light as he is in the light, we have fellowship one with another and the blood of Jesus Christ His son cleanseth us from all sin." Here we see the apostle is speaking of such as have eternal life manifested to them, and who are so identified in Christ's death that His atonement cleanseth them from all sin. They have therefore encouragement, when stung with the guilt and sorrow of sin, to pray and confess their sins, with a hope of forgive-

ness. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. But he who has no marks, signs nor evidence of being begotten and born of God, nor any experience of a death unto sin, nor of forgiveness for Christ's sake, nor any very serious concern about it, can not be regarded by any discerning Christian as one of the redeemed of the Lord. There is no forgiveness of any sin, whether great or small, except through the redemption that is in our Lord Jesus Christ.

Elder W. M. Mitchell in *The Gospel Messenger*, October, 1884.

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**EXPERIENCE**

Dear Brother Adams:

I am enclosing an experience written by a Sister who is a member of Williamsburg Church in the Dan Valley Association.

I have known her all of my life, and she has always been a friend to the Old Baptists. I felt like her experience would be enjoyed by the many readers of *Zion's Landmark*; therefore, I have obtained her permission to have it printed.

Yours in hope and fellowship,

Sam L. Gilbert

Box 2629

Winston-Salem, N. C.

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Dear Brother Sam:

I don't feel worthy to address you thus, but I have wanted to write you a long time. I just can't seem to write, I feel so unworthy, but I want to tell you, if it is God's will, some of His dealing with me, or I hope it was the Lord's dealing with me; however, sometimes I

have to hope for a hope.

I have always had to go with a bowed head and it has seemed to me that everything I ever did was mixed with sin. I was continuously burdened. Some thought I didn't care about anything and that is the way I wanted them to think, but oh, the depths of despair that I have been carried through. Yes, I say carried through because if it had been left to me, I would have ended it all when Bobby—my little son—was only six months old, for I took him in my arms and went to the river side there to cast myself in with my baby. How I did long for oblivion to end the things of this world. But a voice soft and sweet spoke and said, "Do thyself no harm." After that my aunt, who lived up in Stokes County, had a stroke and I went to take care of her for a while. She was not a member of the Primitive Baptist Church but a strong believer in the doctrine. Her friends would come in to see her and I would get out of sight, for I knew what they would talk about—the goodness and mercy of God, their Saviour and Redeemer—but I would stay where I could hear, and one day about one month from the time I tried to drown myself and Bobby, the awful fear came that now I had to die and leave him. I went in to look at him while he was asleep. I thought that would be the last time I would ever see him. I picked up the water bucket for I was trying to hide my feelings from my aunt who was then able to be up more or less. I went to the spring and something stronger than I ever felt before carried me on into a

grave so to speak. I believe I was in a sense, buried and resurrected with Christ, for my natural strength was all gone. There I was, brought to my knees in the most agony I had ever known, and I was begging the God of Heaven to have mercy on this poor wretched sinner. Oh, I could not get close enough to the ground, I was suffering so and felt so lowly and insignificant before a just and righteous God. Then that same sweet voice spoke to me again saying, "Arise, it is enough." I looked up expecting to see someone but I didn't; but oh, Brother Sam, His Spirit was hovering round about me. The birds were singing praise unto Him, everything was so beautiful, the sunshine and the trees looked like pure gold, and I went back to that little old log hut that before had looked so drab, and it looked like a mansion to me. My aunt was standing in the yard with tears streaming down her cheeks. Oh the joy I had for a while!

I soon felt the need of baptism with water. I would go to this stream of water that ran back of the house and would stand there, looking for hours at a time, thinking surely there is no one who would baptize me. It went on like this for several years. I didn't go anywhere to meetings, but you remember brother Sam, my sister was at my home sick during the year of 1946, and you and other Primitive Baptist ministers would come and preach for her. Oh how I did love you all and wished that I could tell you how I felt, but I could not do so. I began wishing I could change places with my sis-

ter knowing she would not have to stay here very long. I felt she was so much better than I, that I could not see why God was taking her and leaving me when nobody cared for me. I felt I did not have a friend on earth, nor in Heaven. But God knows best and has purposed it to be just as it is. There is nothing that can change it. "He has declared the end from the beginning, and from ancient times the things not yet done, saying my counsel shall stand and I will do all my pleasure." Oh, Brother Sam, I do hope I am one of His. If I am, I know I am the least in His sight.

In the year of 1950 in January I became so burdened again I felt there was something I had to do but what it was I did not know. About that time there was a revival going on at a Church here and one of the women who works where I work, asked me to go. I do not think she knew what I was going through however. One night I thought perhaps it would help to go, but it didn't. I went four nights and was worse off than if I had never gone at all. Then on Saturday night, I just could not lie down. I felt if I did I would die and hell would be my home, so I walked the floor and my husband was begging me to tell him what was wrong. I didn't know, so how could I tell him. Finally, I had to get somewhere away from him and I left the room, went across the hall into another room. I didn't know why I had to go. There I was, made to go on my knees again. This time, asking God to show me of His will—what was right for me to

do. After a while the burden was lifted to where I could get up. I went and lay down on the bed and I don't know whether I slept or not, but I heard a loud voice like thunder and somebody said it is judgment day. It was as light as day. I could see those people that were at the revival running here and there trying to find a safe place. And I was made to cry aloud for God's mercy for I didn't know what to do. I looked and I saw Bobby going towards the setting of the sun and my heart cried, "Oh dear God, I can't go that way unless it is the right way, but I tried to walk and my feet would not move. It seemed as if I could have moved the earth as easy as I could move them. A voice spoke and said, "Stand still and see the salvation of the Lord." Then I heard the sweetest voices you ever heard singing "Amazing Grace", and I knew then that was where I wanted to go and now I could move my feet and I could walk. I started in that direction and there arose in front of me a wall of fire and to get to this singing I would have to go through it. My first thought was, Lord, I can't go, but some power, not my own, carried me. I could feel the heat, and it was awful, but thanks be unto my God, I was carried through and put down at the feet, I feel, of God's chosen ones and they were Primitive Baptists. I have not had any doubts about them since, but how I do doubt myself. Am I worthy to be called on or evn fit to sit down among so great a people? Sometimes I feel as if I could take them all in my arms. "What

wonderous love is this, oh my soul"

I did not mean this to be so lengthy, but Brother Sam, the half has not been told. I have only hinted at it.

It was so good to have you all in my home for a little while Sunday. Sometimes I hope you and your wife can spend the night with me. I don't feel worthy, but I'd be so grateful. I hope this finds you much improved, and pray for me when you are down in the valley, as that is where I have to stay so much of my time.

Come when you can.

Your sister in hope, and the least if one at all,

Alpha Carrell

1603 Vance street

Reidsville, N. C.

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### EXPERIENCE

Dear Editor:

If the Lord guides my pen, I wish to write a few words on prayer. I have heard so much expressed in the way of opinion concerning prayer lately! I have read articles, some telling how to begin prayer, when to pray and what not to pray for. But I have not learned prayer to be any thing I could control, or any thing I could bring at my command. If I could have anything to do with it I would have it as we are commanded, to pray without ceasing.

This, however, is not true with me. I seldom find a heart to pray. I have tried to pray many times, but only a few times stand out in my memory. I don't want to worry you, but would love to tell you if I could, how it has been with me. There is one time I

hope I will never forget. I was walking in my garden. It was the driest time I believe I ever saw, and as hot as any time I had ever seen. The earth was parched and cracked. I could feel the heat in my face from the earth. All the little plants were withered and drooped and I, too, felt to be in need of a Spiritual rain in my poor drooping heart as much as those little plants needed natural rain. I walked along until my burden was too heavy to bear, and my strength gave way. I was pressed to the ground with my face pressed to the parching earth. There, I was made to beg for a natural rain to water the earth and I also ask if it be His will to send just one drop of Spiritual rain to revive my poor drooping soul. It was the clearest day I think I ever saw, but somehow I felt the rain would come. I would go to the door to look for a cloud but not one was to be seen. I retired around ten o'clock and had just gone to sleep when my husband called me and said, "It is raining on your garden," just as if he knew what I had done, and I knew he did not know it, for he had been gone all day. I need not try to tell you how I felt. Words cannot express it, but on the next morning, bright and early I arose. I slipped off from the family into the garden. It did not look like the same place I had knelt a few hours before. It was the most beautiful place! Every plant was lifted as if to praise God. And I believe I did receive more than just one drop in my poor soul. Before I knew it the tears were streaming down my face. I was clasping my hands in

praise to Him from whom all blessings flow. Some say we should not pray for natural things, but with me prayer comes when He makes me go down. Then I ask for what I am made to ask, and for what I am made to feel such a great need of.

Some years ago we had moved out into the country. I was in my early twenties at this time, and I had three children. The oldest one was subject to spasms or convulsions when she had a temperature. I had planned to make a visit one day, but my little daughter was taken ill that day, and I was alone with only three small children in the house, and the heaviest snow storm, I think I ever saw, was taking place. The wind was howling, the snow piling high. There was no way I could get her to the doctor, or to the neighbor's house. I had to bear it alone. I was mending clothes as I often had to do in those days. Suddenly, a voice spoke to me and said, "Go and ask her if she wants you to pray for her." But, I just felt I could not go. Her fever continued to rise. It seemed that she would go into spasms any moment. I sat as long as I could. Finally, I went to her bedside trembling and crying, and said, "Do you want Mother to pray for you?" She raised her little tear filled eyes and said, "Yes" And there, I fell by her side and I felt it was the feeblest prayer I ever attempted to utter, but again He heard me. In less than two hours, she was sitting up in bed playing. I cannot tell any one what to pray for, when to pray, how to start or when to stop.

What grieves me now is all the troubles and trials I have had in these past two years since our Church has been divided, and I am out in the cold. I cannot pray. I do not know what I need sometime. I do ask him to supply all my needs and lead me in the path of righteousness, but oh! is it prayer?

I will not sign my old unworthy name, but if you can be given a heart to petition for this one when at a throne of grace, please do so.

Just a lonely stranger out in the cold dark wilderness.

This dear sister in Christ has had a wonderful experience and has been taught the truth. With such a demonstration of the dealings of His Spirit with her, we hope she has been enabled in her deliverance, to say with Job: "I know my Redeemer lives." We hope too the "Lonely Stranger" will be led to reveal her identity to our readers. —Editor.

**IN MEMORIAM**

God in His all wise providence has seen fit to remove from us our dear mother, Mrs. Hellie Dairs Bogue, age 74, whom we, one and all dearly loved, for her gentleness, unselfishness and true womanhood.

On the eve of July 6, 1956 at 8:25, as I was standing by her bedside holding her head, the angel of death descended and she fell asleep in Jesus peacefully and without a struggle, God only, gave me strength to stand it. Even though her sufferings were untold, she bore them with much patience, and was not heard to murmur, which was a great inspiration to her children and loved ones. I believe all was done for her comfort that could be done during her illness.

April 21, 1956 she had a slight stroke and was in Carolina General Hospital, Wilson, N. C., for one week, then she was taken to her daughter's home in Wilson. She was doing fine, up walking around when on May 14th she had a second stroke which left her speechless and paralyzed on her right side. We will miss Mother so much, but as time

goes by, God will heal our sorrows.

Mother was a well known and highly respected citizen of Wayne County. She was born in Wayne County November 2, 1881, making her stay here on earth 74 years, 7 months, and 4 days. For many years she was a member of the Primitive Baptist Church at Aycocks, always filling her seat when it was convenient for her to go. Since the death of her husband, Mr. William Arthur Bogue, July 13, 1949, she had lived around with her son and nine daughters.

Her funeral was conducted by Elder Denson of Rocky Mount, N. C., her body was laid to rest in the family cemetery at Eureka, N. C., under a mound of beautiful flowers to await the morning of the resurrection. We believe she is happy with her Saviour. So sleep on dear Mother and take thy rest. We loved thee dearly, but God loved thee best.

Life is so wonderful, life such as thine,  
 Death cannot end it, dear Mother of mine!  
 Morning will come again, gilding the trees,  
 Spring notes will sound again, sweet on the breeze.

This is not dying, my brave Mother dear,  
 Thou art but climbing up out of the here.  
 Out of thy struggle and out of thy pain,  
 Out where with Christ, life will flower again.

So then, good night, Mother, only good night,  
 Turn thy dear face to the mansions of light.

Life is so wonderful, life such as thine,  
 Death cannot end it! Good Night  
 Mother Mine!

