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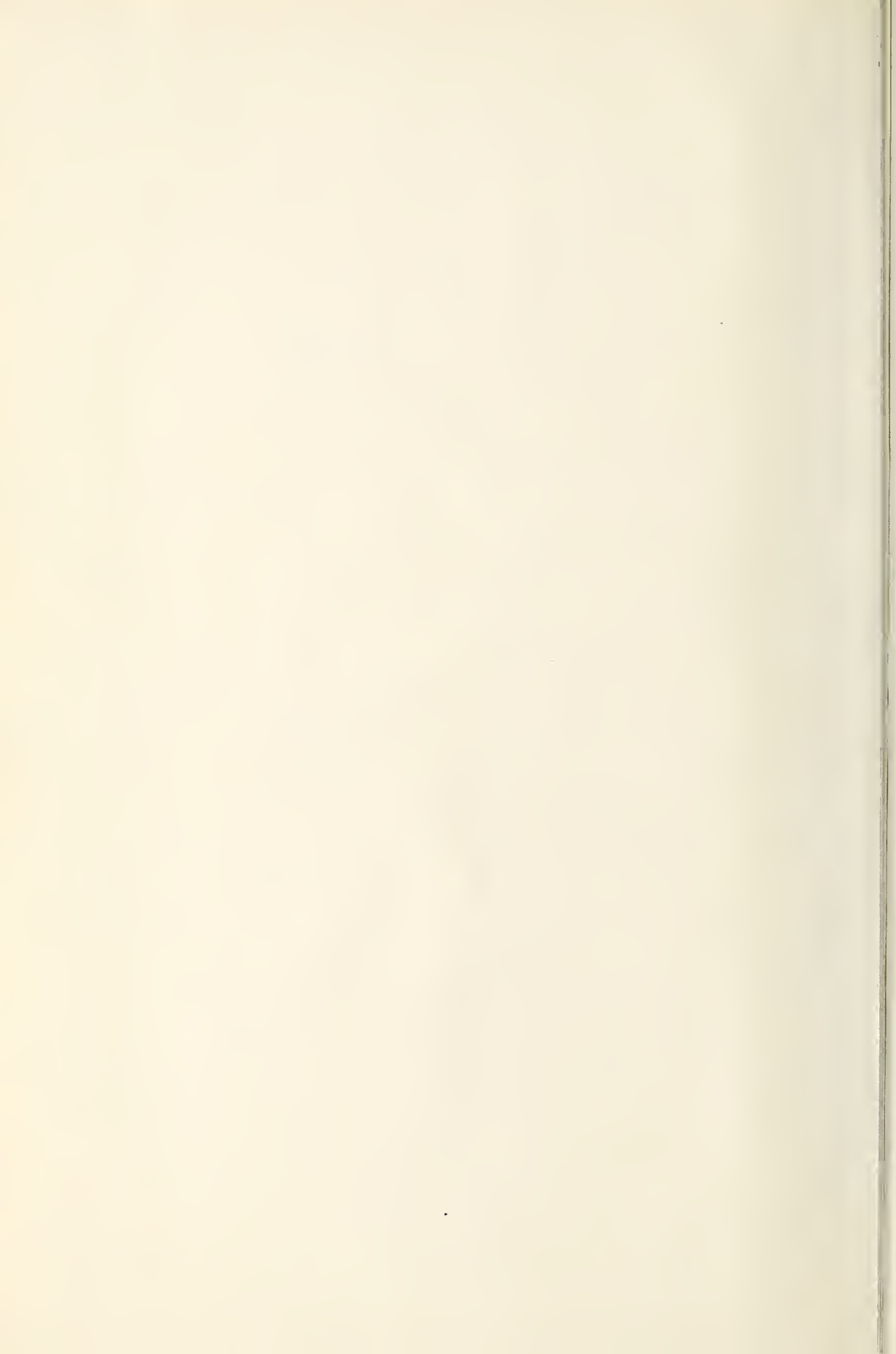
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# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

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VOL: LXXXX

NOVEMBER 15, 1956

No. 1

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## PROVERBS

### CHAPTER XXVII

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A continual dropping in a very rainy day and a contentious woman are alike.

Whosoever hideth her hideth the wind, and the ointment of his right hand, which bewrayeth itself.

Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.

Whoso keepeth the fig tree shall eat the fruit thereof: so he that waiteth on his master shall be honoured.

As in water face answereth to face, so the heart of man to man.

Hell and destruction are never full; so the eyes of man are never satisfied.

As the fining pot for silver, and the furnace for gold; so is a man to his praise.

Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him.

Be thou diligent to know the state of thy flocks, and look well to thy herds:

For riches are not for ever: and doth the crown endure to every generation?

The hay appeareth, and the tender grass sheweth itself, and herbs of the mountains are gathered.

The lambs are for thy clothing, and the goats are the price of the field.

And thou shalt have goats' milk enough for thy food, for the food of thy household, and for the maintenance for thy maidens.

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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

### INTERESTING EXPERIENCE

(Continued From Last Issue)

When I was about seven years old, I remember on one occasion I was alone in my father's field. I had been informed that everybody had to die and some would go to Heaven and some to the bad place. I, at this time, thought I would always try to be good, and go to Heaven when I died. With these thoughts I lay down on the sand, and when they found me there they said I had measles. They took me to the house and put me on the bed, where I suffered it out. I have never been to school more than three months in all. The war between the States came on, and I, like most of the others, my age, volunteered and served until General Lee surrendered. I was a member of Captain Bang Lane's company, Co. E, 24th N. C. Regiment, commanded by Col. William J. Clark. We served a portion of the first year in West Virginia where most of the Regiment at that time died with typhoid fever and pneumonia. I also had a serious attack of the same. I remember one night, which was very cold, on our return from Petersburg when I could no longer stand by a little fire that we had made of sticks and trash, (for there was no wood at that place) I wrapped myself as best I could in a blanket and lay down on the hard

frozen ground where I thought they could find me next morning, for I did not believe I would be alive. My fever was so high, I did not chill.

At Petersburg we were cared for by Dr. Hines of Raleigh and good nurses. We were daily visited by the good ladies of that city who would read the New Testament to us and endeavor to point us to Jesus who taketh away the sin of the world. I well remember their reading the 15th chapter of Luke to me and talking much about it. They asked me of what denomination were my parents. I told them they were of what is called the Iron Sides. They did not seem to like that too well, but seeing that I was out of my mind at times from high temperature, they asked me if I believed the same doctrine. They also inquired, "Have you ever been united with any order?" I replied "No." "Well, if you die, do you have any hope of going to Heaven?" to which I do not think I answered. I had believed and do believe yet with the scripture that if we live and die in our sins not being washed in the blood of Christ by regeneration, whose blood cleanseth us from all sin, we can not abide in peace with God. Being in this condition, I tried to promise the Lord that if He would raise me again I would not sin any more but as my health revived, sin revived, I tried to trust in

the Lord when in entanglements, and I desired to believe the Lord God is a sword and shield.

Now let's go on. There must be a conception before a birth, a woman has sorrow and pain when in travail. In the month of August, 1868 about 9:00 a.m., I was ploughing. I found my mind deeply exercised about the welfare of people after death, the number of soldiers that had been killed and died in the war, and also of the rich man who lifted up his eyes in hell and cried "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." And especially was I exercised about the welfare of myself, for I was traveling the same road the rich man had traveled and with the thought of this burning sensation, I, for a while, became so that I could not speak. I got down on my knees at my plough and rose up and looked across my field to see if anyone had seen me. I looked at the sun, it looked darkened to me, it was a very warm day and in this condition I burst out in tears and went to the house crying. I don't remember complaining but I lay down with the thought of going fishing to try to get rid of my thoughts. I dropped off to sleep and heard loud wonderful singing. After the singing, I woke, remembering only the last words: "No more land and no more sea." When I awoke I asked if anyone had not been singing. My wife and her sister said, "No." I carried this burden until the 2nd Sunday in October following, often discontinuing my work momentar-

ily in deep meditation. The burden was so heavy, I thought surely I was going to die, and without God and without hope in this world. I fully thought that the great sin avenging God was angry at me as He is with the wicked every day. I was afraid of His thunder, I was afraid of His lightning. Sometimes I thought I had a disease. I did not know what ailed me. I would attend Church services and the preacher would tell my condition which would make me cry in spite of all I could do. But when he mentioned the time of deliverance, I could follow him further. I could not see how I could live in the condition I was in. I tried to call on the Lord for deliverance. I used words like this in prayer, "Lord, have mercy upon me and my little family. I can not work, I can not eat, I can not live, Lord, save me from this awful condition." In the scriptures we read that old men dream dreams. This I did and sometimes they were fearful ones. When the chickens would crow in the early morning and often times about bedtime at night, I would accept it as a sign of my death. I once dreamed of going to the largest house I ever saw and in it, were steps going up outside of the house, so high that the top was out of sight. I thought in my dream that I must go up those steps. I saw people at the bottom of the steps, who seemed to laugh at me. I put my hand on one of those characters and smiled and started up the steps, the steps seemed to give way, so I took hold with my hands and rested myself.

Man shall not live by bread alone.

When I reached the top of this stairway, there was a door. I went through the door and saw I was on beautiful land where there were beautiful people not made with hands. Before I awoke, I was traveling a road in company with others and we came to a beautiful brook of clear running water. Then it was made clear to me that I had left something in the pretty place, so I went back and found it on the roots of a tree. It was folded in fine linen in the form of a book which I have since taken to be a gospel message. As I came near the stream there was a woman in the road crying severly. Now there was a beautiful white house on the hill. After crossing the stream, she asked me if I were going to that house. I said, "Yes." She replied, "I have a child there and I want to go see it." I here replied, "You must be washed in this water before you go there." She did not object and went down to the water. Then I woke and behold it was a dream. That day I was rejoiced over the dream and said to a man that was working with me, "I would not take a thousand dollars for a dream that I dreamed last night." I thought then that I had an impression to be baptized but I was fearful about it. I wondered if this were evidence that I should be baptized. My mind led me to try to pray that if it were right for me to be baptized, that a dove might be the first thing that I would hear the next morning.

I had been listening to them so much while they were moving the next morning, that I stood in a solemn daze for awhile. I thought, "Well the dove would have been

moving any how, and I am in a strange condition, when there came a little bird. He would fly around and then come and perch on me. I was not very familiar with the scripture, but these words came into my mind this way, "How often would I have gathered you as a hen gathers her biddies under her wings and you would not." I felt that my house or myself was in desolation that week. I could not eat much and I was in my view, rapidly losing flesh and strength. I felt that I would give away and die or lose what little sense I had.

On second Saturday in October, 1868, I went to meeting and took a back seat. After the service I started home, not wanting anyone to see me. When Brother John R. Thompson called me to take a minute of the Association. I concluded not to go to the meeting any more soon, if ever. I would think of the similarity between my mind and that of the poet — "I can but perish if I go." However, I went back on Sunday and these words came to me. Is there no balm in Gilead? Is there no physician there? And this scripture came to my mind. "The Egyptians whom ye have seen today, ye shall see them again no more for ever" My sins at that time were put away as were the Egyptians. They never have arisen again as before The glory and love that flowed in my heart is unspeakable, grace unknown and love beyond degree. I felt indeed I was a new creature when old things had passed away. Everything seemed new and all of God and all praising Him. Bless the Lord, oh my soul for bringing me from death unto life,

His wonderful words to His children.

Dear Editor:

If you have a mind to publish this, I will try, the Lord willing, to write some of my call to the ministry. I desire the prayers of the dear people of God that our last days may be our best and when we shall fall asleep in death that we may awake in His likeness, for if only in this life we have hope in Christ, we are of all men most miserable.

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Mr. Adams, the above, which I am submitting to you for publication, was written by my Uncle Sam Brady. I could not read it too well and a portion of it is missing or he did not finish it.

His niece,

Nolia G. Ward

Since Elder Brady did not send his experience for publication before his death, he apparently did not write his call to the ministry.  
—Ed.

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### EXPERIENCE

Dear Elder Adams and Readers of Zion's Landmark:

I have had a desire for a long time to write some of what I feel and hope has been the dealings of the Lord with me all through my life, but have felt too unworthy for my name to appear among you good people, which I feel to be the chosen of God. When I was a child about eight or ten years of age, I began having dreams that would impress my mind. I would dream of flying over my father's field, just above the corn tops. It made me happy that I could do this, it was

so easy—just like a bird flying. I had other dreams about being drawn up out of a bunch of school children where we would be out at play, not having the knowledge to know what power was holding me up even in a dream.

As I grew older I grew in fear, I was afraid to go out after dark, afraid that old satan would get me. I began to fear the work of the Lord. I did not think much about His work until a heavy thunder cloud would arise or the wind began to blow in a stormy manner. I was afraid of storms and heavy thunder and lightning, for I knew it was the Lord's work, and He could destroy everything if He saw fit to do so.

When I was sixteen years of age, I had a dream about my natural family that troubled me much. As soon as I arose the next morning. I went to my mother and told her my dream. She said it was the sign of some trouble, but she did not know what. A few days after that I had a little first cousin to get drowned. About ten days after her death, death visited our home one night about ten or eleven o'clock and took my dear, beloved father while he was asleep, although he had been in declining health for several years. A few days after he was put away, my mother said that my dream was given to fore-warn us of my father's death.

Sometimes I would be working alone in the fields late in the afternoon or early evening, and I would watch the sun sink behind the trees as it was going down, wondering if I would ever see it rise again. I felt so lonely and alone.

In my early twenties I had more impressive dreams that lingered in my mind. I dreamed one night that the world was coming to an end. I could see what appeared to be brimstone in streaks, running from the earth across the sky, around the whole firmament. There was a fire burning at the root of an old tree near my home which, I thought, was the fire that was going to burn up the whole world. Mother and I were given the power to put the fire out and the brimstone all disappeared.

I had another dream about this same time. I dreamed that our entire family was going to Heaven, but we had to have a pile of brush burned on our breast first. I thought about the dream for a long time and decided it meant our whole earthly family, as that the pile of brush that was to be burned on our breast was the trials, troubles and tribulations that we have here in this world, but later it was made known to me that the whole family meant the whole family of God. I would always tell my mother about my dreams and would go to her with all my troubles, for she had an answer for me. She would often tell me that someday I would have to follow her and take her place in the Church. She had seen it in several dreams. She united with the Church when I was small. I just can remember when she was baptized. She was a faithful member as long as she lived. She visited other Churches besides her home Church when opportunity permitted. She would take me with her sometimes when she visited other Churches. Many times she had preaching ser-

vice in our home when some of the ministers would come to spend the night with us. I always enjoyed their company and the meeting, even though I couldn't understand very well. I have always had a different feeling for these people than for any other.

In the spring of 1934 when I was twenty-five years of age, death took my mother. I felt like it was more than I could bear to part with her. I loved her so. I felt so alone; I had no one to go to with my troubles. My youngest brother and I lived together. Neither of us was married at that time, but I married in the fall following. This was a comfort to me and improved my attitude toward life. I now had a husband to love and for companionship. A year later we were blessed with a daughter and when she was four years old we were blessed to have a son. For awhile my mind was well occupied. I had a companion and two children to care for and to love, but they were not very old when my troubles began again. I was so disturbed I couldn't sleep, something was troubling me. I would cry at night after I had gone to bed, tears would run down my cheeks and wet my pillow.

About ten or eleven years ago, I had another dream that impressed me very much. I dreamed I was in a path in front of the old home place where I was reared. I was going down the path with my head down. I raised my head and a voice spoke. It was that of Elder R. W. Gurganus. He was in a road at the right of me. When I raised my head he said, "I am here, if I can speak a word of comfort to any-

one." I kept going down the path and every time I would raise my head, Elder Gurganus would speak the same words. I saw a great multitude of people in the field at my left coming in my direction. When I came to the end of the path which came into the road in which Elder Gurganus had been, he was gone. I started on down the road that went across a branch into another field. There was something falling that looked like rain and sleet.

I looked over in the field where I saw a multitude of people, and they were frozen under the sleet. I could see the impression of them under the ice. I started down the road and it seemed that something said, "If you don't turn back, you will be frozen like the others, but I wasn't wet or cold, so I went on. I don't remember crossing the branch but when I came into the field on the other side of the branch, Elder Gurganus was in the road ahead of me; he spoke the same words he had spoken the first time. I walked up to him, stretched out my arms and looked up into the Heavens; there was no sun, moon, nor stars shining, but I thought everything was shining with glittering brightness. I began to sing, "How beautiful Heaven must be." A thought came to me that the "beautiful" means the abundance of grace that comes down from Heaven. I thought about this dream a long time. It made me feel if I ever came to the Church that Elder Gurganus would be there to receive me, but I was mistaken in this, because he passed on before I ever came to the Church.

I had a true experience about the same time I had this dream. I had

been going a week or more with my legs hurting me so badly I could hardly be on them. One night my companion was away. I do not remember where, but after supper I got the Bible to read some. I read a while, the children retired and I soon did the same thing. I soon went to sleep but didn't sleep long because of the pain in my legs, but while I was asleep I dreamed that I crumbled the bones of my legs between my fingers as if they had been chalk.

After I awoke I was laying there, my mind going from one thing to another. One thing I particularly thought of was the dreaded disease-polio. I did not know at that time what the symptoms of it were, but I felt that should I develop it, I rather have the prayers of the ministers of the Church than to have all the medical doctors, for I felt like it would do me more good. While I was lying there meditating, a voice spoke saying, "Pray for relief." I did not pay it much attention but the voice spoke the same words again, and this time so distinctly, it seemed to be at the head of my bed. I turned over to see if I could see anything; but I could not, so I kept lying there, considering the matter. Then the voice spoke the third time saying the same words — "Pray for relief." So I tried to pray, I hope, what was put into my mind, and to my surprise I was immediately relieved. I had, as I thought, tried to pray many times before, but if my prayers were ever answered, I did not know it. I was given a thankful heart then and tried to thank God for the wonderful relief I received.

I feel that I can say I know things like that can come from no other source than God who has all power.

Since that time I have had a desire to belong to the Old Baptist Church. Even before my mother died, I hoped some day that I could belong to the Church to which she belonged, because I felt that she was a good woman and that the Old Baptist people were good people, but I was not fit to be one of them, I was too great a sinner.

I went for a long time in a burdened condition. Sometimes it seemed that my burdens were more than I could bear, but every time I thought about asking for a home with the Old Baptist, these words would come into my mind, "He that eateth and drinketh unworthily, eateth and drinketh damnation to his soul", and I knew I was not worthy of the Lord's supper, for I felt this to be the most sacred part of the services. I do not feel to be worthy of the least of His blessings; although I feel He has always wonderfully blessed me. Sometimes when in this burdened condition, it seemed that all hope was gone; however a portion of the twenty-third psalm would come into my mind, "The Lord is my Shepherd; I shall not want." Surely if He is my Shepherd, I am one of His little sheep.

I decided not being worthy to partake of the Lord's supper, I would continue to go to Church and enjoy it as I had been doing. But this did not last long for my burdens became worse. I was made to feel sometimes that I was deceived in all of it and I questioned as to whether or not there were anything

to any of it. Sometimes I would decide to discontinue going to Church and I would miss a few meetings, but that did not lighten my burden. When it came time for Church I had a greater desire than ever to attend. So I went in fear and trembling. My body felt like the helpless little leaves that are tossed about by the wind. I began to fear that something would happen to my companion or my children because of my wrongs. My health was going down, my blood pressure high, and I was very nervous. I felt like I would die and believe I did die, for one night after I went to bed, I saw myself dead and layed out on the ground between the grave and a mound of dirt. I did not see anybody but myself, but I thought that the ground where I was lying, and everything about me, was just as white as snow. This was no dream, for when I came to know anything, I did not feel like I had been asleep.

I was in so much trouble that I felt like I had to talk to some one, who, I believed knew my condition. In the week before the second Sunday in May two years ago, I planned within myself to visit a minister's home on Friday night, to have a talk with him. I did visit his home but I did not get a chance to talk to him. We went to Church the next day and I came back home with them Saturday afternoon. They had other company to go home with them, too. When they all went in to eat supper, I did not eat because I was not hungry. The minister went into the dining room and asked the blessing, then he came back into the

living room where I was. That is when I got an opportunity to talk to him and tell him of my troubles. We talked a while and he offered to receive me in the Church that night in his home, but I told him I was not fit. I wanted to talk to the pastor of the Church the next morning before Church, but all my efforts failed.

At the close of the service the pastor, who was Elder R. W. Gurganus, announced an open door of the Church, but I felt too weak to move. I had gone prepared to be baptized at that meeting, but my preparation was no good. For the scripture says, "He works and none can hinder. He hinders and none can work." I was in so much trouble the next week that I wrote Elder Gurganus a letter telling him my condition. In a week or so I got a very good letter from him. It has meant so much to me. I talked with several ministers at our Association; they would always talk encouragingly to me and give me good advice.