Written by her daughter,  
 Mrs. Grace Bogue Reid  
 601 Kenan Street  
 Wilson, N. C.

**WHITE OAK ASSOCIATION**

The White Oak Association will convene, the Lord willing, with the Church at North River, Cartaret County, N. C., October 20, 21 and 22, 1956.

The church is located on U. S. 70, about twenty miles east of Morehead City going towards Atlantic. Those coming from any direction, either Route 24 or Route 70, will come directly to Morehead City, North Carolina, and get on 70 going east. Watch for markers east of Beaufort.

All lovers of the truth are cordially invited to come and be with us, especially brethren in the ministry.

J. B. POLLARD, Clerk  
 Jacksonville, N. C.

## Zion's Landmark

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

Editor

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

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WILSON, N. C.

OCT. 1, 1956

### DISCOURSE ON SALVATION

Dear Elder Adams:

I know you never run short of material and subjects on which to write though you may sometimes be short on anything to say on the subjects suggested. Trusting that you might some time be blessed with a mind and with light to write on the scripture I quote here, I am submitting it to you for your prayerful consideration. It is found in II Tim. 2:10 and reads:

"Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory."

The word "salvation" is the part of the quotation to which I direct your attention.

Yours in love and fellowship,  
Hubert T. Faulk  
El Paso, Texas

Paul said, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works." 2nd Tim.

3:16,17. In the preceding verses he said to Timothy, "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; And that from a child thou hast known the Holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." 14, 15.

Our experience is not a standard for the scriptures, but the scriptures are a standard for the experience of all the believers in Christ Jesus. The man of God referred to, is the man that is in Christ Jesus. Paul said, "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification and redemption." Christ Jesus is the salvation for all the elect family of God. He is their deliverer from all their enemies. He delivered the children of Israel from the Egyptian bondage. When they came to the Red Sea, Moses said, "Stand still and see the salvation of the Lord which He will shew to you today." Jonah said, "Salvation is of the Lord." David said, "Truly my soul waiteth upon God: from Him cometh my salvation. He only is my rock and my salvation." When Jesus was born in Bethlehem, Judea, Simeon took him up in his arms, blessed God and said, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, Which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel." When Peter spoke to the unbelieving Jews concerning Jesus,

he said, "This is the stone which was set at naught 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."

Jude said, (In writing to the elect) "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the *s a i n t s*." Jude 3. Jude called it the common salvation. It is common to all the saints alike, i.e, the salvation that delivered the children of Israel from their enemies at the Red Sea, the same salvation delivered Daniel from being devoured in the den of lions, also by this same salvation was the violence of the fire quenched when the three Hebrew children were thrown into the fiery furnace. This salvation which is in Jesus Christ, delivered or redeemed His people from the curse of the law. Paul said, "Being made a curse for us." He took upon Himself the iniquity of us all and by His stripes we are healed. He was delivered for the offenses of His people and raised for their justification.

Not only does this salvation deliver His people from the curse of the law, but they are delivered from every trial and cross which they are made to endure throughout their pilgrimage here in this life. Each and every time this salvation is applied in bringing them through their distresses, it

brings joy to their souls. It was for this reason that David (when he was in distress) said, "Lord, restore unto me the joy of thy salvation." The elect of God do not trust in themselves. Their trust is in God. Paul said, "But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God who raiseth the dead: Who delivered us from so great a death, and doth deliver: in whom we trust that He will yet deliver us." 2nd Cor. 1:9,10. This salvation of God was wrought out through the sufferings, death and resurrection of Jesus Christ. In due time it is made manifest to all the redeemed family of God.

Before this salvation is applied each time to the souls of God's elect, there is first great suffering and labor. Paul said, "But by the grace of God I am what I am: and the 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." 1 Cor. 15:10. To void any idea that any one might have that he was boasting of his works, he said, Yet not I, but the grace of God that was with me. By this expression, it is clear that grace did the work and he was the sufferer, and the one through which the work was done.

Paul was a great sufferer for the truth's sake. He proved himself a faithful minister of Jesus Christ. He said, "We then as workers together with Him (Not a co-worker as some would say, but a subordinate) beseech you also that ye receive not the grace of God in vain. (For He saith, I have heard thee in

a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.) Giving no offence in any thing, that the ministry be not blamed: But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in strifes, in imprisonments, tumults, in labours, in watchings, in fastings; By pureness by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, By honour and dishonour, by evil reports and good reports: as deceivers, and yet true; As unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." 2nd Cor. 6:1-10.

The suffering and persecution which the Apostle endured was to qualify and fit him to preach the gospel of Christ Jesus to a dying and yet a living people. The gospel which Paul preached was not in the letter which killeth, but it was in demonstration and power by the Holy Ghost. It fed the babes in Christ with milk, it was bread and meat to the hungry and water to the thirsty souls. The doctrine which Paul preached was as the rain, which was prophesied of by Isaiah, that cometh down and the snow from Heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud,

that it may give seed to the sower and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isaiah 55:10,11.

There is a saving effect in the gospel which the Apostle preached to the believers in Christ Jesus. He preached a crucified and risen Saviour. To them it is the power of God and the wisdom of God.

"Therefore I endure all things for the elect's sakes." Paul said to Timothy that he suffered trouble, as an evil doer, even unto bonds: He suffered persecutions; he further said, "Yea and all that will live godly in Christ Jesus, shall suffer persecution." 2nd Tim. 3:12. He said to the Corinthian brethren that "We are troubled on every side, yet not distressed: we are perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you." 2nd Cor. 4:8-12.

The Apostle willingly and gladly endured all things for the elect's sake. He said, "For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God." 2nd Cor. 4:15.

Paul was a husbandman and a

labourer in His Master's vineyard. He must first be a partaker of the fruits of the gospel before it is reduced to milk for the babes in Christ and meat for them that are of full age. A good mother labors for the support of her children; she must first be a partaker of the fruits of her labor before the babe can draw the milk from her breast. It is through this source the babes obtains a livelihood. This milk is essential for the life and growth of the child. The gospel which Paul preached was wrought by hard labour and longsuffering. Being first a partaker of the fruit, it was reduced to food for for elect. Through this process, which was the gospel of their salvation, they obtained it. It was for the benefit of the elect, that they might grow in grace and in the knowledge of their Saviour, Jesus Christ. This word of truth which Paul preached was the gospel of their salvation. See Eph. 1:13. Paul said, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek." Rom. 1:16.

As the natural babe obtains the nourishment by drawing the milk from the mother's breast, even so the elect draw their food and drink from the wells of salvation. Isaiah said, "Therefore with joy shall ye draw water out of the wells of salvation." Isaiah 12:3.

There isn't any salvation outside of Jesus Christ. He is the life giver. He is the life preserver. As natural food and water is essential for the growth of the natural child, even so Spiritual meat and drink is ne-

cessary for growth in grace and in the knowledge of our Lord and Saviour Jesus Christ. The gospel is one way through which this knowledge is obtained. Paul was qualified to administer it, by enduring all things. This salvation which is in Jesus Christ delivers the elect of God from the law of sin and death. It preserves, feeds and clothes them in this time world and when they depart this life, their Spirit returns to God who gave it and their bodies return to the dust from whence it came, to wait the resurrection when Jesus will come, change these vile bodies, and fashion it like unto His glorious body. Their bodies will be raised up by the same Spirit that raised up Jesus from the dead. 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 life, preservation, resurrection, and the final perseverance of the saints in glory was accomplished by the suffering, death and resurrection of Jesus Christ, who is our salvation. The damsel who was possessed with a Spirit of divination said, "These men (Paul and Silas) are the servants of the most high God, which shew unto us the way of salvation." Acts 16:17.

Paul was not the giver of salvation; but his sufferings and endurance qualified him to show the elect the source through which they obtained salvation. "For God hath not appointed us to wrath, but to obtain salvation by our Lord

Jesus Christ who died for us, that, whether we wake or sleep we should live together with Him." 1st Thess. 5:9,10.

T. F. Adams

#### RESOLUTION OF RESPECT

Whereas it has pleased our Heavenly Father in His infinite wisdom and love to remove from our midst by death, on April 16, 1956, our dearly beloved and highly esteemed Sister, Mary E. Overton.

Sister Overton united with the Church at Concord in Washington County, N. C. at the June meeting 1918 and remained a faithful member until death, always filling her seat unless providentially hindered. We miss her and hope the Lord is pleased to fill that vacancy with as good and faithful ones as she was.

Therefore be it resolved: First, that we the Church at Concord desire to bow in humble submission to Him who doeth all things well, feeling our loss is her eternal gain. Second, that we extend our heart-felt sympathy to the bereaved family in their loneliness and sadness. Third, that a copy of these resolutions be spread on our Church records, one sent to the bereaved family, and one sent to Zion's Landmark for publication.

Done by order of the Church in conference on Saturday before the fourth Sunday in June, 1956.

ELDER A. L. MCKINNEY,  
Moderator  
J. A. FURLOUGH,  
Church Clerk

Written by Noah L. Ambrose, Assistant Church Clerk.

#### SISTER FANNIE T. WRAY

Dear Brother Adams:

I hope it is by the will and purpose of God that I write in memory of my precious mother-in-law, Sister Fannie Tuggle Wray who departed this life July 27th, one month ago this morning. She was a dear loving mother, wife, and mother-in-law. She was loved by all who knew her. She joined the Primitive Baptist Church at Shady Grove the year of 1912. She was a faithful member as long as she was able to attend.

On the 3rd Sunday in July, I went by and asked my dear precious mother-in-law if she wanted to go to the Association at Liberty. She said, Yes, I want to go one more time. I helped get her ready, and she said with tears streaming down her sweet face, "Gladys, I am so much trouble to you I can never repay you for what you have done." I said, "Mama Wray, I don't mind doing anything I can for you; I wish I could do more." That day will never be forgotten by me. The Spirit of the Lord was surely striving with her. She told me while waiting for my husband to bring the car

near the stand, "I am old and never have shouted; but it was all I could do to hold myself together today when Brother Golden Harris was preaching. I got so happy, I fully believe that it is a foretaste of Heaven to the saints of God."

We carried Mama Wray to Church so much, her vacant seat in our car will never be filled. I miss her dear sweet face so much when going to Church and at her home, but God knows best. However, she is so much better off than this poor unworthy creature! Her trials and troubles are over. She knows no more of this sinful world. I believe she is asleep in Jesus, blessed sleep to whom none ever wake to weep. She was 87 years old; she leaves to mourn her death, her husband, J. E. Wray, Patrick Springs, Virginia, four daughters, Mrs. E. J. Taylor, Cascade, Virginia, Mrs. Mattie Rhodes, Martinsville, Virginia, Mrs. W. N. Tilley, Leaksville, N. C., Miss Ethel Wray of the home; and six sons, Dewey and Raymond Wray of Patrick Springs, Virginia; Henry, Charlie and Richard of Thomasville, N. C., also Moir Wray, R.F.D. 2, Bassett, Virginia. She also leaves 43 grandchildren, 73 great grandchildren, 9 great great grandchildren.

I believe she viewed Heaven and died happy. She had often told me she wished she could sing like other people, but due to a throat trouble she could not. But just before death she sang Amazing Grace and closed her eyes in death. I can never see her sweet face on earth any more, but I am hoping and longing for the time to roll on, when I hope I can meet her in a better world where there will be no more heart aches, pain nor sorrow, but all will be joy and love. There will be no separation there. A few weeks before she died, she requested me to see that Brother W. J. Puckett preached her funeral. I did as she asked. Brother Puckett and Brother D. P. Helms preacher her funeral at Old Center. She was laid to rest in the Church cemetery to await the resurrection morn when all in Christ shall rise. Oh, what a glorious day that will be to the saints of God!

Written by a sad hearted daughter-in-law,

GLADYS WRAY  
Patrick Spring, Virginia

#### OBITUARY NOTICE

Sister Surlena Jones Gregory was born August 23, 1875 and died June 9, 1956, making her stay on earth, 80 years, 9 months and 16 days. She was married to Charlie Thomas Gregory February 2, 1902, who died April 24, 1930. To them eight children were born; two girls and six boys.

She was received into the fellowship of Wheelers Primitive Baptist Church in the summer of about the year 1919 and proved to be a faithful member of

her Church as long as she was able to attend. She was loved by all who knew her and we all will miss her so much.

The Church of Wheelers extends to the family its deepest sympathy in this sad experience —the loss of their Mother — but we feel that we should not grieve for this loved one, for we believe she is at rest.