I have been to Church several times thinking I would ask a home with them, but something would always happen. I would be too weak to move, feel to unworthy, and sometimes I did not feel to have the breath to speak or open my mouth, for He shuts and none can open, and He opens and none can shut. I have suffered everything, it seems, except a natural death. I have gone lots of times when I thought I felt like the pure flames of hell were burning in my breast. I have begged the Good Lord time after time to show me the right way and the Church. You people,

who I feel, make up the Church, are what has been shown to me. The Church and you people that I love with all my heart, (I love you more than anything in the world, spiritually speaking); although my companion and children are very near and dear to me, I love them with a natural love.

Last fall at the last session of our Association, (the White Oak Association) I spent Sunday night with a dear sister. After I went to bed I was in great trouble. I begged the Lord if it were His will, to deliver me out of my burdened condition. While laying there, a lake of water appeared before me just as plain as a picture. There was a small crowd of people at the edge of the lake. I recognized one of the dear sisters who was in the crowd. This lake is where I have been to two previous baptisms which Elder L. L. Yopp performed. A few nights after this, I dreamed of being at the same place and Elder Yopp led me down to the water, but I awoke before I got into the water.

One night this past March right after I went to bed I saw a beautiful narrow road. I don't remember traveling the beautiful part of the road. My mind was taken away from me, and I was traveling the rough and rugged end of it. I thought it was just as rough and rocky as it could be, but there was no way to turn back. I thought I was traveling in an old model car with no top, and my companion was driving it. Just at this time we came to the end of the road, (it ended at a big river filled with beautiful boats). My companion,

who was lying on another bed in the same room I was in, said something to me, and it all disappeared. I believe my husband is traveling this rough and rugged road too, which I have traveled so long. I have begged the Good Lord to guide my companion, my children, and myself in the right way. I feel I can say, I know He can if it is His will, for He has all power, and without His power we can do nothing. I can again say I know I am a sinner; it gives me a sweet hope that Christ came into the world, suffered, bled, and died to save poor sinners, whether I be one He died for or not.

This past May I visited another Church which I often attend. I spent Saturday night in another minister's home. That night after supper I told him of my troubles. We talked a long time about what I hope the Lord has done for me, and he offered to receive me into the Church there in his humble home, but I did not feel fit. The next morning before we started to Church the burden came on me so heavy I felt like I would die. During the intermission before the communion service, I told the pastor of that Church, my condition and what my wishes were. Although I was not fit for the Church, but I felt like I would die if I went back home without asking a home with those good people. I didn't feel like I could live through the communion service, but at the close of the service I was received into the Church. I was baptized the following Sunday afternoon by Elder Lonnie Yopp. That was the happiest day of my life. My burden

left me when I came up out of the water and has never bothered me since. All that afternoon I felt like I was floating on clouds, I was so light.

The next Sunday I communed with the Church which I have never felt worthy to do, but I hope our worthiness is in Christ. The past few months have been the happiest time of my life. It is like the poet says, it has been a Heaven below, my Redemer to know; although we expect to have heartaches, trials, and tribulations as long as we live here in this world. The half of His wonderful works, goodness, and mercies has never been told. Written by a sinner in need of mercy. Dear Elder Adams, and the household of faith, please remember me when at the throne of grace.

Gertrude Sanders  
R. F. D. 1, Box 46  
Holly Ridge, N. C.

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#### COMFORTING WORDS

Dear Brother and Sister Adams and all lovers of the truth as it is in Christ Jesus:

If it pleaseth the Lord to bless me with the Spirit of understanding, I will try to write a little in connection with the following scripture: "Thomas saith unto Him, Lord, we know not whither thou goest: And how can we know the way? Jesus saith unto him, I am the way, the truth and the life: No man cometh unto the Father but by me. If ye had known me, ye should have known my Father also: And from henceforth ye know Him, and have seen Him." St. John 14:5-6,7.

Our Dear Lord and Saviour, who

is all in all to His dear children, who have been given that sweet hope in Him that their sins have been forgiven, and that after all the troubles, sufferings, and afflictions of this life are over, they have a Home or Building, not made with hands, eternal in the Heaven.

Realizing that His time on earth was drawing to a close, and that He soon must return to His Father from whence He came and leave His disciples whom He dearly loved, He was speaking those comforting words to them. Preceding our text we hear Him saying unto them "Let not your heart be troubled. Ye believe in God, believe also in me: In my Father's house are many mansions. If it were not so, I would have told you. 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, and whither I go ye know, and the way ye know." St. John 14:1,2,3,4. What can be more comforting to one of the Lord's little ones than to feel the sweet assurance that his sins are forgiven, his iniquities pardoned, and that he has been taught of God to know the way (Christ) and truth and the light? whom to know is life eternal, and to have a sweet hope that when Jesus comes again to gather up His Jewels, he will be among those precious Jewels and be gathered into the fold and be for ever with Christ, his Saviour. This not only applied to the disciples who were with Christ but it reaches back to the beginning of time and to the end of the world, and includes all the heirs of promise, all of those the Father gave to His

Son in the covenant of election that was made before the beginning of time.

"If there could have been a law given that could have given life, verily Christ would not have died." God, the Father, knew before the beginning of time how far in sin His people would go. He knew there could be not law given that could make the comers thereunto perfect; therefore for the love He had for His people provided the only way which was and is His only Son, Christ Jesus. "Enter ye in at the straight gate, for wide is the gate and broad is the way that leadeth to destruction and many there be that go in there at: Because strait is the gate and narrow is the way which leadeth unto life and few there be that find it." St. Matthew 7:13,14. The only ones that find this life and this way, which is Christ, are those that are drawn by His loving kindness, and are made new creatures in Christ Jesus. Christ, the way, the truth, and the life is revealed and made known to His people as the chiefest among ten thousand, and the one altogether lovely. This is revealed by the Holy Spirit, and not by wisdom and knowledge of the carnal mind.

The carnal mind is not subject to the law of Christ, neither indeed can be. To be carnal minded is death, but to be Spiritually minded is life and peace. "For as many as are led by the Spirit of God, they are the sons of God." Christ is the truth, the life, and the only way whereby His dear children can be saved and kept, and when Christ is in them, and they in Christ, and Christ in the Father, then old

things have passed away, and behold all things have become new. They hate the things they once loved and are made to love the things they once hated. There has been something placed within their breast which causeth them to seek those places where prayer is want to be made. They feel that they know all about the devil and his works that they want to know, and they have a desire to learn, hear, and know more about Jesus, their Saviour. They are made from time to time to remember the words of Jesus when He said, "Forsake not the assembling of yourselves together as the manner of some is."

We have no merits or goodness of our own to plead, and we that have been brought to the end of our strength, made to see what we are by nature, and must be by grace to live and see God in peace, saw that our good works and self righteousnesses were but filthy rags in the sight of God, and we were made to cry and beg for mercy-not justice- and as we feel to hope, Christ which is the way, the truth and the life appeared with healing in His Wings, took away our hard and stony heart, gave us a heart of flesh, took our feet out of the miry clay of sin and placed them on Christ, the Rock. He opened our blinded eyes to the knowledge of the truth as it is in Christ Jesus our Lord, unstopped our deaf ears that we might hear the joyful news of salvation by grace; He led us in paths we did not know, put a new song in our mouths, even praise to God, and made it known to us that our sins had been forgiven; then for the first time we

could feel and sing in Spirit and in truth that dear old hymn, number three in Lloyds Hymn Book:

Amazing grace! how sweet the sound,  
That saved a wretch like me!  
I once was lost, but now am found,  
Was blind, but now I see.

'Twas grace that taught my heart to fear,  
And grace my fears relieved.  
How precious did that grace appear,  
The hour I first believed!

Through many dangers, toils and snares,  
I have already come.  
T'is grace has brought me safe thus far,  
And grace will lead me home.

The Lord has promised good to me,  
His word my hope secures.  
He will my shield and portion be,  
As long as life endures.

Yea when this flesh and heart shall fail,  
And mortal life shall cease.  
I shall possess within the veil,  
A life of joy and peace.

The world shall soon to ruin go,  
The sun forbear to shine.  
But God, who called me here below,  
Shall be for ever mine.

"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." Ephesians 2:8,9,10. And as long as we are led by His Spirit we will be walking in them, and we will be found seeking the things that make for peace, and will be made able to look over each other for good and not for evil, for Jesus is the way, the truth, and the life of and for His people.

Please remember me in your prayers.

Yours in need of mercy,  
 Mack K. Alford  
 R.F.D. No 1  
 Loris, S. C.

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**Clipping From The Raleigh  
 News and Observer  
 RAYBURN BAPTIZED**

Denison, Tex., Sept. 11  
 House Speaker Sam Rayburn has been baptised into the Tioga, Texas Primitive Baptist Church, it was disclosed today. Only a few close friends were present when the ceremony took place September 2. Rayburn, 74, had never been affiliated with any Church.

The above announcement was with a request to print same in Zion's Landmark — Ed.

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**A VERY PRESENT HELP  
 Psalm xlv. 1**

To the poor soul, bowed down under a sense of its own infirmities, harassed by temptations, trials, and perplexities, whose hope seems well nigh cut off from the Lord, and who seems to have but one grasp left between him and death, this text, if powerfully applied by

the workings of the Holy Spirit, is exceedingly sweet, and is sufficient to raise him from his abject state of dunghill abasement, and set him among princes, to raise him from his miserable condition, and set him in joyful places.

Help implies danger from which we stand in need of preservation; so that we need not fear that we have no help from on high because we are harassed by the devil. David calls God his fortress and his shield; but neither fortress nor shield is of any use in time of peace, for then the shield is laid aside as cumbersome, and the rock and the fortress are deserted for the verdant field and the fruitful plain. Then the worth of the fortress and the shield are forgotten. But let the enemy come in like a flood, let the verdure of the field be spoiled, let the fruitfulness of the valley be trodden under foot, let death stare the people of the land in the face, then the fortress is sought as a protection against their incursions, and the shield as a defense against their darts. Thus the believer being ever set upon by the hosts of hell, daily finds the worth of his fortress and his shield, for he runs into one and is safe, in the electing love of God, and with the other, the shield of faith, he wards off the fiery darts of the wicked one.

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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. LXXXX

No. 1

Entered at the postoffice at Wilson  
as second class matter.

WILSON, N. C.

NOV. 15, 1956

### FORGIVENESS OF SINS

"Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts 13: 38,39.

The above are the words of the Apostle Paul when he stood before the rulers in their synogogue. Paul preached a crucified and risen Saviour, the man Christ Jesus, "Who was delivered for our offences, and was raised again for our justification." Rom. 4:25.