The Church orders a copy be kept on its records, a copy sent to Zion's Landmark for publication and a copy sent to the family. Done by order of Wheelers Church in conference August 11, 1956.

Committee:  
Sister Flossie Clayton  
Sister Sallie Long  
Brother Reuben Bowes

**RESOLUTIONS OF RESPECT**

Whereas it has pleased our Heavenly Father to take from us by death our dearly loved pastor, N. S. Davis, who was born January 4, 1895 and died January 24, 1956. He was called to the pastorate of Sandy Grove Church February 4, 1950.

Therefore be it Resolved:

1st: That we desire to bow in humble submission to the will of our Heavenly Father. Brother Davis stood firm in the faith and preached the word. He was blessed with a meek and loving Spirit. He was a man favored with Godly gifts. He desired peace with all men, and especially those of the household of faith.

2nd: We desire to render thanks to our Dear Lord for the gracious manifestation of His Spirit expressed in the life of our dear pastor, a sinner saved by grace, which caused him to live to the praise and honor of the name of Jesus and may we be blessed to endeavor to emulate his Godly walk and conversation, striving first of all for the things of the Kingdom.

3rd. Our heads bow in sorrow for we shall no more see his dear face, yet we rejoice that he fought a good fight and kept the faith. Therefore, be it further resolved that we the members of Sandy Grove Church in Nash County, now in conference, adopt these resolutions; a copy to be written on the Church record, a copy sent to Zion's Landmark, and a copy sent to the family of Brother Davis.

**RESOLUTIONS OF RESPECT**

By the request of Muddy Creek Church I am writing concerning the life and death of our dear Brother N. F. Brown who was born March 12, 1869 and died August 9, 1956. Brother Brown leaves to mourn their loss six children — two boys, four girls, and several grandchildren.

Brother Brown united with the Church in March, 1907 and was a faithful member as long as his health would permit. He was a peace loving man and will be missed by both the church members and

friends. But we feel our loss is his eternal gain. His funeral was conducted by Elder Lewis Williams. His body was laid to rest in the family cemetery near the home.

Done by order of the Church in conference Saturday before the fourth Sunday in August, 1956.

ELDER W. A. WALTON, Moderator  
L. H. SOUTHERLAND, Clerk

**MRS. FANNIE JOHNSON**

Mrs. Fannie Brown Johnson, wife of the late George Johnson, died at her home July 19, 1956. She was born March 4, 1875. She was the daughter of Henry Brown and Isabelle, his wife, and was born and reared in Martin County. She was a good woman, a wonderful neighbor, always visiting the sick and helping the needy. We believe she was a true Christian.

Sister Johnson was received into the Church at Spring Green many years ago but possessed a blessed hope in the Good Lord long before she joined our Church. Her pastor, W. E. Grimes, baptized her. She was faithful to her Church as long as she lived.

She lived to a ripe old age and raised a wonderful family of six children, who tenderly cared for her during her illness. She was confined to her bed a long time but patiently waited on the Lord to take her to rest. She often expressed her willingness to go, saying she was ready.

We feel our loss is her eternal gain for she had that abiding faith that brings peace to the soul when the time comes to leave this old world. Her funeral was held at the home by Elders W. E. Grimes and A. B. Ayers. Her body was laid to rest in the Robersonville Cemetery.

Done by order of Spring Green Church in conference.

W. E. GRIMES, Moderator  
ALTON WHITE, Clerk  
Written by,  
ANNIE EDMONDSON

**RESOLUTIONS OF RESPECT**

On April 16, 1956, God, in His great love and wisdom, looked down in tender pity and compassion on Sister Melvina Davis and called her to rest. Sister Davis was a faithful member of Bethany Church for sixty years and always filled her seat as long as she was able.

Her funeral was preached by her pastor, Elder M. F. Westbrook, and her body was laid to rest in the family cemetery.

The church and friends deeply feel our loss but we believe our loss is her eternal gain.

Therefore, be it resolved:

1st—That the Church of Bethany extend their heart felt sympathy to the bereaved family.

2nd—That a copy of these resolutions be placed in the church record, one sent to the family and one sent to Zion's Landmark for publication.

Done by order of Bethany Church in Conference, Saturday, May 19, 1956.

Elder M. F. Westbrook, Moderator  
Brother W. H. Woodard, Clerk

#### IN MEMORIAM

It is with much sadness that we, the Church at Old Union, attempt to write a few lines in regard to our much beloved pastor, Elder N. S. Davis, whom the Lord called, we believe, to his Heavenly rest. He served this Church so humbly and faithfully for 13 years and one month! The writer cannot remember his having been absent from the Church but twice during all this time.

He preached salvation by the grace of God and stood firm in that doctrine which is given only by our Heavenly Father. We desire to bow in humble submission to the will of God who makes no mistakes.

We desire a copy of this writing be sent to the Landmark for publication and one to the family.

Done in conference Saturday before the second Sunday in September, 1956.

ELDER T. L. GRIMES, Moderator  
MARY FIELDS WORLEY, C. C.

#### RESOLUTIONS OF RESPECT

By request of the Church I will try to write concerning the life and death of dear Brother Clyde E. Fountain. He was born in Duplin County November 9, 1898. On January 1, 1919 he was married to Mertie Futrell who survives him, also surviving are two sons, Hobert and Elwood, and two daughters, Mrs. Radford Williams, Mrs. Marvin Fountain.

Brother Fountain passed away August 5, 1954, making his stay on earth 56 years. In the year 1945, Brother Fountain and wife united with the Church together and he remained a faithful member until the end. He was a firm believer in salvation by the grace of God. He enjoyed attending the meetings of the Primitive Baptist Churches as long as his health would permit him to do so.

He was a humble, peace loving man and will be greatly missed by the members at Muddy Creek Church. His funeral was conducted at home by his pastor, Elder R. W. Gurganus, assisted by Elder W. A. Walton. His body was laid to rest in the Fountain family cemetery.

Therefore be it resolved:

First, that we the Church at Muddy Creek believe that our loss is his eternal gain and desire to bow in humble submission to His will.

Second, That it is our earnest desire that God be with his bereaved family and that the love and grace of God may keep them in His footsteps.

Third, That a copy of these resolutions

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

Written by one who had much love and fellowship for him. Done by order of the Church in conference, August 25, 1956.

ELDER W. A. WALTON, Moderator  
L. H. SOUTHERLAND, Clerk

#### A RESOLUTION OF RESPECT

Be it Resolved:

That whereas, God in His infinite wisdom and mercy has removed from our midst, Sister Alice D. Braswell, a dearly beloved and faithful member of Old Union Church, and we believe, a true mother in Israel. In her departure the Church has sustained a great loss, but we hope and believe that it is for her eternal gain. In this we desire to be submissive to the will of "Him" who doeth all things well.

Therefore be it resolved:

1st: That we, the members of Old Union Church desire to express to the family of Sister Braswell our deep and heartfelt sympathy in their bereavement and feel to commend them to the "God" of all comfort, who can bring 'joy out of sorrow', 'gladness out of suffering', 'hope out of trouble', and can restore that which He has taken away, heal that, that He hath torn, and speak peace to them who are troubled.

2nd: That a copy of this obituary be sent to the family of Sister Braswell, a copy kept in the Church records, and a copy sent to Zion's Landmark for publication.

Done by order of the Church at Old Union in conference this the 8th day of September, 1956.

(Elder) T. L. GRIMES, Moderator  
MARY F. WORLEY, Church Clerk

#### ERRATUM

The Black Creek Association will convene Friday before the fourth Sunday in October as heretofore instead of Friday before the third Sunday in October as stated in the September 15th issue of Zion's Landmark which is an error.

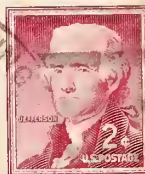
EDITOR

#### BLACK RIVER UNION

The next session of the Black River Union will be held, the Lord willing, with the Church at Reedy Prong, the fifth Sunday and Saturday before in September, 1956.

The Church is located three miles from Newton Grove about two miles west of No. 50 highway. All lovers of the truth are invited to attend.

ELDER H. A. MORGAN,  
Moderator  
ALONZA BAREFOOT,  
Clerk



# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-- AT --

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## PROVERBS

### CHAPTER XXVI

The sluggard is wiser in his own conceit than seven men that can render a reason.

He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears.

As a mad man who casteth firebrands, arrows, and death, So is the man that deceiveth his neighbour, and saith, Am not I in sport?

Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth.

As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife.

The words of a talebearer are as wounds, and they go down into the innermost parts of the belly.

Burning lips and a wicked heart are like a potsherd covered with silver dross.

He that hateth dissembleth with his lips, and layeth up deceit within him;

When he speaketh fair, believe him not: for there are seven abominations in his heart.

Whose hatred is covered by deceit, his wickedness shall be shewed before the whole congregation.

Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him.

A lying tongue hatest those that are afflicted by it; and a flattering mouth worketh ruin.

## EDITOR

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

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# ZION'S LANDMARK

## Devoted To The Cause of Jesus Christ

### EXPERIENCE

Dear Sisters and Brethren,

I want to write a little of what the Lord has done for me, a poor sinner; although, I feel too unworthy to write to such good people, as I feel that all of you are. You have been so good to me to give me a home with you, and you manifest such sincere fellowship for me. I do love every one of you. I do so want to write at least a portion of my experience of grace.

I have been nothing but a sinner all of my life. When I was thirteen years old, the devil came to my bed one night. After I retired, he stood beside my bed for a long time, and I wondered what I had done wrong to make such a thing come to me. I began to beg the Lord to have mercy and to please take the devil away from me. I promised the Good Lord that I would do better, but how can this old flesh do better when the Lord is not with you? I lay all night wondering what would become of me. I know if I died I would surely go to hell. How I did beg the Good Lord for mercy on my poor soul!

It went on that way for many long years. I just could not see any peace on this earth. When I was young my life was no pleasure to me. I could not enjoy life like other young people did. I would wonder why it was so.

About fifteen years ago I became

ill and all of my people thought I was going to die, they had the doctor with me, and he said he could do nothing for me. He sometimes would come to see me twice a day. One night he came and sat beside my bed, and I told him I was going to die unless something was done for me. The answer he gave me was, "Get ready to die." And I told him I was not fit to die. I asked him how was I to get fit to die? But he could not tell me. I felt surely I would die before morning, and I knew I would go to hell. If a poor sinner ever begged for mercy I did. I thought, if only the Lord would have mercy on this poor sinner. But I grew worse instead of better. My mother came to see me and my husband told her he thought I was losing my mind. She asked me to go home with her and stay a while to see if I would get any better, but I told her I was going to die and that I could not live like I was. I would lie in bed and cry every night, and beg the Lord to show me what Church was the right one. When it finally pleased Him to do so, He showed me the Primitive Baptist Church at Spray.

I was passing by there Christmas eve night coming from the store, and I had my two small sons with me. A light was shining on the Church door and something said to me I had better go to Church that night. So I went home

and prepared supper, but every few minutes the same voice would say to me, you had better go to Church. I tried not to pay any attention to it, but it got so strong I had to get my daughter to finish supper for me. I told her that I was going to Church. I took my two small sons and called a cab to go to Church. When I went in I felt every one in Church looked around to see me. I felt if only they could not see me I would be so glad, for I did not want to be seen. After that I went to most every meeting held at this Church.

It went on like that until Friday night before the third Sunday in May 1947, which was nine years ago. I went to bed that night and lay there until about two o'clock in the morning before I could sleep. During that time, I seemed to have left this world for about two hours. When I came to myself, my husband was standing looking down at me. He said he was afraid to speak to me. He said I did not appear the same as when I retired. He said too, that the room seemed to light up as if some one had turned on an electric light. I was shaking all over, while my husband was calling me. I finally told him to leave me alone and let me stay with those good people that I was with. It seemed that I was over at Spray Church with all of those good brethren and sisters. They looked so good to me and the most of them seemed to be old and white headed. The Lord spoke to me and said, I would die if I let the pond they baptize in, go dry and I had not having been received with them. It seemed the Lord took

me into the pond and baptized me, and my back touched the rocks in the bottom of the water.

I have always been afraid of water, and He seemed to say to me, "Now you see you will not strangle," and in this vision the members said if the pond went dry, they would fill it up with wooden water buckets before they would let me die. That small voice said that there would be no use to have a doctor, for I would die. It appeared to me that I would bleed to death at the nose. When Brother Smith took me into that pond on Sunday morning after that, to baptize me, it seemed just like it did when the Lord baptized me on the Friday night before when I was taken away from this world. I thought all of my troubles were over. I was so happy the week following!