Sinners must be saved through Jesus Christ. The law came by Moses, but grace and truth came by Jesus Christ. "He is the only name given under Heaven among men whereby we must be saved." Those who have come to a knowledge of this, first, see themselves totally depraved and justly condemned by God's just and Holy law. Their righteousnesses have become filthy to themselves, when before they were not aware of this state. The bed becomes too short, and the

covering too narrow. They realize they are naked before a just and Holy God. They acknowledge their guilt as the vilest of the vile. They admit the justice of God in condemning them because of their sins. Their eyes are opened to see their whole body a mass of corruption and nothing but sin.

When Jesus appears to the sinner, His perfection is beheld, and when His sins are forgiven, peace reigns and his soul is set free. How amazed he is to read the writings of the Holy Prophets and Apostles! The language of David is so applicable to his experience, "For great is thy mercy towards me: and thou has delivered my soul from the lowest hell." Psalms 86:13. The words of Paul flow sweetly within, "Thanks be unto God for His unspeakable gift." 2nd Cor. 9:15. This experience is expressed by Peter in these words: "Whom having not seen, ye love; in whom though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory: Receiving the end of your faith, even the salvation of your souls." 1st Peter 1:8,9.

Those who bear witness with the above testimony are believers in Christ Jesus. They understand the mystery of Paul's language, (which is hid from the wise and prudent and revealed unto babes) "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins." A man may transgress the law, and a sentence be imposed; he may at a later date be pardoned or paroled, but the stigma of the crime will always remain against the transgressor. This is not true

of the sinners that are in Christ Jesus. Not that they are justified by any works of their own righteousness, but they are justified by what God has made His Son Jesus unto them. Paul said, "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1st Cor. 1:30. "And by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses." The law of Moses betrays and condemns. It could never give life. Paul said, "For if there had been a law given which could have given life, verily righteousness should have been by the law. Gal. 3:21. The law, when applied to the sinner, is to him, what a line is to a log. It reveals the crookedness of the log. The law discovers the corruptness of our nature. It betrays the fact that our deeds are evil. We are never justified by it. 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 law made nothing perfect; but the bringing in of a better hope did by which we draw nigh unto God."

Jesus has power to forgive sins and transgressions. He is life and light to the chosen vessels of His mercy. They live in Him, and He lives in them. They live because He lives. He said before His crucifixion, "Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in the Father, and ye in me, and I in you." John 14:19,20.

Jesus did for the sinner what the

law could not do. The law demanded justice. Jesus Christ was the one who justified this demand. He did this by fulfilling and keeping it to a jot and tittle. Paul said, "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: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:3,4. Paul further said, "Wherefore the law is Holy, and the commandment Holy, and just, and good." Rom. 7:12.

The law exposes the corrupt nature of man but offers no cure. When God drove Adam out of the garden of Eden He placed at the east of the garden, Cherubims, and a flaming sword (a type of God's fiery law) to keep the way of the tree of life. Every effort to satisfy the law, or justify ourselves before God, the law cuts us off. The cure for sin and transgression is through the shed blood of Jesus Christ. John said, "But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." 1st John 1:7. There is peace between the offended and the offender. This embraces all whose sins have been forgiven. They are freely justified by the atonement which Jesus made in their behalf. They have pardon and peace in Him. They are made the righteousness of God in Him. Paul said, "For He (God) hath made Him (Jesus) to be sin for us, who knew no sin; that we might be made the righteousness of God in Him."

2nd Cor. 5:21.

The believers are the unworthy recipients who are made worthy by the crucifixion and resurrection of Jesus Christ. "And by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses."

T. F. Adams

#### OBITUARY

Sister Eliza Priscilla Lanier was born December 27, 1856 and died Tuesday, October 30, 1956, making her stay on earth 99 years, 10 months, and four days. She was the widow of J. W. Lanier. Sister Lanier is survived by three sons, Eddie of Chadbourne, N. C., D. L. and Isaac of Whiteville, N. C.; one daughter, Mrs. Lizzie Spivey of Tabor City, N. C.; 28 grandchildren, 65 great grandchildren, and one great great grandchild. She joined the Mill Branch Primitive Baptist Church first Sunday in January, 1914 and was baptized by Elder G. W. Gore and lived a faithful member until her death.

Her funeral was conducted by Elder S. Gray and Elder H. G. Cox at her home church on November 1st at 3:00 p. m. She was laid away in the Gerrell Cemetery beside her beloved husband under a mound of beautiful flowers to await the morning of the Resurrection where His little ones will ever be with the Lord.

Elder S. Gray  
S. G. Norris

#### RESOLUTIONS OF RESPECT

Our Brother Deacon, John Curtis Hall, age 83, died suddenly at his home, 806 Watson Street, Reidsville, N. C., Saturday afternoon, September 8, 1956, at 4:30 following a heart attack.

He had been in declining health for several years. A native of Patrick County, Virginia, he moved to Reidsville in 1938. He was a farmer until his retirement a few years ago. He was a member, and deacon of the Williamsburg Primitive Baptist Church. He was twice married, his first wife was the former Bertie Ann Newman, who died in 1936.

He is survived by his second wife, the former Myrtle Wray of Reidsville, N. C.; three sons, six daughters, one brother, six sisters, thirty-two grandchildren, and fourteen great grandchildren.

There are many things, if favored to

that end, that could be said in regard to Brother Hall's life, his hope, his firm belief in God and his great love for the doctrine of salvation by the grace of God. 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. It seemed his suffering here made his faith stronger and his hope more precious. I have seen him rejoice many times when he was blessed to hear the joyful sound. He always attended his meetings when he was able and dearly loved his church.

We, the church at Williamsburg, have lost a precious member. We feel our loss is his eternal gain.

His funeral was conducted by his pastor, Elder Roy Smith, assisted by Elders George Hill, R. D. Belle, and Noel Gilbert. May the Lord in His mercy comfort and reconcile his companion, the children, and all who mourn his passing.

Therefore, be it resolved:

1. That we bow in humble submission to the will of God who doeth all things well.

2. That we extend our heartfelt sympathy to his bereaved family.

3. That a copy of these resolutions be sent to his companion, a copy recorded in our church records, a copy sent to our Association, and a copy sent to Zion's Landmark for publication.

Done by order of Williamsburg Church.

Elder Roy S. Smith, Mod.  
Ollie Southard, Clerk

#### LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union Meeting was appointed to be held, the Lord willing, with the Church at Rougemont, at Rougemont, N. C.

Elder Charlie Thomas was chosen to preach the introductory sermon, and Elder F. W. Rhodes, alternate.

Clyde Satterfield, Union Clerk  
Timberlake, 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

--: AT --:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

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VOL: LXXXX

DECEMBER 1, 1956

No. 2

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## PROVERBS

### CHAPTER XXVIII.

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The wicked flee when no man pursueth: but the righteous are bold as a lion.

For the transgression of a land many are the princes thereof: but by a man of understanding and knowledge the state thereof shall be prolonged.

A poor man that oppresseth the poor is like a sweeping rain which leaveth no food.

They that forsake the law praise the wicked: but such as keep the law contend with them.

Evil men understand not judgment: but they that seek the LORD understand all things.

Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich.

Whoso keepeth the law is a wise son: but he that is a companion of riotous men shameth his father.

He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor.

He that turneth away his ear from hearing the law, even his prayer shall be abomination.

Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good things in possession.

The rich man is wise in his own conceit; but the poor that hath understanding searcheth him out.

When righteous men do rejoice, there is great glory: but when the wicked rise, a man is hidden.

He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.

Happy is the man that feareth always: but he that hardeneth his heart shall fall into mischief.

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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 VERY PRESENT HELP

#### Psalm xlvi. 1

Continued from Last Issue

But this is digressing from what I had, God willing, thought to have set forth, even the nearness of our help in a time of trouble. Our God is ever nigh at hand, to hear those who call upon him, and we need not, like Baal's prophets, fear that he sleepeth, travelleth, or is engaged in other business, and so cannot hear us, or has not time to attend to us. O, no. All things are under his omniscient control, and he works omnipotently on our behalf. He ever hears our cry from Heaven, and answers us right early, or, as one paraphrases it, he forestalls dangers with his help. Some may think they have much trouble, and but little help, and that they have been afflicted from their youth up. Well, the promise may be long deferred, but it cannot come too late. "He that shall come, will come, and will not t a r r y; and though our hopes may be crossed, the promise is not rendered of none effect. Eve, in the exultation of her heart, cried out, "I have gotten a man from the Lord," supposing, in all probability, that the wicked Cain was the promised seed which should bruise the serpent's head. Her hopes were crushed in Cain, but the promise was fulfilled in Jesus. So David never was in greater trouble than when Ziklag was

burnt, his all lost, and himself threatened with death; yet how soon was he on the throne. So when Jesus was crucified, the devil through, the Jews thought, and the disconsolate disciples too thought, that his mission was rendered vain; yet it was the very thing that finished all, that completed all, that crowned the work of redemption, and brought glory unto God, and salvation unto men. Thus, though we may appear to be sinking in trouble. Yet God may be working our deliverance by the very things which seem against us, and we shall very soon be forced to confess, "Surely the Lord was very near, though we knew it not. We will put our trust in the Lord, and we shall never be confounded." We are never too low to be saved. In our weakness, his strength is made perfect. He is mighty to save, and when there is none to help, then his own arm delights to bring salvation unto us.

One might have rested well satisfied with a present help, but our God, who never works by halves (for if He gives, He gives freely, liberally, abundantly, graciously; if He saves, it is completely; if He loves, it is infinitely, everlastingly), here declares Himself to be a very present help; not one that we have to look for, and search after, when we stand in need of it, for He is ever more ready to hear than we to cry, and is beforehand with us

in all our prayers. How many of us can bear witness to the readiness of God's help How exactly does the preached word reach our case! Sometimes I have felt, even while in his house, difficulties and objections rising in my breast, and often, before they have been well formed, a word has been spoken that has solved and scattered them all. Surely it is the Lord's doing, and He is a very present help.

O blessed privilege to have such a rock, fortress, and defense in our time of trouble. "Thy walls are salvation." Surely, encompassed about by the finished work of Jesus, His life, death, and resurrection, we cannot be hurt. He will ever preserve us from all harm, and the Holy Spirit shall ever quicken us, making us alive unto God, ever fleeing to Him and ever experiencing him to be our very present help in time of trouble.

To this very present help may we commit ourselves, for in Him we are safe, for time and for eternity, for life and for death, for things present and things to come, even for ever. Amen.

VERICULTOR.