But then my troubles started to come back again. One night after we retired, my husband had gone to sleep long before I did. When he aroused he told me he dreamed that I was taken away from him.

Dear Readers, you all can see my road has been a rough one to travel. I do hope the Good Lord will be with me until the end. I have been a beggar for mercy all of my life. I could live with the good Old Baptists for ever, but I don't feel like I am worthy of the fellowship of any of them. I do want to live with them the rest of my life while in this old world. I get so lonesome here. My dear Husband has now been called away, but the Lord knew best. I am asking you all to please re-

member me and pray for this unworthy sister if I am one.

Yours in hope,  
Nellie Robertson  
217 Lee Street  
Spray, N. C.

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### MEDITATIONS

Dear Editor and Brother in Christ:

Here are some of my meditations you may publish in the Zion's Landmark if you deem them fit for publication.

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Dear Beloved in Christ:

I humbly come before the Throne of God asking that He guide my pen and direct my mind and heart to write words of comfort to some one of God's humble poor. I have been cast so low lately, yet it seems as if my meditations are of deeper substance when I am cast low, than when I am exalted, though to put it on paper I do not know if I will be enabled to do so.

The greatest comfort to this poor wretched sinner is of the wonderful deliverance that must have been experienced when Christ told the woman to go and sin no more. Dear child of God, in my mind the woman typifies the Church of the living God. He commanded her to go and sin no more. Her sins were imputed unto Him, for He was her sinbearer. Being so, in the Spirit she could not sin any more. John said, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin because he is born of God." Paul said, "It is not I that sin, but sin dwelleth in me, that is in my flesh." A child of God, being

regenerated of the Holy Spirit, being reborn, participating in the first resurrection, takes on the likeness of Christ. He has put off the old man and put on the new. He is only satisfied in the righteousness of his Saviour. He knows sin no more in the Spirit. It is the new man that knows sin no more, which is the Holy wedlock of the soul of man and Spirit of God. Christ freed him from sin when He fulfilled the law, when He said, "It is finished", but made it manifest to him in his deliverance.

Carnality is sin, all things pertaining to carnality is earthly. As the first man Adam is earthly, the second man Adam is Heavenly. God's chosen elect has been made to see the resurrection of Christ, made to know that the first man, being uncircumcized of heart has not seen Christ's resurrection, nor indeed can he see it for his heart is of stone and "desperately wicked above all things", his eyes are blinded and his ears cannot hear. When he has seen the graves give up their dead and viewed the resurrection of Christ in the Spirit, this one is enabled to leave his grave clothes inside the tomb. The grave clothes are carnality (sin). The tomb is the tomb of darkness. When one is lifted out of that grave; clothed with the robe of the love of Christ; clothed with His righteousness; he is then made to know sin no more in the Spirit for here the warfare begins between the flesh and Spirit. It is the carnal man that is sin. We often feel to be left to ourselves, (if indeed that could be) God seems to withdraw Himself; He turns us, like

Job, over to satan. Our carnality is aroused, and we are made to witness with Paul: "O, wretched man that I am, who shall deliver me from the body of this death?" We sin and we learn with Paul that we die daily.

Paul was given a new name, Saul the old, or first man was the one who died daily. Paul was like unto Christ, he had put on the new man. He had experienced with Christ the first resurrection. He had had the new song put into his mouth. He had been made to praise the Lord God of Israel.

Dear Reader, is it thus with you? Can you praise God for telling you to go thy way and sin no more? Can you, with Isaiah, tell the daughters of Jerusalem their warfare is accomplished? If you can, then your experience compares with mine.

In Christian love and hope of mercy,

Your unworthy sister,  
Mrs. R. L. Gilley  
R.F.D. 1  
Gilmer, Texas

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**A GOOD LETTER**

Dear Brother Adams,

This letter, sent us by Sister Hopkins is so lovely, it has filled our hearts with joy. Sister Hopkins is a real Mother in Israel. We highly esteem her and are grateful for her encouraging remarks. Her dear husband, Brother Hopkins, passed away sometime ago. He was about eighty years old and was a lover of the truth.

Yours in hope, ..  
W. E. Jarrell

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Dear Brother and Sister Jarrell;

I picked up a Landmark on Tuesday, started reading it and I kept on reading until I came to your's and Sister Jarrell's experience. Oh, it was just so wonderful I could hardly see to read, for my eyes were filled with tears of joy. I have loved you both since I became acquainted with you. I do not remember how long that has been, but after reading your wonderful experience, it made me feel like I loved you both still the better. I did not remember reading the Landmark until yesterday. I had felt that if I could take a big cry like I used to, it might help my feelings, but just could not shed a tear. However, when I read your good experience in the Landmark yesterday, my cup ran over.

I was sorry to leave you both, but I was so tired when we reached home, I did not feel like changing clothes and getting myself to bed. It was too tiring for me to ride there and back the same day, though I did enjoy the good meeting and going to your sweet home. I do want you both to visit us as soon as you feel like it. I am getting too old and feeble to take long trips like I have; although, I enjoy being with God's blessed people.

Dear Brother and Sister, I wanted to ask you to pray for my eye sight to be better. I am almost blind and am hard of hearing, and I have lost my voice for singing; but I hope I am thankful for what He has already done for me. I wanted to write some of my troubles and trials through life but don't feel like it at this time, I am feeling so weak and sleepy I will have to close and lie down.

With much love and all good wishes to you both. I hope you will remember me in your prayers, for I do have faith in the prayers of the righteous. I have read your experiences in your own handwriting, but it was plainer in print. I would like to write some of my experience to let you read, but I don't feel like writing it this time. I will try to do so if my eyes get better. I have some writing I have wanted to send you for sometime to let you read, but I have never mailed it. I think I will wait until you come to see us. I will let you read it then. With much love and all good wishes to you both.

Your poor and afflicted old sister, 80 years old, but in hope of Heaven someday.

Mrs. J. G. Hopkins  
Mayodan, N. C.

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### GOD'S MANY BLESSINGS

T. F. Adams

Willow Springs, N. C.

It is with regret I have not been given the ability to express the many great things I have been given and shown; yet I know all things are in God's hand and shall not be made manifest or even withheld except it be of His good pleasure.

My desire is great to see you some day. It seems most impossible for me to set forth the spiritual beauty as I see and have been shown; but I feel when the time prepared is at hand it shall and will be made manifest.

I must say I am not aware of who I am or what I am, but whatsoever I may be, I do know I had naught to do with my own crea-

tion and still have just that as yet.

My dreams and visions astound me and when I am given to seek to find comparison in the book of the truth it makes me to feel I've just got to wait upon my Lord; although my labor is in the darkness of the night and the searching of the word. I feel to enquire when I am at ease and resting upon my pillow, am I His or am I not?

I am fearful even in my searching, for it may be I am taking too much upon myself. Still as I see what I am shown; I feel I should not hide the light under a bushel.

I would surely love to find one who could just fellowship a morsel with me in my search according to measure, for I can fellowship my brethren in most all their expoundings.

I am fearful, full of love for the people of God, and feel a great love for the Church. It is never my desire to offend my God or the Church. In the love of God for Christ's sake, is my prayer that I never offend.

One in humble hope and filled with fear,

Sister Marion H. Mulholland  
Rt. 1, Box 253  
Lambertville, N. J.

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### GOD IS ALL

Who is God? God is love! God is a consuming fire. God is a Spirit; God is a power that is fathomless. God is an enormous power unified and distributed to the utmost in this cyclopedic sphere.

God is this working within according to the rise and fall of the constellations, which is for the perfect-

ing of the Spirit of love in mankind. This rise and fall in our experience is brought about by the tribulations of our souls, the doubts and fears we experience and the knowledge of our sinfulness before a living God.

The body shall be changed in the twinkling of an eye. The trumpet shall sound, and the dead shall be raised incorruptible. "For this corruptible shall put on incorruption, and this mortal shall put on immortality," for flesh and blood shall not enter the Kingdom of Heaven.

Therefore, all we are and all we have is no more of us, but of the omnipotent power which is that word that is spoken of in "In the beginning was the Word, and the Word was with God and the Word was God, and the same was in the beginning with God", the creator of all living. This is true both Spiritually and naturally.

The body of sin shall die but the breath of life shall live eternally. What is sin? Sin is a transgression of the law, but the fruits of sin are agreed and a desire for fleshly things, earthly lust, vanity and hatred, all of which cause strife and confusion.

What is life? To go beyond earthly desire and lust. Life perfects love in patience, truth, mercy and peace.

Marion H. Mulholland

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### ELECTION ACCORDING TO GRACE

"Thus saith the Lord, As the new wine is found in the cluster, and one saith destroy it not for a blessing is in it, so will I do for my

servants' sakes, that I may not destroy them all." Isaiah 65:8.

The scripture quoted here was on my mind at intervals for several days, with seemingly a little glimmer of light breaking through once in a while. But this morning the thought came that the prophet wrote this scripture by inspiration of the Holy Spirit and no doubt its meaning was made clear to Isaiah by the same power. Therefore, if I am able to understand it or know what is in it, my knowledge must come from the Holy Spirit otherwise I will just be guessing if I express myself. You may well imagine how discouraging such a thought was to me just when I thought I was about to fathom the mystery of this scripture, all by myself. So, I am not so sure that what I am about to write is by the inspiration of God.

It seems that an intelligent discussion of the scripture quoted cannot be separate and apart from the scripture in that same chapter which precedes and follows verse eight. It is very evident that God had in mind the Gentiles when He said in the 1st. verse of this chapter, "Behold me, behold me unto a nation that was not called by my name." From a time long before Moses received his commission to go back to Egypt and lead the Israelites out from there, the Jews were a people and a nation called by HIS name and they were the objects of HIS loving care and recipients of innumerable Heavenly blessings. From murmuring and grumbling even in the early days of the journey out of Egypt, this nation and people chosen of God,

went on further and further from the paths of righteousness until even God, the fountain and source of all love, would tolerate them no longer. We are not speaking of the Jews now except in a sense of reference to them as a nation. We know, because the scripture says so, that not all were Israel who were of Israel and I am constrained to believe that the displeasure of God to be visited on the nation that had been called by HIS name, as revealed to the prophet Isaiah and recorded by him, was to be visited upon national Israel; that HIS elect among the Jews would be spared because they were in the cluster in which there was new wine. We are supported in this belief because we are told in Holy writ that God has a people among all nations, kindred and tongues. So, God, I believe, had and has children of HIS choice and election according to grace, among the Jewish people. Grace and grace alone was exemplified when God denounced national Israel and announced that henceforth HIS pleasure would be in the Gentiles. According to Isaiah, (See the 1st. verse in this chapter) the Gentiles had not sought God but HE found them. That is, HE made a choice of them without their seeking HIM. They were not called by HIS name. When in the good pleasure of Almighty God HE would be revealed to HIS elect among this nation that had not been called by HIS name, they were made to seek HIM, though prior to that momentous occasion they had thought nothing of HIM and had not asked for HIM.

As we see it, the cluster represents national Israel among whom God had and still has children of HIS choice and election according to grace. The new wine in the cluster typifies, I believe, HIS elect among national Israel, and though Israel would as a nation be punished, they would not be destroyed for the sake of God's elect among them. And there was another reason just as strong, why God would not destroy Israel as a nation. From out of Jacob a seed would be brought and out of Judah an inheritor of God's mountains would be brought. That seed was our Lord Jesus Christ. That inheritor of God's mountains was our Saviour. There is so much more in this text that would be comforting and enlightening to God's people but bringing it out is a job for one of God's ministers and not for me to undertake at the risk of tiring my readers or of taking up space that could be used more profitably by others.

Hubert T. Faulk  
325 W. Missouri Street  
El Paso, Texas

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#### MEDITATION ON BAPTISM

Dear Brother Gilley and Family:

As I am feeling pretty well today, I will now write you and try to give you what I understand the 29th verse of the 15th chapter of 1st. Corinthians to teach. First, it is mainly concerned with baptizing the dead. Now let's see who the dead are that the baptizing was for. There was a time when the regenerated person was dead (dead in trespasses and in sin), so far as Spiritual life is concerned, but

when the Spirit brought about the regeneration of the soul, that man was made alive Spiritually for evermore, for he, in this regeneration is baptized with the Holy Ghost and with fire, so then after that, being made alive, we want to go into the water and be baptized as an answer of a good conscience toward God. That was for the man that was dead before regeneration You see we are then buried with Christ and arise a new man, to walk in newness of life.