Selected From The Gospel Standard.

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### LIFE AND EXPERIENCE OF MRS. SARAH HAMILTON

(Republished by Request of Miss Maggie Luper, who is complying with the request of her late Mother.)

The following remarkable experience is an authentic narrative beyond a doubt. It has been printed many times, and at different places, and yet, comparatively

speaking, but few persons have ever perused it, and such as have, will be compensated for looking over it again. The rich display of the sovereign grace exhibited in the experience of the subject of this narrative will interest every serious reader.

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I was born in Frankford, Germany, in 1745. In the seventh year of my age, my father came to Charleston, in South Carolina. His name was George Beckhouse, by profession, a Roman Catholic. He lived in Charleston until I was about sixteen years of age, when I was married to Mr. Alexander Hamilton, an eminent merchant, who, in the conflict between Britain and America, was shot dead in his own house, which was consumed by fire. In this distressing situation, having no children except an adopted daughter, and contemplating on my misfortune, my best friend with all our substance snatched from me, as it were, in an instant, created in me a new and awful sensation, which is beyond my power to relate. I then fled to a rich uncle for an asylum, who treated me with the greatest respect and attention, and welcomed me to his house and servants, with all the accommodations that they could yield or afford. He offered to make me his heir, and directed his servants to treat me with all kindness and respect as though they were really mine. I lived there with the enjoyment of all the comforts this world could afford, but was still disconsolate in consideration of my heavy loss, and dressed my self in mourning, and I thus

passed through some lonesome days and wearisome nights for a considerable time. At length, being desirous to obtain some relief, I went to a theatre or playhouse, where I in divers plays, acted on the stage, and one in particular which exhibited General Washington and Lady Montgomery, whose husband was killed in battle in Canada and the agitation that she manifested in the scene brought the death of my husband to my mind with such powerful effect that I nearly fainted. The shortness of life, and certainly of death, the faded nature of all worldly enjoyments were then plain to my view, and my distress was inexpressible. I went home, took my bed with a heavy heart, drowned in melancholy, and with pensive mind and wearied limbs, I fell asleep and dreamed.

(Although some people may make light of all dreams, yet I would beg pardon for inserting this, for it was peculiarly interesting to me, however foolish it may look to others.)

I thought I was in as beautiful a place as I ever saw; where there were all the most truly delightful and fashionable things in the world; also cards and dice, plays I had been familiar with in my younger days. We drank wine out of golden bowls, and had everything the world deems delightful. I sat at the card-table with an Episcopalian priest, and took a golden bowl, and drank a health to him, and then casting my eyes forward, I beheld a beautiful field adorned with flowers of various kinds and fine colors, and a great company of shining people, dressed in white robes, with

white palms in their hands. They all sang with melodious harmony, such singing as I had never heard before. I saw also the angels from heaven joining their songs with them. The melody, union, and harmony of the scene was truly inexpressible. I then looked on the before-mentioned priest, and he looked back and very disagreeable, and myself likewise. I then said to them, "I must be gone." As soon as I rose up I saw a great wall between me and the shining ones, the materials of which seemed to be of metal, stone and glass. As I looked earnestly, I saw a place where I could get through, only I must take off an extravagant head-dress which I had on. I was determined that no ornaments in the world should hinder me from the enjoyment of so happy a situation as I saw at the other side of the wall, or to deliver me from my disagreeable company. So I cast my head-dress into the fire, and came to the wall; but I discovered a great sea before me, and must of necessity pass through it in order to get to that beautiful field. While I was meditating how I should get through the sea, a negro came and pushed me into it; and it was very boisterous, and the waves were so high that I was soon driven ashore on dry land again. The captain of these shining ones then came to me and said, "Lo, ye see a beautiful place?" I answered, "Yes." It was as large as this globe, but it was still above this world, and had seats of solid gold all around it. And this beautiful man asked me if I saw the golden seats. I told him I did. He told me I should

have one of these seats provided I conquered my enemies. And I went with the greatest joy expressible, and there opened a bottomless pit immediately before me, and the mouth of the pit reached from wall to wall; and about three stories down there was a beam, and with grief I thought it was impossible for me to get to the palace. As I made a turn to go back, the ground gave way from under me, and I fell into the dismal pit, but happened to hit upon this beam, and there I sat three days. Then there came another man from these shining ones and asked me what I was doing there. I told him the pit was deep, and I could not get out, and then he put his hand in his pocket and took out a small ball of thread, and told me to take hold of one end of it. I told him I was afraid the thread would break, and I should be entirely lost; but he told me to take hold, nevertheless, for this was Christ the Rock. I got hold of it with both hands, and to my inexpressible joy, was immediately out of the horrible pit. I then awoke, and behold, it was a dream.

After some months' meditation on my dream I fell asleep, and dreamed the same dream over again, and also a third time. This brought me to such serious reflections that I hardly dared to sleep at all, yet was at a loss for the interpretation of my dream. I arose very early one morning, and went to my uncle and aunt, and told them that I saw my uncle and aunt, the priest, and the people, extremely black in a dream, and that I felt very much concerned about it; but not so much as to pre-

vent my going to balls and other public places, where they asked me to tell my dream out of curiosity. I accordingly told it to them frequently; and after a while my troubles entirely left me. But in about a year and nine months, there came a gentleman from Georgia to visit me. He was a very rich man, and possessed wealth in abundance. The second time he visited me he invited my uncle and aunt, and myself to visit him, and see his plantation. Accordingly we all went together, and beheld his situation, which was truly elegant. His house was very large, and ornamented inside and out; on the top there was a balcony, and a summer seat therein. As he led me to the summer seat, I thought of my dream. We returned home from our visit well suited with the place. The third time he came to visit me, he brought me just such a head-dress as I dreamed about, and it pleased me. We concluded to marry, and appointed a certain time when the nuptial ceremony should be solemnized.

But about that time there was a people called Baptists in that place, who were ridiculed and all manner of evil spoken against them. I confess that I hated the very sight of them, and had it been in my power, I would have soon banished them out of sight, and the country too. The aforesaid gentleman took a walk one day, and when he returned he told my uncle that one of his slaves was going to be dipped by a man who looked more like a hangman than a priest. This much displeased me. I immediately replied, that I wondered if a gentle-

man of note would suffer such fellows to go about the country cheating poor, ignorant people in such a manner. My uncle said he would go and flog the slave home, and not suffer the dirty wench to be so deluded, were it not that a gentleman had appointed that day to visit him. I told him I would go if he would furnish me with a carriage. Accordingly I went. I no sooner came to the place than I saw the minister, and knew immediately, although I had never seen him before that it was the same man I saw in my dream that handed me the ball of thread and helped me out of the pit. The sight of this man so affected my mind that I was as one thunderstruck. He was the very one whom I saw among the shining throng of happy people, and I among the cursed black crew. I then thought I was cursed in every deed, which flung me immediately almost into despair, and in the greatest agony, I fell to the earth. Viewing myself undone forever, and eternally lost, I was in the most deplorable situation conceivable, and despaired of ever going from that place. I thought that the earth was just about to swallow me up alive into everlasting destruction, both soul and body, and really expected to fall straightway into the bottomless pit, where there was no recovery. My distress was so great that people discovered it, and sought means to recover me, but in vain, for my distress was of such a nature that medical assistance was entirely baffled: I fainted and fell to the ground. They lifted me into the coach again, and carried me home to my uncle's

house. A great company of people followed me. This situation of mine greatly exasperated the minds of the people. Some swore they would kill the minister, because they supposed he had bewitched me, and my uncle immediately sent for the Romish priest to dispel the witchcraft from me; but his presence was very disagreeable to me. I told him to begone, for we were all going to hell together.

Another minister then came to me, but I could not bear the sight of him either, for it appeared to me he had helped me to commit the unpardonable sin. I told him to begone quick, and that he was a wicked wretch, and a wolf in sheep's clothing; that he would neither go to Heaven himself nor let others, and as he was turning to go from me, my aunt told him not to mind what I said, for I was crazy. Then the minister began to see me in such a condition, and advised my uncle to send for the Baptist minister to see if he could take the witchcraft from me. He accordingly sent for him seventy-five miles. The minister came — they set victuals and drink on the table for him, but dared not let even a servant go into the room where he was, lest he should bewitch them also. At length he came to speak with me, and ask me how I was. I told him I was a poor, miserable, lost creature. He told me if I were lost, I was one of those very persons whom Christ died for, and came to seek and to save. I told him that was impossible, for I had committed the unpardonable sin. He said he thought it was my mistake, for I did not

know enough. After he had talked some time, he put his hand into his pocket, and took out the New Testament. It was the first I ever saw. He read the third chapter of Mark, and gave his mind concerning the unpardonable sin. He told me he was going to visit a gospel sinner, whose case he thought was much worse than mine, which frightened me very much indeed; for I thought he did not understand my case at all. He said God willing, he would see me again tomorrow. I said, "Pray sir, don't forget me" and when he saw me so afflicted, he said, "Shall I pray for you before I go?" I answered, "Yes." "What shall I pray for?" he asked. I told him to pray that the Lord might have mercy on me. With these words he seemed affected, which gave me to understand that he thought there was no mercy for me. But he knelt down and prayed. I knelt also, and when he spoke of the spotless purity of God, before whom sinless angels veiled their faces, crying "Holy, Holy, is the Lord God Almighty," and that the holiness and purity of God filled immensity, I thought it was impossible that I could receive mercy. And when he had finished his prayer he went away. After he was gone, I remembered that the man of God told me that Christ came to save even the worst of sinners and I thought that I could not be worse than the vilest. I then considered that the spotless angels, of whom he spoke, rejoiced over one sinner that repenteth, though ever so vile. I then imagined myself in a great king's house, who had an only son, and one of the king's ser-

vants committed a crime worthy of death, and the executioner was about to strike the fatal blow, when the king's son came forward and offered to die that the servant might live, which he did, and set the servant at liberty, which circumstance most readily applied to my case, I thought I was the very servant. Surprising astonishment filled my soul. I beheld the Son of God expiring in agonies unknown, to gratify the malicious rage of wicked men. I thought He died to save my life, and rose again for my justification. I also viewed him as having died for all, but was at first at a loss to see how He could die for so many. But when I saw and considered that the natural sun could shine on thousands, and each person have as great a share of the sun as though he were alone, I by similitude understood the mystery, that, although Christ died for many, yet each one had a whole Saviour. I then saw that God could be just, and justify him that believeth in Jesus, even such a wretch as I was. In this view no tongue can tell the ecstasy of joy that I was the subject of. My distress left me, and I could give glory to God with all my heart. I longed to praise Him with every breath. My prayer was, "Lord, what wilt thou have me to do? Lord, speak, for thy servant heareth."