I understand water baptism is an answer of a good conscience toward God. We are brought to feel it a duty enjoined on us, and when we are burdened with a desire to be baptized, we receive a deliverance thereby. This is the answer of a "good conscience toward God." The sweet fellowship such as one enters into is indescribable. For a time it is accompanied with joy unspeakable. I know it is not an act that washes our sins away as some believe and teach, for if it were, our warfare would have ended and we would be sanctified in the flesh.

I suggest that you study all the instances of baptism that are spoken of in The New Testament. I hope you can get some insight into what I've tried to tell you on paper.

Did you go to Pilgrim the last third Sunday? I want to go to the Association second Sunday in October. Write me again and tell me if you get anything from the above. My health is much improved.

Yours in the hope of life everlasting,

E. F. White  
102 N. Line Drive, Early  
R.F.D. 2, Box 67  
Brownwood, Texas

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### GOD'S LOVE AND POWER

Dear Brethren in Christ:

I have no worthiness of my own, but for some reason I have a mind to communicate with the Readers of Zion's Landmark through its pages.

My health is not very good, but I earnestly desire the presence of His overshadowing love and power, that I may be reconciled with whatever falls to my lot, believing that all things work together for good to them that love God, to them who are the called according to His purpose.

I was shown a year ago just what I have been through since February. I have been an awfully sick woman, but God has blessed me to be back home. Some times I am made to wonder why I have to live in this troublesome world I feel to be a worry to my family and my Church; both of which I love so dearly, and I feel to be one alone, just an outside case, different from those around me.

I love my Church and fill my seat every time I can. When I am not there my mind is; but I have often wondered how the church can put up with such an unworthy one as I am. Yet I have no where else to go and want to live at their feet and die there. I love and appreciate their visits to my home.

I often feel to say with the poet: "Father, I stretch my hand to thee, No other help I know." But

isn't it wonderful to be enabled to view His cross and feel that His blood was shed for us? This blessed assurance fills our very souls and lifts our spirit to that lofty throne of grace.

Paul said: "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, that we may be glorified together. For I reckon the suffering of this present time are not worthy to be compared with the glory which shall be revealed in us." When we realize the truth of this scripture, we can glory in tribulation, for 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.

Now, I will try to stop, and I hope to thank all who have been so kind to me. Thank God who has been so good to me all my life. I earnestly hope that grace will lead me Home.

Written by,  
Trudie Bullins  
Lawsonville, N. C.

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### BE STRONG: FEAR NOT

Dear Brother and Sister Adams and all lovers of the truth as it is in Christ Jesus:

I have been given a mind to write a little in connection with a portion of scripture found in the thirty-fifth chapter of Isaiah.

I know that I am not able to expound or explain the scriptures

as my dear brethren and sisters are blessed to do. I also realize that unless it pleases the Lord to take my mind off of the vain and perishable things of this world, place it on Heavenly and Divine things and bless me with the Spirit of understanding, I will not be able to say anything to the comfort of His little ones.

"The wilderness and the solitary place shall be glad for them; and the desire shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God." No wonder they could rejoice. Every one that is blessed to see the glory of our God has something to rejoice in.

"Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: Behold, your God will come with vengeance, even God with a recompence; He will come and save you."

To prove that the Lord our God has already done what was promised, let us refer to a few other passages of scripture which are in accord with our experience of grace. "Now the birth of Jesus Christ was on this wise: When as His mother Mary was espoused to Joseph, before they came together, she was found with Child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought

on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call His name Jesus: for He shall save His people from their sins." St. Matthew 1:18-21. And we hear Jesus Himself saying: "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 has sent me, that of all which He hath given me I should lose nothing, but should raise it up again at the last day." John 6:38-39. "I have glorified thee on the earth: I have finished the work which thou gavest me to do. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scriptures might be fulfilled." John 17:4-12. And as Jesus bowed His head on the cross, He said, "It is finished", which is conclusive proof that Jesus has come and saved His people from their sins. "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert."

All men are conceived in sin and shapened in iniquities. David said: "Behold, I was shapened in iniquity And in sin did my mother conceive me." They are blind, therefore they cannot see: Deaf,

and can not hear: Dumb, and can not speak: Lame, and cannot walk. I know this is true by my own personal experience. I was brought up in Sunday School and was taught to read the scripture from my youth. I felt to be as good as any and better than some. And as Paul said, I verily thought I was doing the will of the Lord. I thought as the world does, that I could see, understand and could walk and speak, but I only had the letter and was void of the Spirit. We learn in our experience as well as in the scriptures, "The letter killeth but the Spirit maketh alive." I was blind to the knowledge of the truth as it is in Christ Jesus. I was deaf to the preaching of the cross. "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." 1st. Cor. 1:18-19. I was already perished. I was dumb in so far as speaking of the love, tender mercies and kindness of the Lord our God. For I knew not God in a heart felt sense. I only knew Him by what I had read or heard. I was lame so far as walking in the paths of righteousness, for I knew not the way. "There is a way that seemeth right unto a man, but the end thereof are the ways of death", and this was the way I was going.

When it pleased the Lord to shine the light into my poor soul while I was in the wilderness and desert place of my poor heart, which is brighter than the noonday sun, and

make it known to me that my sins which were many were all forgiven and my iniquities were pardoned. He took away my hard and stony heart, and the heart which could not understand, and gave me an understanding heart of flesh; opened my blinded eyes, unstopped my deaf ears, caused me to leap for joy; put a new song in my mouth, even praise to God, who, as I feel to hope, has done so much for me. He lead me by paths I did not know and instructed me and there was no strange gods with me. The grace and love of God did flow like streams in the desert of my poor heart. The parched ground had become a pool and the thirsty soul within me was running over with the love of God. I then felt, and do now, that if I am one of the Lord's chosen people, I am less than the least of all saints.

"And an highway shall be there and a way, and it shall be called The way of Holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein." I am so glad there is a way in the highway we travel, and that Jesus, the Dear Son of God, is that way. He is the way and the truth, and the life. "The unclean shall not pass over it; they must be born again to be able to walk in this way: And if they are wayfaring men and fools for Christ's sake, they will not err therein." "No lion shall be there, nor any ravenous beast shall go up thereon it shall not be found there; but the redeemed shall walk there." There is nothing in that way that can harm or hinder the Lord's people who

walk in Jesus and are blessed to keep His commandments and remember to do them. For God is love, peace and joy. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

When the Lord's poor and afflicted people are drawn by the cords of His tender love to come or return to Zion, walk in the paths of righteousness, and walk in Christ Jesus, they will obtain joy and peace for they are a blessed people.

Please cast the mantle of love over my imperfections and remember me in your prayers.

Yours in need of God's rich mercy,

Mack K. Alford  
R.F.D. 1  
Loris, S. C.

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### HAS YOUR SUBSCRIPTION EXPIRED?

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Editor

## Zion's Landmark

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

Editor

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

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### GOD DEMANDS ONE STANDARD

A friend from Reidsville, N. C. desires to know what is meant by divers weights and divers measures, a great and a small, as recorded in Deut. 25:13, 14. "Thou shalt not have in thy bag divers weights, (meaning different weights) a great and a small. Thou shalt not have in thine house divers measures, a great and a small."

Solomon said, "Divers weights are an abomination unto the Lord; and a false balance is not good." Prov. 20:23. If a man's heart is set on making money he has but little respect and reverence for the word of God. His eagerness to get rich over rides or causes him to have no regard for truth or honesty. He devises ways and means to satisfy his greed for gain. Paul said, "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and

pierced themselves through with many sorrows." 1st. Tim. 6:9,10. Paul did not say that money is the root of all evil, but the LOVE of it is the root of all evil.

It is not right or just for a merchant to conceal two weights in his bag, as we are told in the above scriptures. If he uses the heavy weight in making a purchase, (which is heavier than a legal or just weight) on one end of the scales, he cheats the seller; and when he uses the light weight on the scales in making a sale, which is below the standard weight he takes that which is due the purchaser. By this evil and fraudulent method he cheats both the seller and the purchaser to his own advantage. Such evil practices to increase his own gain, is an abomination unto the Lord. The same is true when a purchaser conceals two measures in his house. He uses the large measure to purchase his wheat, corn, barley and the like, and the small measure when he sells such produce; again cheating the seller and purchaser to his own advantage. This evil practice was forbidden by the law which God gave to Moses.

"But thou shalt have a perfect and just weight, a perfect and a just measure shalt thou have: that thy days may be lengthened in the land which the Lord thy God giveth thee. For all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God." Deut. 25:15,16. Hezekiah was a righteous king, the Lord added to (or lengthened) his days fifteen years. See 2nd Kings 20:6. Solomon said, "My son forget not

my law; but let thine heart keep my commandments. For length of days, and long life, and peace, shall they add to thee." Prov. 3: 1,2. Bloody and deceitful men are brought down to the pit of destruction. David said, "But thou O God, shalt bring them down into the pit of destruction: Bloody and deceitful men shall not live out half their days; but I will trust in thee." Psalms 55:23.

A just man will use standard weights and measures in dealing with his fellowman. His desire is to do unto others as he would have others to do unto him. This is proof that his heart is right before God. A wicked man will take the advantage of his neighbor, especially the ignorant, who are not aware of his cunning devices, also the poor who are less able to defend themselves. Jesus said, "Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." Matt. 7:38. Laws were not made for the righteous, but for the lawless and disobedient, men-stealers and liars. See 1st. Tim. 1:9.

Men who possess a corrupt and deceitful heart have little or no concern for the poor. They take advantage and seek opportunity to swindle them out of their earnings by using large weights and measures when purchasing their commodities and small measures and weights when selling them. The Sabbath day was a terror to them. The reason for this was because the law forbade any trade or traffic

on the Sabbath. This was a day for religious worship. Those whose hearts were set on making money by ill gotten gain were anxious for the Sabbath day to pass so they could engage in their businesses of falsifying the balances by deceit. The Lord by the mouth of the prophet, condemned them for their wicked practice by saying, "Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat to making the ephah small, (ephah was a dry measure) and the shekel great, (the shekel was a money unit as is our dollar and falsifying the balances by deceit? That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat?" Amos 8:4,5,6. The refuse of the wheat was the faulty grains, such as fell through the meshes of the sieve and were deposited with the dirt and rubbish. These misers would take this faulty wheat which was not fit to make bread and sell it to the poor.

A man guilty of these practices may appear, outwardly, to be honest. His dealings with his fellowman may appear to be all right. But when he deals honestly, he does so for a selfish motive or because he thinks it is for the best interest of his business. There is no change of heart.

A just man deals with his neighbor on the basis of principle. His weights and measures will be according to the standard. He is not governed by the laws that are writ-

ten on tables of stones, nor on the statute books. He is governed by the law that is written in his heart and put into his mind. This law is a law of love. The law of Moses did not put an end to crime, but it could and did punish offenders. When God quickens the soul, the sinner is made alive to his deplorable and desperate condition as a sinner before a righteous Judge. Paul said, "By the law is the knowledge of sin. The law does not straighten out the sinner by making him good. It is like the straight edge when laid on the log, it only shows you how crooked it is. It takes the hewing ax to chip off the bumps and high places. Nothing short of the Grace of God will ever change a man who possesses a stony heart. God alone can do this. He takes away the stony heart, and puts a new heart and a new Spirit in the man. When this operation is completed, this man's dealings with his fellowman will not be with false weights and false measures. For fear of giving too little, he gives heaped up and pressed down measures.

A man of God, one who has been born of the Spirit of God, will no longer deal with his neighbor dishonestly, for he now works from a principle of love. The grace of God makes the difference. You can tell those who possess it. They are known by the fruit they bear, for "by their fruits ye shall know them." Jesus said, "A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things." Matt. 12:35.

God's law condemns every wicked and unrighteous way. It is only those whose sins are condemned in the flesh that know the truth of it.

T. F. Adams

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**WILLIAM AZARIAH SAMMONS**

Mr. William Azariah Sammons was born November 6, 1883, and departed this life July 22, 1956. He was the son of Lewis and Christian Simpson Sammons who lived and died near what was once known as Marines in Onslow County, North Carolina, which is now embraced in a United States Marine Base, known as Camp Lejeune.