Upon my uncle and aunt hearing this of me, they came to the door. I said to them, "Dear uncle and aunt, I shall not go to hell, for Christ died for me, and I have got a whole Saviour." My uncle then shut the door, but my aunt burst into tears on hearing me talk on

this subject. It then came into my mind that Christ was baptized of John in Jordan, and I must follow the example, and convince the world that I was not ashamed to own my Saviour before men. The next day the minister came, as he told me, with the man whom he went to visit, and I told them that I had found comfort, that Jesus had appeared for my relief, and that I was now willing to take Him for my Prophet, Priest, and King; that I felt determined to obey Him in all things; that I thought His laws and commands were perfectly just and delightful to every obedient soul. This declaration from me so unexpected to the minister that he was overjoyed, and told the other man that yesterday was the first time that I ever heard anything read from the Bible, "And now she is able to teach," he said. "Glory to God in the highest, for He teaches as never man taught; neither is Heavenly instruction dependant on human education." I then asked if he was willing to baptize me. He told me he was glad of the opportunity if I desired it. I told him I longed to follow my Lord and Master down to the banks of Jordan, and that he would have to send for me, for I could not go to the place myself. He told me he would, and accordingly sent for me the next Lord's day morning. When I came down to the waterside I related the dealings of God with me, which account proved instrumental in God's hands of awakening of fifteen souls. After the baptism was administered, they helped me to my uncle's, but behold, he shut the door against me,

and refused to let me in. I called to my daughter, but she gave me no answer. I now began to conclude, he that would live godly in Christ Jesus, must suffer persecution.

I was disowned by all my former friends and relations in that place, and the minister, seeing me in that distressed situation, pitied me, and told me as long as he had one shilling of money left I should share part of it, and desired me not to give way to trouble of this kind. He then carried me away, and paid my board for three weeks; at the end of which time he came again, and baptized those fifteen persons before mentioned, for they all gave great satisfactory evidence of the work of grace in their hearts, and he also brought a carriage for me to go with him to North Carolina, where I lived among his people three years; and a happy three years to my poor soul they were, though I was rejected by my natural relations. Yet I think I had daily communion with friends and relations, even Jesus, who was to me the chiefest among ten thousand, and altogether lovely. I really enjoyed the peace of mind which, the world can neither give nor take away; yea, this peace was like a river flowing from the hand of God. So great and inexpressible was this peace and happiness I then enjoyed that all other happiness looked extremely despicable and unworthy of my attention. The world, with all its gay and enticing charms, courted my affections to no purpose. I thought I had rather suffer afflictions with the people of God, than enjoy the pleasures of sin for a sea-

son, having respect to the recompense of reward, which I daily enjoyed; esteeming the reproaches of Christ greater riches than the treasures of Egypt. Yea, I esteem the present afflictions not worthy to be compared with the glory that shall be revealed hereafter, and I rather be a door-keeper in the house of my God than to dwell in the tents of wickedness, and be possessed of all the pomp, graudeur, and affluence that this world can afford. I think, therefore, that however unworthy I may be of such honor, I wish to invite and exhort all who know not these things by happy experience, that they would try the experiment for themselves. You may think it strange that I talk as I do, but O, my friends, I long for your happiness, long to see you rejoice in the hope of the glory of God; yea, I long to see the saints on earth, join their rejoicing songs of praise to God with the seraphic angels in Heaven at the news of the return of one more prodigal.

After living three years in North Carolina, as I observed, I began to think of my father and his family, all buried in misery and popish superstition, and willfully ignorant. I thought if it were possible, in case I could see them, that I might be an instrument in God's hands of leading them to a consideration of the folly of their ways. I therefore felt very anxious about the matter. I also felt a natural affection for them. I also considered that my father was a rich man, and I, in a dependent situation, knew that if he had not lost his former regard for me, he would help me, notwithstanding our differences of opinion,

and that he would delight to have me live with him. When I told my intentions to the brethren, they told me that I need not go away on account of being burdensome to them, for they were willing I should live with them as long as I wished; that I need not regard their expense, for they had as lief maintain me as one of their own children; for they said we were one, but still, if I could not content myself to stay, that they would help me, which they did. I thanked them, and took my leave. I rode in a carriage, and the driver conducted very disagreeably. I resented his conduct towards me, and was angry with him, which gave me scruples. I was filled with doubts concerning myself, and began to think I was not a Christian, but a mere hypocrite, and had been trying to deceive myself and others, but I could not deceive God, for He knoweth all things. I had thought I never should be angry again, let what would happen to me. This gave great anxiety of mind, which lasted for a considerable time. We at length arrived within three miles of my father's house, where I stopped in hopes that my father would send for me to come home. The next day my brother came to the house where I was, and the women of the house told me he had come. The reader can hardly imagine the joy I felt to see my brother again, whom I had not seen for many years. I thought he would rejoice also to see me, and therefore went to meet him, and held out my hand as a token of friendship; but, shocking as it is to relate, I saw in his face signs of disapprobation. He

frowned, stepped back, and refused to give his hand, and said to me, "My father says you shall not enter his house, for you are a disgrace to the whole family. He esteems you as a runaway and deluded heretic."

These reflections from my brother, you may well think, excited powerful sensations in my mind; to be disowned by my brother and called a heretic. Now came a fair trial of my faith and confidence in God. I concluded that the cause of their alienation of affection from me was because I was a Christian, and if so, it would become me to act like Christ, who, when He was reviled, reviled not again, and when He was persecuted, threatened not. I think I can truly say, that all he said to me only served to engage my soul to give glory to God, that I was counted worthy to suffer for Christ's sake, which I, through grace, was determined to do. But satan tempted me to give up my determination to live devoted to God, and I was almost tempted to go to my father and feign a repentance of my dissenting from the Romish church. But no sooner had I looked into the consequences of it, than I took up my Testament which my brethren had given me, and had a desire to read some directions from God what to do, and the first sentence I read was, "He that forsaketh not father and mother for my sake, is not worthy of me;" and immediately I saw my duty plainly, and felt resolved to obey God rather than man. Nevertheless I thought I would go to the Romish church, where I might see my father, and that he might see me also; peradventure all his parental af-

fections were not lost, and when he saw me in a reduced state of poverty and distress, it might possibly affect his heart. I accordingly went, but O, how my heart ached to see those stupid mortals bowing to their images and priests, expecting they had power to pardon sin. Shocking thought! I even trembled at the sight, and could hardly content myself. As soon as the exercise was over my father came out. I went to him, but was so overcome that I could not speak for sometime. At length I recovered strength, but could not forbear screaming, and fell down before him. But instead of exciting pity in him, he turned from me, as from a heretic unworthy of his notice, and would say nothing to me. I then went home again, and hired my board for a short time with what money I had left which my brother had given me for the expenses of the journey. Soon after, my father whom I still hoped had not lost all regard for me, sent a gentleman to me, who addressed me in the following language:

"Mrs. Hamilton, your honored father sent me to state to you the condition on which he will receive you as his child again, and forgive you all your past disgraceful folly, which should not once be mentioned against you. In case you comply you must return to the church from which you have revolted, and confess your sins in revolting as you have, and renounce your frantic notions of witchcraft and Christianity, as you call it, and you shall become his beloved daughter, but if not, you must expect nothing from him, not even to own you as a

daughter, for he is determined to disown you in case of your obstinacy."

I told the gentleman that it was impossible that he should disown me, for my name was on the record with the rest of his children, and also that my looks so favored him that all who saw us would know for a certainty that I was really his child. But notwithstanding all my confidence, I considered I must of a necessity leave that place soon, for my money was all spent, and where to flee I did not know, being destitute of any christian friends there, which put me in mind of Nicodemus, who followed his Lord by night. But still I had great trouble of mind. I feared I was like Judas, who denied and betrayed his Lord for filthy lucre's sake, in consideration of the temptation of which I spoke before concerning my going back to the Romish church with a lie in my mouth, notwithstanding I thought to serve God privately, which I now disapproved with great indignation. However, my father was unwilling to give the matter over so, without another trial to reclaim me from heresy, as he named it. He therefore employed a Romish priest and a certain Mr. Smith, who lived near me at that time; crafty men indeed. I had already lived there until my money was about gone, and my clothes were then selling at a low rate, almost nothing, and in this melancholy situation, not a friend to whom to tell my troubles, I had none but God to whom to appeal for redress of grievance. The woman of the house where I lived seldom spoke to me on any subject

whatever. In this forlorn situation where to go or what to do I could not tell. One consideration still comforted me, I viewed God to be my friend, and would deliver me out of all my trouble in His own way, so I felt willing to place my dependence in Him. One day, to my great astonishment, my landlady invited me to go with her on a visit. "Come," said she, "Mrs. Hamilton, and go with me to visit Mrs. Smith today. Perhaps it may have a tendency to shake off this sober melancholy that seems thus to hang about you." I accepted the invitation, not thinking of any plot against me. Mr. Smith began soon after I went in to talk with me concerning my faith and dissenting from the Romish church. I asked him if he believed the Bible. "I hope so," said he. "Well, you recollect, sir, in Revelation, how St. John attempted to fall down and worship the angel, who said, 'See, thou do it not, worship God.' Now, if John was forbidden to worship the holy angel, shall, or can I fall down and worship a sinful priest? Jesus died and shed His blood to pardon my sins, and make an atonement, and now sits as an intercessor at God's right hand. God forbid, therefore, that I should worship any other than the living and true God." Upon which the Romish priest sprang from behind a curtain, where he had been concealed, in the greatest haste of passion imaginable.

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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. LXXXX

No. 2

Entered at the postoffice at Wilson  
as second class matter.

WILSON, N. C.

DEC. 1, 1956

### FOREKNOWN BY GOD

"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." Jer. 32:35.

Dear Elder Adams and Brother in Christ, I hope:

I would like to have your views on the above quoted scripture with reference to the doctrine of the predestination of all things both good and evil. I hope that I believe in a God of all wisdom and power, the one who created all things and created them for Himself after the counsel of His own will, the one who rules in the armies of Heaven and amongst the inhabitants of the earth, and the one who is the disposer of all things to His own glory and honor; but when I think about God having predestinated from all eternity that man should commit all the evil and wicked deeds which he has and does commit, then this scripture is presented to my mind,

and I have not yet been able to reconcile it with the doctrine of the predestination of all events.

Now I am not seeking any debate or controversy over or about this question, but knowing my weakness as I do, I sincerely desire all the enlightenment that the God of all wisdom may be pleased to grant to me even though it comes through some of His servants as the case was with Cornelius and the Apostle Peter.

L. N. Benton  
Marion, N. C.

Our inquirer, Elder Benton, says "When I think about God having predestinated from all eternity that man should commit all the evil and wicked deeds which he has and does commit, then this scripture is presented to my mind, and I have not yet been able to reconcile it with the doctrine of the predestination of all things."

If I should say the children of Israel and the children of Judah committed an abomination by causing their sons and daughters to pass through the fire unto Molech, (it being such a notorious crime and such a display of wickedness:) that God never thought about it and was actually surprised and astonished that they should commit this evil deed, I doubt if our inquirer would accept my statement as being the truth.

I asked a man (several years ago) if he could explain to me the meaning of the 6th chapter of Genesis and the 6th and 7th verses, which read as follows: "And it repented the Lord that He had made man on the earth, and it grieved

Him at His heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man and beast, and the creeping things, and the fowls of the air; for it repenteth me that I have made them." The meaning or interpretation of this scripture seemed to be clear to him, and he proceeded to explain as follows: "When God made man, He did so much worse than He (God) thought He would do, that He was so disappointed in him, and He regretted He ever made him, so He destroyed him from the face of the earth." I could not accept his version of this scripture as being true then, neither can I accept it now. To say that God was disappointed in men; would be contradictory to the testimony of John. "But Jesus did not commit Himself unto them, because He knew all men, and needed not that any should testify of man: for He knew what was in man." John 2:24, 25. David said, "For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether." Psalms 139:4. The Lord said to Jeremiah "Before I formed thee in the belly I knew thee; and before thou comest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." Jer. 1:5.

We cannot entertain the thought that anything could transpire or take place that was not foreknown by God. Job said, "Hell is naked before Him, and destruction hath no covering. He stretcheth out the north over the empty place, and hangeth the earth upon nothing. He bindeth up the waters in His thick clouds, and the cloud is not rent un-

der them. He holdeth back the face of His throne, and spreadeth His cloud upon it. He hath compassed the waters with bounds, until the day and night come to an end. The pillars of Heaven tremble and are astonished at His reproof. He divideth the sea with His power, and by His understanding He smiteth through the proud. By His Spirit He hath garnished the Heavens; His hand hath formed the crooked serpent. Lo, these are parts of His ways: but how little a portion is heard of Him? but the thunder of His power who can understand?" Job 26:6 to 14.

The greatest inspired men could only give a slight description of the greatness of God. Isaiah said, "Who hath measured the waters in the hollow of His hand, and meted out Heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in balance? Who hath directed the Spirit of the Lord, or being His counselor hath taught Him? With whom took He counsel, and who instructed Him, and taught Him in the path of judgment, and taught Him knowledge, and shewed to Him the way of understanding? Behold the nations are as a drop of a bucket, and are counted as the small dust of the balance; behold, He taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beast thereof sufficient for a burnt offering. All nations before Him are as nothing; and they are counted to Him less than nothing, and vanity." Isaiah 40:12 to 17.

The Apostle Paul, one of, if not the ablest, inspired writer of the

New Testament could only hint at the greatness of God. He said, "O the depth of the riches both of the wisdom and the knowledge how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counsellor? Or who hath first given to Him, and it shall be recompensed unto Him again? For of Him, and through Him, and to Him, are all things to whom be glory for ever." Rom. 11:33 to 36.

With the above unequivocal testimony, given by the inspired prophets and apostles, we cannot entertain the thought that anything has or ever will take place, which is beyond the thought or control of God. The Lord spoke by the mouth of His prophet and said, "For my thoughts are not your thoughts, neither are your ways my ways saith the Lord. For as the Heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isaiah 55: 8, 9.

The advent of Jesus into the world, born of the virgin Mary, the purpose of His coming being to save His people from their sins; His suffering, His death, His resurrection and ascension were kept a secret from His chosen apostles until this was revealed to them by the Holy Ghost. "The secret things belong unto Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of His law." Deut. 29:29. It seemed good to the Lord to hide His secret until the appointed time to reveal it unto the chosen vessels of His

mercy. Jesus said, "I thank thee, O Father, Lord of Heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Matt. 11:25.

God kept a secret from Abraham until the appointed time to reveal it. God told Abraham to take His only son, Isaac, and offer him for a burnt offering. Abraham made all the necessary preparation to obey His words, yet when he stretched forth his hand to make the fatal stroke, "The angel of the Lord called unto him out of Heaven, Abraham, Abraham, And He said, Lay not thine hand upon the lad." See Gen. 22:10, 11. It was not in the mind of God that Abraham should slay his son. The ram which was caught in the thicket by his horn was to be the sacrifice offering instead of his son. God had prearranged that the ram, and not Isaac should be the burnt offering. Yet, from natural observation, it appears that God changed His mind, but this cannot be true. Job said, "But He is in one mind, and who can turn Him? And what His soul desireth, even that He doeth." Job 23:13. God is immutable, ie, He is unchangeable. He spoke by the prophet Malachi, "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Malchi 3:6. One commentator said, "The Lord, though He never changes His will, nor repents of, or revokes His decrees, or alters His purpose; yet He sometimes wills a change and makes an alteration in the dispensation of His providence, according to His unchangeable will." This was true of God's words concerning He-

zekiah, when He said that Hezekiah should die and not live. Hezekiah was sick unto death; the Lord sent His prophet Isaiah to say unto him, "Set thine house in order for thou shalt die and not live." Hezekiah prayed unto the Lord. "He wept sore." The Lord heard his prayer. "Then came the word of the Lord to Isaiah saying, Go, and say to Hezekiah, thus saith the Lord, the God of David, thy father, I have heard thy prayer I have seen thy tears: behold I will add unto thy days fifteen years." Isaiah 38:4, 5. Did the Lord change His mind by saying to Hezekiah that he would not die, and then added fifteen years to his days? Most assuredly He did not. Who God can put a prayer in the heart and answer it. True prayer is indicted into the soul by God. He answers that which is according to His will. Paul said, He that searcheth the heart, knoweth the mind of the Spirit, and He (Jesus) maketh intercession for us according to the will of God." In the book of Daniel we find recorded, "And all the inhabitants of the earth are reputed as nothing: and He doeth according to His will in the army of Heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, what doest thou?" Dan. 4:35.

An understanding of what is meant by some scriptures is determined by a knowledge of other scriptures. For instance, Jesus said to the foolish virgins, "I know you not." Matt. 25:12. Can it be said that Jesus did not know them? He did know them, but not in the sense in which He knew the wise virgins who took oil in their vessels. For

He did not know them in the pardon and forgiveness of their sins. In the 3rd chapter of Amos, the Lord spoke by the mouth of His prophet to Israel, and said, "You only have I known of all the familiar of the earth." Amos 3:2. Could we say that the Lord did not know any people but Israel? He knows all people that have been or ever will be born into the world, for He declared the end from the beginning and from ancient times the things that are not yet done, saying my counsel shall stand and I will do all my pleasure. They are all His by creation. But they are not all His people by regeneration. He knew Israel in a special sense. They are His chosen, redeemed family, which was given to Him by the Father before the world began. When Jesus lifted up His eyes to Heaven, speaking to the Father. He said, "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word." John 17:6.

Now our text reads: "And they built the high places of 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." To me, it appears that the key to this verse is in the expression, "Which I commanded them not." By this He means it was not written in His law that they should do it. It was not in His mind to write it in His law. Had it been in His mind to write it into His law, would He not

have ordered it? "Neither came it into my mind that they should do this abomination, to cause Judah to sin." God did not order it in the law which He gave to Moses. It was not in His mind to write in in His law that the children of Israel and the children of Judah should sacrifice their sons and daughters to pass through the fire unto Molech. He (God) did not command them to do it. "Which I commanded them not." That is, He did not command them through the law to do this thing, for the law that was given to Moses by God for the children of Israel was just and Holy. It was good, so good in fact, that sinful man could not keep it. It was written in His law that they should sacrifice beast and birds, but not their sons and daughters. To accept the literal meaning of the clause, "Neither came it into my mind," is to deny the doctrine of foreknowledge and predestination. He says: "Remember the former things of old: for I am God, and there is none else; I am God and there is none like me."

It would be far from the truth to say that God tempted the children of Israel and the children of Judah to commit this abomination, to cause their sons and their daughters to pass through the fire unto Molech. James said, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man; But every man is tempted, when he is drawn away of his own lust and enticed." James 1:13, 14. This is the work of satan

which works in man to do evil; yet this is no disappointment to God. An able writer put it this way: "God does not work in men to do evil. Satan works in them, yet God uses these things according to His predestination, to His own glory, displays a Holy sovereignty beyond the power of mortal man to comprehend." Man in himself is wretchedly vile; his will is prompted by evil intent. Psalm 51:5 says, "Behold I was shapen in iniquity; and in sin did my mother conceive me."

David said, "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." Psalms 76:10. This was true of Joseph's brethren. The Lord restrained them from taking his life, as they had purposed to do. They did put him into a pit and they later took him out and sold him to the Ishmalites for twenty pieces of silver. Joseph said to his brothers, "But as for you, ye thought evil against me; but God meant it unto good, to bring to pass as it is this day, to save much people alive." Gen. 50:20. It is good when the Lord reconciles us to feel the power of His sacred word, "Be still and know that I am God." Psalms 46:10

T. F. Adams

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# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

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VOL: LXXXX

DECEMBER 15, 1956

No. 3

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## PROVERBS

### CHAPTER XXVIII.

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As a roaring lion, and a ranging bear; so is a wicked ruler over the poor people.

The prince that wanteth understanding is also a great oppressor: but he that hateth covetousness shall prolong his days.

A man that doeth violence to the blood of any person shall flee to the pit; let no man stay him.

Whoso walketh uprightly shall be saved: but he that is perverse in his ways shall fall at once.

He that tilleth his land shall have plenty of bread: but he that followeth after vain persons shall have poverty enough.

A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent.

To have respect of persons is not good: for, for a piece of bread that man will transgress.

He that hasteth to be rich hath an evil eye, and considereth not that poverty shall come upon him.

He that rebuketh a man, afterwards shall find more favour than he that flattereth with the tongue.

Whoso robbeth his father or his mother, and saith, It is no transgression; the same is the companion of a destroyer.

He that is of a proud heart stirreth up strife: but he that putteth his trust in the LORD shall be made fat.

He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered.

He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse.

When the wicked rise, men hide themselves: but when they perish, the righteous increase.