Mr. Sammons was married to Miss Louie Wilson, who was reared from childhood by Elder C. C. Brown and his wife sister Brown, who lived, at the time of Mr. Sammons' marriage, near Sneads Ferry on New River in the above said county. There were three children born to the union, Viz: Paul Sammons, Mrs. Beulah Rasberry, both of Seagate near Wilmington, N. C., and Carl Sammons, who resides in the state of Florida. His survivors are his widow, his three children named above, and six grandchildren. He also leaves behind to mourn his passing three sisters: Mrs. Lillian Dixter of Council, N. C., Mrs. Annie Dixon of Durham, N. C., and Mrs. Christian Humphrey of Huntersville, N. C.

For four years Mr. Sammons suffered very much in body. He manifested and claimed a precious hope in the Lord. He was a firm believer in the doctrine of election and predestination. The suffering of God's children here in this life is appointed unto them by Him who knoweth what is best. For it is through suffering that they are weaned from the desires and things pertaining to this life, and are given to look forward to, and crave the things that are eternal. Through suffering they are made to say "I am ready to leave this world" and enter into that rest that is reserved by God for them. For such to die is their gain.

Therefore, I would say to one and all concerned, weep not, for "the Lord giveth and the Lord taketh away, blessed be the name of the Lord." The same God lives now and will continue to live, that blessed you with the noble person and character of Mr. Sammons. All we have here in this life are blessings. Let it be joys or trials, tribulations or what not—all come according to the purpose of Him "who worketh all things after the counsel of His own will." Some are for our pleasure, while others are to cause us to consider how frail we are and to know and realize our dependence upon Him who is so good and kind to take those for whom Jesus died to a better

home where there is no sickness, sorrow and pain. How wonderful it is to you whose hope, like Mr. Sammons, is in the Lord, that one day you too, will lie down in death, to rest from all your toils; and your Spirit be with the Lord in the Paradise of God. Your body will, like all others, return to dust, but when our Lord shall come again, He will call for, the purchased by His blood, and that (our bodies) that we've shown in weakness shall come forth with the glorious likeness of our Redeemer and be taken home to ever be with the Lord. How wonderful! Jesus has accomplished all that the Father sent Him to do. It is through His work and by faith which God gives us that we are justified and have peace with God, and now we have the hope and promise of Him who cannot lie, that in the ultimate end Heaven will be our home.

I write this as per the request of Mrs. Sammons, the widow, and two of Mr. Sammons' sisters, Mrs. Annie Dixon and Mrs. Christian Humphrey. May God comfort all that mourn and reconcile all of you to His blessed will.

Frederick W. Rhodes, Sr.  
Apt. 26-C, Few Gardens  
Durham, N. C.

#### RESOLUTIONS OF RESPECTS

We, at Fellowship Church, Johnston County, wish to bow in humble submission to our Heavenly Father in removing from our midst by death Sister Jeanette Lew Pollard.

She was born September 16, 1865, and died March 14, 1956, making her stay on earth 91 years, 6 months, and 2 days. She was a member at Rehobeth Church and moved her membership to Fellowship Church in 1932, making her membership here 24 years.

1. Therefore, be it resolved that in the passing of this dear sister, we feel our loss and we bow in submission to the will of an all-wise God, who doeth all things well. May the Dear Lord give her family grace to say, "Not my will, but thine be done."

2. Resolved that we extend to the family our heart-felt sympathy.

3. That a copy of these resolutions be recorded on our Church record, a copy be published in Zion's Landmark, and a copy sent to the family.

Done by order of the Church in conference first Saturday in June, 1956.

Elgie L. Collier, Committee  
Elder Shepard Langdon, Moderator  
James C. Langdon, Clerk

#### RESOLUTIONS OF RESPECT

In memory of Brother W. B. Bryan, who was born July 11, 1884 and passed from this life July 19, 1953. In April,

1908 he was married to Ellen Horn who survives him. To this union five children were born of whom three survive.

Brother Bryan united with the Church in 1907 and remained a faithful member. Brother Bryan was in very poor health several years prior to his death. He was a firm believer in salvation by the grace of God. Brother Bryan enjoyed attending the meetings and never failed to fill his seat as long as his health would permit him to do so. He was loved by all who knew him and will be greatly missed by the Church and friends. We feel our loss is his eternal gain.

His funeral was conducted by Elder R. W. Gurganus and Elder L. L. Yopp. He was laid to rest in the family cemetery to await the resurrection when Christ will come to gather His children home, when they will be carried on the wings of His love to that great city, there to praise His name for ever.

Done by order of Muddy Creek Church in conference Saturday before the fourth Sunday in August, 1956.

Elder W. A. Walton, Moderator  
L. H. Southerland, Clerk

#### MOUNT ENON ASSOCIATION

The Mount Enon Association will convene, the Lord willing, with Pilgrim's Rest Church, Ormond Beach, Florida, on Friday before the second Sunday in November, and continue through Sunday.

Those coming from the north will follow U.S. 1 until you get to Ormond, turn right on Tomoka Avenue, and the church is one mile down. Those coming from the south, turn left on Tomoka Avenue, and the church is one mile. Those coming from the west come to Daytona and take No. 1 to Ormond, turn left on Tomoka Avenue.

We invite all of our faith and order that are in order to come and be with us, especially ministers.

S. D. Murphy  
7514 40th Street  
Tampa 4, Florida

#### 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 December, 1956.

Elder M. F. Westbrook was chosen to preach the introductory sermon and Elder T. F. Adams, alternate. The church is located on the west side of Hwy. 70 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.

286.4/

# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

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WILSON, NORTH CAROLINA

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## PROVERBS

### CHAPTER XXVII

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Boast not thyself of tomorrow; for thou knowest not what a day may bring forth.

Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

A stone is heavy, and the sand weighty; but a fool's wrath is heavier than them both.

Wrath is cruel, and anger is outrageous; but who is able to stand before envy?

Open rebuke is better than secret love.

Faithful are the wounds of a friend; but the kisses of an enemy are deceitful.

The full soul loatheth a honeycomb; but to the hungry soul every bitter thing is sweet.

As a bird that wandereth from her nest, so is a man that wandereth from his place.

Ointment and perfume rejoice the heart: so doth the sweetness of a man's friend by hearty counsel.

Thine own friend, and thy father's friend, forsake not; neither go into thy brother's house in the day of thy calamity: for better is a neighbour that is near than a brother far off.

My son, be wise, and make my heart glad, that I may answer him that reproacheth me.

A prudent man forseeth the evil, and hideth himself; but the simple pass on, and are punished.

Take his garment that is surety for a stranger, and take a pledge of him for a strange woman.

He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him.

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## EDITOR

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

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# ZION'S LANDMARK

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## Devoted To The Cause of Jesus Christ

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### DISSERTATION ON THE SCRIPTURE

"My God, my God, why has thou forsaken me?" With a forcible impression, there seems nothing else to do but undertake to write some of my meditations. I have been so impressed many times, but knowing myself as I do, unworthy and the chief of sinners, I have hesitated to make an attempt. But with all of my unworthiness, I hope and feel that the Lord has had mercy on me.

Oh, you little few that really prove to believe that God does His will in Heaven and among the inhabitants of the earth, works His will in all things to the good of them that are His and called according to His purpose. Do you believe that God has a purpose in everything? If we believe that, then why do any of us who have our names with the Old Baptist say we bring things on ourselves? Do we get trials and suffering that we do not need? I'll say no. We are told that in this world ye shall have tribulation. This tribulation is for our good. Paul said, We must through much tribulation enter into the Kingdom of God." Acts 14:22. It causes us to be needy creatures, we feel dependent on our God, we learn what is meant by the scripture, "Seek and ye shall find, knock and it shall be opened unto you. It is through need and necessity that we seek and knock. This seeking and knock-

ing is done through prayer and supplication to our God. If we did not suffer, why would we ever call upon the Lord? Oh, the bitterness of the suffering I have done, through which I have learned this wonderful truth. I know no other God to look to, by whom all my needed suffering and blessings come. Oh, what feeble minds when we think if we could do this or that, we would escape some of the troubles we have. Are they not appointed? Try as hard as you may to live so that you will not be faced with trials, and you will learn that your trials come and that you have to go down and beg the Lord for deliverance!

How I hate my ways and loathe myself! For me it seems it would have been better that I had never been born. In times past I have been afraid to say I felt condemned nearly all the time for fear of some one saying, you are not living right. But now with such ability as I am given, I try in the most sincere manner to live above reproach, but I have come to know that "of Him, through Him, and to Him are all things." I have learned that to do the best I can with what the Lord wills for me to labor in is only of Him; yet in my natural way of thinking, I pass through many things I desire to avoid, and which are bitter to the flesh. But I have received good at the Lord's hand, shall I not also receive evil? Yes,

I have felt condemned nearly all my life. My very breathing, most of the time, has been groans and suffering, except for a few minutes at a time, when the Lord sees fit to roll the dark clouds back. I cry to Him for mercy, not justice.

Who with unsound doctrine can shake the Rock? What the Lord does is done for ever, nothing unsound will stand the test. Do you, Dear Reader, feel that you have to take the test? For me, if I know my heart, I'm taking one of the greatest and where am I standing? If I am on this Rock, I shall not be moved. However evil you may feel an act to be, I believe God has a good purpose in it, good for His people. It brings some body down in pleading and sometimes some one who before never knew what it was to call upon the Lord for mercy. "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." Psa. 23:1 This may seem too much for some to claim; yet if it be the will of God, your experience is made to conform with this very scripture. This is a great comfort. In my experience I have been enabled to testify to the truth of it a few times in my life. But oh how helpless we are to bring this sweet peace unto our souls, for it comes only from above!

Have you, Dear Reader, ever, ever felt the scripture in your very being, "Twice dead, plucked up by the roots"? The first time I ever heard it quoted was by an Elder in the pulpit. He said, "I have no light on it at this time." The very words seemed to take hold of me,

and pierce through me so to speak. Can you behold a human being in that condition? If the scripture did not mean this for His children, it would not be in the Book. To live naturally we must obtain sustenance from the earth in some natural way. To live Spiritually our sustenance must come from above. We are supplied with our natural needs, but when a thing that has root in the earth is taken from it, it will suffer and die. Those who have never suffered, have never known the pangs of dire need, can not understand the truth portrayed in this scripture. But when the needy are given to feel that their every need is supplied, they are brought to cry, "Praise the Lord, oh my soul, praise His Holy name. Though He slay me, yet will I trust in Him."

I am glad to suffer for His name sake, if that is why I suffer. There is no way I could ever tell the sweet things I have experienced or the bitter. The Lord fixed it all for me. Yet, I often feel to be a cast away and looked upon in wonder. I hope I'll be given to take all the scorning and persecution and not raise my voice or take revenge, for we are told: "Vengeance is mine, I will repay." The grace and mercy of God is all my hope.

Many months have passed since this was written. The papers have lain around and many sad and trying days have passed on. I feel so very little and unprofitable in every respect; yet if I know my heart the fiery darts of hell do not change my mind. I believe as long as I live, I will believe this precious truth and still strive with all

that is given me, to do the best I can in what ever way appears to be true to me. Oh Lord, if it is thy will, give every trembling sinner strength and courage as seems good in thy sight to press on through troubles and trials to that better world where there's no sorrow. If I be in that number I'll see my Lord, be with Him and be satisfied.

In bonds of love,  
Lenia Irving  
Reidsville, N. C.

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### GREATEST OF ALL CAUSES

If I could pen the thoughts of my heart, and give praise according to my heart's desire, I would say, God is the one great cause of all causes. God made man, and man is a sinner. But there is a way of escape for His chosen people for God made Christ "To be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Corinthians 5:21.

Paul wrote this letter to the Church at Corinth and I believe Paul told the truth, as God made it what it is. ("All scripture is given by inspiration of God.") Christ was made sin for His elect. I believe we were made sin, as was Christ, for He came to save sinners, who knew no sin. We know we are sinners. Who will deny God's Son? Those of the world say they know God is their Maker and Christ is their Saviour, if they will let Him save them.

God saved us sinners by making Christ sin for us. God does not punish us for being blind, lame and deformed, nor does He punish our parents. These afflictions are trials

of our faith. Such afflictions are in the purpose of God. Christ laid His hand on John, when he fell at his feet as dead, saying "Fear not; I am the first and the last: I am He that liveth, and was dead: and, behold, I am alive forevermore, Amen; and have the keys of hell and death." Rev. 1:17-18.

God created man in His own image, in the image of God created He him; male and female, God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth. God made the serpent more subtile than any beast. Genesis 3:1. Subtile means cunning or crafty-skillful in deceiving. God is the Maker of all things in Heaven and on the earth. He says: "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 is a power that rules all things. Without God there is nothing; nothing is self-existent. The life that be is ordained of God. And God purposed it to do or be so.

Pray for me, that in my old age, God will give me greater wisdom to know Him, to be stronger in the faith that I may glory in His Son.

I was born in the most howling wilderness of Louisiana the 5th day of May, 1879.

Dr. F. P. Welch  
R. F. D. 1, Box 123  
Stanton, Texas

**TEN VIRGINS**

"Then shall the kingdom of Heaven be likened unto ten virgins which took their lamps and went forth to meet the bridegroom." St. Matthew 25:1.

Dear Brother Adams and all the faithful in Christ Jesus:

If the Lord, who is the Giver of all good and perfect gifts, blesses me with the Spirit of understanding, I have a mind to write a little in connection with the above scripture. Jesus, while on earth, often spoke in parables. That is, He made natural illustrations to represent Spiritual things or things pertaining to the Kingdom of Heaven. In order that we may better understand the subject under consideration, let us read this parable beginning at the first and reading through the thirteenth verse of the twenty-fifth chapter of St. Matthew.

"Then shall the Kingdom of Heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the unwise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and

buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

I know not whether you will or will not agree with me in what I hope to be blessed and made able to say in connection with this parable of Jesus, but if I am blessed to express what I feel to see in this, I hope it will be a comfort to some poor and afflicted traveler on the journey to that beautiful country beyond: and if I am not so blessed I hope that I will be given a mind to lay my pen down and cease from worrying the patience of the dearest people on earth to me. Those ten virgins were alike in only two ways. First, they were natural beings, for it is said they all slumbered and slept. Second, they all took their lamps. I am satisfied beyond a shadow of a doubt that the lamps and vessels containing the oil represent the souls and hearts of men. I believe also that the oil which the five wise virgins took with them represents the grace of God which had been applied in their hearts and souls making them ready for the marriage.

The foolish virgins took no oil with them. The grace of God had not been applied to their hearts. "All men have not faith and without faith it is impossible to please

God." Faith and grace are gifts of God, and are freely given when and to whom it pleases God.

"Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine. The light shall be dark in his tabernacle and his candle shall be put out with him. Surely such are the dwellings of the wicked, and this is the place of him that knoweth not God." Job 18:5,6,21.

"The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." Isaiah 9:2. Let us consider the word virgin. To my mind this means something that is undefiled. Those wise virgins represent those that have been born again. Those that have been killed to the works of the law have no confidence in the flesh and have been made alive in Christ Jesus. They are the poor and afflicted people that have been taught in their experiences that salvation is alone of the Lord in whom there is no darkness.

The foolish virgins represent the scribes and pharisees. Those who believe that their good works and self righteousness are in part essential to their salvation. "And Jesus said, Except your righteousness exceed that of the scribes and pharisees ye shall in no wise enter the Kingdom of Heaven." "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God. Not of works lest any man should boast. For we are His workmanship created in Christ Jesus unto good works which God has before ordained that we should

walk in them." Ephesians 2:8,9,10. We believe in good works, not in order to be saved, but because we are saved. Jesus is the life and light of His people. "Unto the pure all things are pure. But unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate." Titus 1:15-16. "For the grace of God that bringeth salvation hath appeared to all men, Teaching US that, denying ungodliness and worldly lusts, WE should live soberly, righteously, and godly, in this present world. Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:11, 12,13. "I am come a light into the world that whosoever believeth on me should not abide in darkness." St. John 12:46.

When the cry was made that the bridegroom cometh, the virgins arose and trimmed their lamps. I believe the wise arose from their slumber praising God for His love, kindness and mercy with which He had blessed them: as every poor sinner will do when the Lord appears unto him and delivers him out of his troubles. "Many are the afflictions of the righteous but the Lord delivereth him out of them all." Psalm 34:19. The foolish virgins arose singing their own praise. They had no oil in the beginning or when they came back (not begging) but demanding admittance. Every one that has been born of God and has been made a

new creature in Christ Jesus, having been taught to know God, whom to know is life everlasting, never comes demanding or telling God what to do, but he feels his unworthiness so much that he cannot so much as look Heavenward, but is made to beg: God, be merciful to me a sinner.

"Watch therefore for ye know neither the day nor the hour where-in the Son of man cometh." St. Matthew 25:13. How are we to watch? Those whose loins are girt about with truth and have the breastplate of righteousness and their feet shod with the preparation of the gospel of peace "Put on the whole armour of God that ye may be able to stand against the fiery darts of the devil." Above all, taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation and the sword of the Spirit which is the word of God, praying always with all prayer and supplication in the Spirit and watching thereunto with all perseverance and supplication for all saints." Ephesians 6:11-18. "And that knowing the time that now it is high time to awake out of sleep, for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: Let us therefore cast off the works of darkness. And let us put on the armour of light. Let us walk honestly as in the day: Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ. And make not provision for the flesh to fulfill the

lusts thereof." Romans 13:11-14. These wonderful attributes of God we can attain to only when we are clothed in His righteousness.

I pray that the Lord our Saviour will lead, guide, direct and enable US to over look to and trust in Him only for every needed blessing, and that He will keep US humble and at the foot of the cross and at each other's feet, and bless and enable US to live in the way that will be pleasing in His sight, and when we have gone the last mile of the way, be able to say come welcome death, we will gladly go with thee, and may we be blessed to hear that summons: Child, it's enough, your Father calls, come home.

Please remember me in your prayers.

Yours in need of God's rich mercy,

Mack K. Alford

R.F.D. 1

Loris, S. C.

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### OLD LANDMARKS WANTED

Dear Landmark Reader:

As many of you are aware, we have of late been collecting old issues of Zion's Landmark for the purpose of binding them into volumes by years since 1886. We still need fourteen more old issues to complete our set of bound volumes from 1886 to date. We have narrowed this list down from sixty-have been this successful we are still requesting your assistance in helping us to secure these fourteen copies. Anyone of those needed will be a considerable help at this time. We will exchange extra old issues that we now have on hand for any of these.

We desire to thank each of you who have contributed in this cause, whether it was in a quantity of several or just one.

Those currently needed are listed as follows:

August 1st, 1903; August 15, 1903; September 1, 1903; February 1, 1904; April 1, 1906; November 15, 1914; April 15 1915; January 15, 1916; May 15, 1916; January 1, 1928.

Editor

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### HELPING THOSE UNABLE TO PAY

Dear Elder Adams:

I am sending you three dollars (\$3.00) for a new subscriber to the Landmark. Use the extra (50 cents) to help some one who is unable to pay.

I do enjoy the writings of your paper so much, what a blessing it is to yet have a people you can love, speak, and write the same language, so to speak. I know a poor sinner like me could not mean anything to you people, but I can never tell how much all of you mean to me.

I feel so unworthy of the fellowship of God's dear children. I fall far short of living as I want to live. As you said in your sermon last Friday, "All of our righteousness is of the Lord." I hope I realize that and I believe I do in my very soul. I know there is nothing in me, except sin and corruption.

The thought that concerns me most is, am I His or am I not. I only have a sweet hope that I would not exchange for all this world affords, and that gets so small sometimes, I have to only hope that I have a hope, for I am

afraid to claim it and afraid not too.

I wonder if any one gets along like I do. I feel so weak and helpless at this time, so cast down I feel to say with David, O Lord, art Thou clean gone for ever? But it is only when we feel poor and needy that we are made to call upon Him, and this is realized only through suffering. But sometimes I feel like every trial, He, in mercy, has sent, and He thus brings nearer to us the greatness of His goodness, mercy and wisdom. What He appoints is best, yet we murmur at it still.

My prayer is that He will reconcile me to all things purposed by strength for each trial. He has been so good to me, even in my trials. My greatest blessings have always come with my greatest trials.

"Nearer my God to thee, even though it be a cross" that raiseth me; yet it is painful to the flesh, and except His Spirit dwells within, we shun all trials and tribulations. Instead of fearing the toil, we only endure the pain, because we are supported by His love and goodness.

I pray He will continue to give me grace and strength for every trial, for He knowest my weakness and I desire that He may keep me from that bitter complaining spirit. Oh may He give me faith to trust in Him and accept without question, what He has ordained for me.

Hope you have a mind to visit us at Williamsburg Church real soon and my home also. When you are blessed to pray, won't you

please remember me and my family?

Much love to you and family,  
Mrs. Claude Southard  
901 Lawsonville Avenue  
Reidsville, N. C.

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**“REPRINT FROM  
THE GOSPEL STANDARD”**

The Holy Spirit, with the witness that he bears, follows the convinced sinner through every stage of his experience, from his first awakening, until his translation into the Kingdom of God takes place. So that the convinced sinner waits upon God, and waits for Him, has the witness of the Spirit in His own heart to the truth of what he feels, and of what he seeks. The Spirit bears his witness to the reality of his wants; to the deep sense that he has of his sins; to the honesty and integrity of his soul; to his fervent cries and earnest searches; to his real grief on account of his sins, and his earnest desire of deliverance from them. Nor can such a soul look either God or conscience in the face, and say, I am neither awakened nor quickened; I am neither in earnest, honest, nor sincere. Nor dare he say I have no hunger nor thirst after God, nor that I neither labor nor am heavy laden. Nor dare he say, that he has neither hope nor expectation of better days and better tidings. Nor dare he say, that there is no truth in Him, nor that God has done nothing for him; nor would He change states, miserable as he is, with the most secure pharisee, nor with the most gifted professor in the world; nor would He part with his dreadful

feelings, the chastisements, the reproofs of God, the bitter sense he has of his sins, nor the intolerable burden of them, for all the treasures of Egypt, unless he could get rid of them the right way; namely, by an application of the atoning blood of Christ. He can smell the stinking savor of a hypocrite in Zion, and feel the barrenness and emptiness of a minister of the letter. He can see through a sheep's skin on a wolf's back, and knows the empty souls of swelling words. Neither the graceless heart of a foolish virgin, nor the arrogance of them that talk of liberty while they are the servants of corruption, are hid from him, though he is fast bound in affliction and iron. He is a strange creature both to himself and others. He speaks a language that few understand; and it is a language that he cannot explain. He is always in action and acts a part that astonishes himself. He sucks his sweets from bitterness, and cleaves to the rod that beats him. By affliction he lives, and in the shadow of death he finds the most life. He gets health in his sickness, and healing in his wounds; satisfaction in sorrow; life in death; faith in severity; hope in heaviness; and expectation in self-despair. His burden is more than he can bear, yet he dreads the thought of losing it. He is completely miserable, yet he hates ease. And though his life hangs in doubt, he trembles at the thoughts of security. And that which he is most afraid of is that which he seeks most after. None works so hard as he, and none so great an enemy to works. To se-

cure himself is all his concern, and yet he hates himself more than he hates the devil. HUNTINGTON.

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### FOUND COMFORT

Dear Brother Adams,

If God blesses me to do so, I will write you of what I hope God has done for this poor, helpless sinner, who is not worthy to be among the saints of God. But I must say that surely you are the people of God, and I must go with you, for I believe that God has made me love these people that believe in salvation by the grace of God, with no self-works added thereto. Ephesians 2:8,9 says, "For by grace are ye saved through faith and that not of yourselves, it is the gift of God, not of works, lest any man should boast."

I tried these works, I believe, when God made me dissatisfied with the life I was living. I went to other Churches but found no comfort there. I came to the end of my strength and had to say, Lord, where will thou have me go?

On Sunday May 3, 1953 my wife and I had planned to go fishing, but when it was almost time for us to start, I began to walk from room to room, and my wife said, "What is wrong with you?" I said, "I feel that I must go to Wilson's Grove Church today." I had not been there for several years. She said, "If that is the way you feel, go there today. I haven't time to get ready to go with you, but I will go some other time." If God has ever come to this poor one, He came that morning and made me love these wonderful people and ask a home with them.

As I was leaving home that morn-

ing, I heard a song from far away. I could not tell the words thereof, but oh, that joyful sound! Then I recognized the voice of our pastor, Elder G. P. Harris, singing this beautiful song, and it was the same voice that I remember hearing as he preached when I was only a child. I feel like saying, "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all Spiritual blessings in Christ Jesus."

And I hope I believe in the Almighty God who works all things after the counsel of His own will and none can stay His hand. I hope He will keep me by His strong arm and bless me to love His people all the days of my life, and that I may be kept humble at their feet and at the feet of Jesus. I feel to sing, "What wondrous love is this, oh my soul"

Your brother in hope,  
Sidney Rakes  
Dublin, Virginia

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### SELECTED FROM THE GOSPEL STANDARD

The power of divine grace in a man may be exemplified in a great variety of situations. A man may be rich or poor, learned or illiterate, of a lively natural spirit, or of a more slow and phlegmatical constitution. He may have a comparatively smooth, or a remarkably thorny path in life; he may be a minister or layman; these circumstances will give some tincture and difference in appearance to the work; but the work itself is the same; and we must, as far as possible, drop the consideration of them all, or make proper allow-

ances for each in order to form a right judgment of the life of faith. The outward expression of grace may be heightened and set off to advantage by many things which are merely natural, such as evenness of temper, good sense, a knowledge of the world, and the like; and it may be darkened by things which are not properly sinful, but unavoidable, such a lowness of spirits, weak abilities, and pressure of temptations, which may have effects that they who have not had experience in the same things cannot properly account for. A double quantity of real grace, if I may so speak, that has a double quantity of hindrances to conflict with, will not be easily observed, unless these hindrances are likewise known and attended to; and a smaller measure of grace may appear great when its exercise meets with no remarkable obstructions. For these reasons we can never be competent judges of each other, because we cannot be competently acquainted with the whole complete case. But our great and merciful High Priest knows the whole; he considers our frame, "remembers that we are but dust," makes gracious allowances, pities, bears, accepts, and approves, with unerring judgment. — Newton.

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#### HEAVENLY AND BROTHERLY LOVE

Dear Brother Adams and All of God's Humble Poor:

I missed seeing you at our Association (the Bear Creek) since I was not there on Saturday or Friday. I was there on Sunday, and if not deceived I was blessed to en-

joy a few crumbs from the Master's table. Elders Eudie, Whitley, and Cox, also others, preached Christ and Him crucified. It seemed that I could feel the presence of God and see it shining forth on some of the dear saints' faces. Love flowed from heart to heart and quite a few were shedding a sympathizing tear. Sometimes it seems this is all I have to live for. If I were to loose my home with the Old Baptist, I would have no where else to go, for I do believe that salvation by grace is the true doctrine. I believe it is the doctrine that will stand when the world ceases to be.

Brother Adams, I sure agree with the "Lovely Stranger" whose article on prayer was printed in the last issue of the Landmark. So many times I have been made to groan and utter these words in silence "If only I could pray!" I feel that one of the times I was blessed to pray was, when my dear mother passed away. I felt all alone during her illness, and I did not feel that I could endure the pain of giving her up, when she passed away. If not deceived I prayed for strength then to go on, and my endurance exceeded my expectation. We loved our father, but oh, dear ones, a mother's love is so sweet and tender. I still miss them both and feel that I always will. I have dreamed of them several times since their death, and oh how sweet it is to dream of them.

I had a dream about my dear son not long ago that was a great source of comfort to me. I dreamed that I was lying on my bed resting or else I was sick and he came up

to me and kissed me on the cheek. It seemed that I could feel a love for him even more precious than a mother's love. I believe that represented the Holy Kiss. (I thought of this as some of the dear sisters kissed me at our Association.) In the dream about my son, I thought he was so small, he looked about like a little boy 4 or 5 years old. I believe that was more evidence that he is a little one in Christ. He is out of the Marines now and working in Greensboro at Sears Roebuck.

Right after he was discharged he came down with brights disease. He was hospitalized for almost 2 weeks. I feel that was one of the times I prayed for his recovery, as the lonely stranger mentioned, "Tis seldom that I have the heart to pray"; if indeed I am included in that number chosen from the beginning of time. If not, then I have not prayed; I have only spoken words, but just mere words without the Spirit of prayer is no good and availeth nothing.

I hope the "Lonely Stranger" will keep writing on the goodness and mercy of God. I also enjoyed Sister Alph Carrel's (of Reidsville) letter. May she be given a mind to write again soon. I will now close asking God's little ones to remember me and mine in your petitions to the Giver of every good and perfect gift. I feel to be less than the least.

(Mrs.) Melba (Cobb) Vaughn  
Route 1, Wadesboro, N. C.

### INTERESTING EXPERIENCE

Dear Readers,

I have so many times been delighted in reading from your pens, the wonderful works of God with you. I will endeavor to extol His great name by writing some of His ways in calling me out of darkness into His marvelous light if so be that I am **translated** into His Kingdom, Spiritually speaking. I was born blind to the truth on the 10th of January, 1842. I slowly grew up in that condition because I had some down fall even in my natural state. When I was 5 years old I fell across a fork and broke my thigh in two places and shivered the bone between the breaks. In this condition I lay confined on my back 14 days. At the end of this time, billious fever took hold of me. The doctor said there was no hope for "Sammie," as I was then called. About this time, my mother, who was a consistent member of the Primitive Baptist Church at Union in Johnston County, died. I can remember the agony I was in. I was sometimes sinking and trembling and was sometimes out of my mind I can remember some members of the Primitive Baptist coming to see Mother and me, and some of them, it was said, thought there was no hope for me, but they have all fallen asleep, and for some cause I am still here.

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(Continued In Next Issue)

## Zion's Landmark

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

Editor

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

VOL. LXJXIX No. 24

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WILSON, N. C. NOV. 1, 1956

### GOD'S PREDESTINATION

Dear Brother Adams, in bonds of  
Christian love, I hope:

I have received two copies of  
Zion's Landmark and enjoyed read-  
ing them very much. Brother  
Adams, when you are writing ser-  
mons to be published in Zion's  
Landmark, tell what you think and  
believe of God's predestination of  
all things, whatsoever, that comes  
to pass, both good and bad.

Best wishes for you and all your  
loved ones.

As ever,

Mrs. Georgia DeLoach  
Perry, Florida

When brethren and sisters ask  
our views on any portion of God's  
sacred word in sincerity, (as we  
believe this sister did) we feel the  
urge to write, not for strife and  
confusion, but for the edification of  
the saints and that which will re-  
down to the honor and praise of  
God; that is with such ability and  
understanding as our God sees fit  
to grant. Are men in nature with  
no Spiritual understanding quali-  
fied to sit in judgment and judge

the things of God? 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." 1 Cor.  
2:2-14. In verse 11 he said, "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."

David was led by the unerring  
Spirit of God. He could see that the  
wrath of man praised the Lord. He  
said, "Surely the wrath of man  
shall praise thee: the remainder of  
wrath shalt thou restrain." Psalms  
76:10. God overrules the wicked  
acts of men for the good of His  
people, and to His praise and hon-  
or. Paul as well as David was  
taught in the school of grace to  
know that the persecution which  
he endured by the hand of wick-  
ed men was in the appointment of  
God. If he had not been taught this  
sacred truth, how could he say,  
"And we know that all things work  
together for good to them that love  
God, to them who are the called ac-  
cording to His purpose". Rom.  
8:28.

We have an example of some of  
the all things working together for  
good, in the case of Joseph and his  
brothers. His brothers saw him  
coming to them, when they were  
keeping their Father's flock. They  
conspired against him. They first  
thought to kill him, but God re-  
strained them from committing this  
evil act. It was not to His praise.  
His purpose was not promoted by  
this evil act. They did put him in  
a pit, but later took him out, and

sold him to the Ishmalites for twenty pieces of silver. He was sold again to Potiphar, the captain of the guard in Egypt. Potiphar's wife accused him of a crime which he did not commit. For this accusation, he was put into the lowest dungeon.

While he was in prison he interpreted the dreams of the Butler and the Baker. After this he was taken out of prison by King Pharaoh and interpreted Pharaoh's dreams. This true interpretation of Pharaoh's dreams made him famous in his sight. He made Joseph the second ruler of the kingdom. Joseph was brought before the king at the proper time to store up corn in the seven years of plenty to meet the needs of those affected by the seven years of famine which were to follow.

Can those who are taught by the unerring Spirit of God fail to see His hand in all the things which transpired from the time that Joseph dreamed the two dreams which intensified the hatred and jealousy of his brothers toward him until the time, Joseph was made the second ruler in Pharaoh's kingdom? According to Joseph's testimony, the acts of his brothers worked together for good, because their acts promoted the purpose of God, in that by this means Joseph was conveyed to the right place at the decisive time and through wisdom and knowledge with which he was endowed for this expressed purpose, he was enabled to preserve the lives of many. The sin which his brothers committed does not appear to be in the act itself, but the sin was in the motive which

prompted the act. Joseph said, "But as for you, ye thought evil against me; but God meant it unto good, to bring to pass as it is this day to save much people alive." Gen. 50:20.

To my mind, Pharaoh had no thought that he was carrying out God's purpose when he evilly entreated the children of Israel. He bound heavy burdens upon them, which were grievous to be borne. It was through this cruel bondage that they were made willing to go out of Egypt. "Thy people shall be willing in the day of thy power." Psalms 110:3. God controls the means to accomplish the ends. The ends having been accomplished in delivering His people, God overthrew Pharaoh and his host by drowning them in the Red Sea. Paul said, "For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth." Rom. 9:17.

Those men who were engaged in crucifying the Lord of Glory had no thought that they were carrying out the purpose of God. What they did was through malice and hate: yet their acts were in accord with the determinate counsel of God. The Prophets of old foretold His sufferings and death. "But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." Isaiah 53:5. In verse 10 he says, "Yet it pleased the Lord to bruise Him; He hath put Him to grief: when thou shalt

make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand."

The truth of this prophecy was revealed to Peter after the crucifixion and ascension of Jesus Christ. He said "For of a truth against thy Holy Child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles and the people of Israel were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done." Acts 4:27,28. Those men who crucified the Son of God were ignorant of the fact that they were fulfilling the prophecy of old. Peter said, "And now brethren, I wot that through ignorance ye did it, as did also your rulers. But those things which God before had shewed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled." Acts 3:17,18.

Men do wickedly because of their corrupt nature. Jesus said, "A corrupt tree cannot bring forth good fruit." They manifest their corrupt nature, which is in accord with their evil principles. Elder Gold once said, "God however not working in them to do those things, but satan working in them, yet God using those things according to His predestination to His own glory, displays a Holy sovereignty beyond the power of mortal man to comprehend, yet it must be true. For He makes the wrath of man to praise Him, and then restrains the remaindr of wrath. But He works in His people both to will and to

do according to his own good pleasure. In that sense those whom He foreknew He did predestinate to be conformed to the image of His Son."

The betrayal of Jesus (the Son of God) by Judas, the parting of His garments, casting lots for His vesture even the thirty pieces of silver were foretold by the Prophets. The suffering and crucifixion of Christ was in fulfillment of what God had before spoken by the mouth of His Prophets. See Psalms 41:9; Psalms 22:18; Zec. 11:12,13. These men displayed their corrupt nature which was in accord with their evil principles. Their evil deeds were prompted by the wicked Spirit, yet their acts promoted the purpose of God. It was needful that Joseph should go to Egypt "to save much people alive." It was needful that Jesus should be delivered unto death. This was for the offenses of His people. His resurrection was for their justification. Paul said, "He was delivered for our offenses and raised for our justification." The future life of Joseph's brothers was dependent upon his suffering and storing up corn in the years of plenty to meet their needs in the years of famine. The salvation of God's people was dependent upon the crucifixion and resurrection of Jesus Christ. A broken law must be satisfied. The wrath of God had to be appeased. Men could not do this. Heaven was shut up. Jesus is the door. He said, "I come that they might have life, and that they might have it more abundantly." John 10:10. God, through the death of His Son, prepared Heaven for the elect family

to enjoy eternal happiness. He also prepared hell for the devil and his angels. The disposition of all things is in His hand. The lot is cast into the lap; but the whole disposing thereof is of the Lord. Prov. 16:33.

God made preparation for both the righteous and the wicked, which is evidenced by the following scriptures: "When the Son of man shall come in His glory, and all the Holy angels with Him, then shall He sit upon the throne of His glory: And before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd divideth his sheep from the goats: And He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer Him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto

me. Then shall He say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungred, and ye gave me no meat: I was thirsty and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer Him, saying, Lord when saw we thee an hungred, or athirst or a stranger, or naked, or sick or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal. St. Matthew 25:31-46.

T. F. Adams

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#### NOTICE

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

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

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#### BLACK RIVER UNION

Dear Brother Adams:

Please publish in the Landmark that the next session of the Black River Union will be held, the Lord willing, with the Church at Mingo, on the fifth Sunday and Saturday before in December, 1956.

The church is located about three miles out of Dunn, N. C., one-half mile off 421 highway.

All lovers of the truth are invited to attend.

Elder A. H. Morgan, Md.  
Alonza Barefoot, Clerk.