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## EDITOR

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

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

# ZION'S LANDMARK

## Devoted To The Cause of Jesus Christ

### LIFE AND EXPERIENCE OF MRS. SARAH HAMILTON

(Continued From Last Issue)

It so frightened me to see a man in such a rage that I rose to go out of his sight; but it dropped into my mind that there was now an opportunity when God would display His power, and that if the Lord would help me, I would now speak in vindication of His cause. I accordingly stepped back, and I really believe that the Lord assisted me in discharging my duty at that time; yet, notwithstanding all that was said, he accosted me with rough language which is unnecessary to repeat. At this time Mr. Smith was so enraged, I saw he would turn me out of his house. I therefore went out of my own accord, and I believe if ever I prayed to God in my life, it was then. I had strength from God to talk to them, and my tongue seemed to be let loose, and my heart was enlarged. It seemed that my mouth was filled with arguments. The scriptures flowed into my mind, text after text, as though the Bible was committed to my memory. It being in the city about two hundred collected before I was done speaking, after which I returned to my former residence. But my brother being fixed against me and the Protestant religion, raised a mob of considerable number to take me away by force, and what

they would have been suffered to do had they prevailed in their design, the Lord only knows. But happily for me, the man of the house, fearing he should meet with difficulty in the case, took me privately out to a back place, where he had a horse prepared with a man's saddle on him, the first horse I ever rode in my life. I rode as I could, and he led the horse seven miles, and left me with a Presbyterian minister, where I was treated with great respect and friendship. He told him how it was, and made him promise not to tell who brought me there. The minister concealed me in a upper room, and said he would expose his life to save me in case of need; therefore he told me to fear nothing. The next Sabbath he went to meeting, and informed the people concerning me, and they contributed fifteen dollars to my relief. After these things it came into my mind that my adopted daughter, who was then living in Springfield, Vermont, if I could find her, would afford me a home the little time I had to live in this troublesome world. With the assistance of my brethren from place to place, I, at last, arrived at Springfield, where I found to my grief that my daughter was dead, and her husband moved out of the country. But still I wished to inform my readers that religion shall through God's assistance, be my principal object, for I sincerely be-

lieve there is nothing more worthy of our highest regard and attention. And I am resolved to pray for Zion still, let what will, become of me.

Sarah Hamilton

Woodstock, Sept. 26, 1803.

N.B. — Mrs. Hamilton, during the latter part of her life, resided at Woodstock, Vermont, among her Christian friends. She died November 20, 1806.

### THE PATH THAT I HAVE HAD TO TRAVEL

I have just finished reading an article written by a man who claimed to be a Bible reader and teacher. I quote him, "God made the planets and guides them. He made the orchards, and the vegetables that grow in the garden. He never made a thorn, thistle, nor tare; these are satan's works, introduced by him among the precious things, but it is God's work that ever had burst into blossom." Then in the next paragraph he quotes Colossians 1:15-17, "Who is the image of the invisible God; the first born of every creature: For by Him were all things created, that are in Heaven, and that are in the earth, visible and invisible, whether they be thrones or dominions or principalities or powers: all things were created by Him and for Him: and He is before all things, and by Him all things consist."

I am sure that the word all means every thing including the thorn, thistle and tare. I believe God made all things, the fowls that fly in the air, the fish that swim in the water, the creatures that walk on the earth, and the serpent

that crawls on the ground.

In thinking over my past life, I feel that I have not had any choice. I did not select my parents nor choose the time or place to be born. I had nothing to do with whether I was white or black, deformed nor normal, feeble minded nor intelligent. I had nothing to do with my looks nor my disposition. I did not choose the path that I have been made to follow. In fact, I was on the path and started on my journey before I knew anything about it. I believe God paved the smooth places that have been in my path. He made the roses that have bloomed by the path way. He made every thorn and thistle that I have come in contact with. He made the stumbling blocks and rocks that have been in my path. I have come up against some that seemingly blocked my whole path, so large that I could not walk around them, so tall and jagged that I couldn't step over them. I could not go forward, neither could I go backward. While in this helpless condition I was made to cry unto the Lord for deliverance and to stand still and know that He is God. By His power I have been made able to surmount these obstacles, and for awhile I would travel with ease. But "Woe unto them that are at ease in Zion." Ere long I would grow so cold and aloof, feeling to be so much of a stranger! The fog would grow so dense, and the path so dark that I dreaded the next step. The future is not mine to see. I know not how rugged the remainder of the journey will be. I must keep plodding along until I reach my journey's end. I have a feeling

that the distance is short, and I hope to find rest. I shall not be a stranger up there.

Dosia Martin  
304 Hawthorne Lane  
Burlington, N. C.

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### A GOOD LETTER

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

Dear Brother Adams:

I am sending two dollars and fifty cents (\$2.50) to pay for my subscription to "Zion's Landmark." I am sorry to have let it run on this way. During my afflictions of nearly 4 years, I have had a cerebral hemorrhage or light stroke. I am not able to do things any more. The Landmark has been in my family since long before I was. My Grandfather first, and after his death, my Grandmother; then her daughter, so I hate to give it up, but circumstances cause us to do and not do many things, so when my subscription expires, you will have to drop my name from the list.

I hope I am thankful for His goodness, mercy, blessings and every thing, especially so when I know I don't deserve any of it. I shudder to think what would become of me if I should be dependent upon righteousness of my own to gain eternal life. I read many beautiful experiences and wonder if I have ever had any. If I have, it began in my childhood days. My troubles were intermittent, at times my sufferings were severe and then they would subside for a while.

Sometime ago I read an article in the Landmark with no name

signed, except just "A Peculiar Sinner." I felt that I could witness with her in that she expressed some of my feelings; although I have never yet come to that "Red Letter Day" that she mentioned. Then again I read that she had joined the Church. I wondered if she ever came to that day. I have always loved the doctrine, the prayers they pray, the songs they sing, and I so much want the faith that was once delivered to the saints; although, I have to admit I do not know the meaning of it; I can only see through a glass darkly. With all my sins and evil, I still continue to be privileged occasionally to peep through this very dark glass, hoping and trying, as much as there is in me, to see more clearly the things I desire so much to know. I read a sermon preached by J. C. Philpot in the August number of "The Gospel Standard," Psalms 39: 7th and 8th verses. I read and reread and it seemed to be so plain, so good, I felt like I actually knew about it as a special witness in that special court. I did not intend to write all this. I am sorry to take up your time with my simplicity and ignorance. So please look over and excuse this poor, weak, foolish me, and if you ever have a mind to do so, please pray for this poor, blind, and naked sinner.

In bonds of love I hope I am  
your sister in Him  
Annie B. Credle  
2903 Argonne Ave.  
Norfolk 9, Va.

**PREDESTINATION**

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

Dear Elder Adams:

I am sending you section one of a sermon by Elder John Gill on the subject of predestination, which I believe, would be of interest to your readers — the readers of Zion's Landmark. If you see fit, I would appreciate your publishing it in Zion's Landmark.

Elder Adams, I think that you are getting out a good sound paper. I would be glad to see more of the writings of Elders Sylvester Hassell, John Gill, J. C. Philpot, and others that were considered sound in the Doctrine and practice in our papers.

Yours in hope,  
Milton M. Absher

**THE DOCTRINE OF PREDESTINATION STATED AND SET IN THE SCRIPTURAL LIGHT BY ELDER JOHN GILL**

As to the doctrine of predestination, it may be considered in general as respecting all things that have been, are, or shall be done in the world; everything comes under the determination and appointment of God; "He did, as "the assembly of divines say in their confession, from all "eternity, unchangeably ordain whatsoever comes to pass;" or, as they express it in their catechism, "God's decrees" are the wise, free and Holy acts of the counsel of His will; "whereby, from all eternity, He hath, for His own glory," unchangeably foreordained whatsoever comes to pass in "time:" and this predestination and fore-appoint-

ment of all things, may be concluded from the foreknowledge of God; known unto God are all His works from the beginning of the world; they were known by Him as future, as what would be, which became so by His determination of them; for, the reason why He knew they would be, is, because He determined they should be; also from the providence of God, and His government of the world, which is according to the counsel of His own will; for He does everything according to that, or as He has determined in His own mind. Eternal predestination in this sense, is no other than eternal providence, of which actual providence in time is the execution. To deny this, is to deny the providence of God, and His government of the world, which none but deists and atheists will do; at least it is to think and speak unworthily of God, as not being the all-knowing and all-wise and sovereign ruler of the world, He is; once more the very wonderful thing, prophecy, or foretelling things to come, could not be without a predestination of them; of which there are so many instances in scripture; such as the stay of the Israelites in Egypt, and their departure from thence; the seventy years captivity of the Jews in Babylon, and their return at the end of that time; the exact coming of the Messiah at such a certain time; with many others, and some seemingly the casual and contingent; as the birth of persons by name a hundred or hundreds of years before they were born, as Josiah and Cyrus; and a man's carrying a pitcher of water, at such a time to such a place:

how could these things be foretold with certainty, unless it was determined and appointed they should be? There is nothing comes by chance to God, nothing done without His knowledge, nor without His will or permission, and nothing without His determination; every thing, even the most minute thing, respecting His creatures, and what is done in this world in all periods and ages of time, is by His appointment; for the proof of which see the following passages.

Eccl. iii 1, 2. 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, Etc., a time fixed by the purpose of God for each of these.

Job. xiv. 5. Seeing his days are determined, the number of his months are with thee, thou has appointed his bounds that he cannot pass. Chap. xxiii. 14. He performeth the thing that is appointed for me, and many such things are with him.

Dan. iv. 35. 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 doeth thou?

Eph. 1, 11. Being predestinated according to the purpose of Him who worketh all things after the counsel of His own will.

Acts. xv. 18. Known unto God are all His works from the beginning of the world. Chap. xviii. 26 — and hath determined the times before appointed, and the bounds of their habitation.

Matt. x. 29, 30. Are not two sparrows sold for a farthing? and

one of them shall not fall to the ground without your Father; but the very hairs of your head are all numbered.

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This article was copied from one of Elder John Gill's sermons. Elder John Gill was probably the best Bible scholar since the days of the Apostles. This article contains the Eternal Truths of the Bible and it is well worth any one's time to read and study it.

Milton M. Absher  
349 Elmira Place, N. E.  
Atlanta 7, Ga.

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#### RICHES OF MERCY

I will try to give a sketch of a presentment of the manner in which I hope God revealed unto me in part the wonderful riches of His mercy.

When I was about twelve or fifteen years old I saw one evening while on the bed just before sunset (I being sick and my mother standing by me), two white streamers come down on each side of me to the bed, as white as white could be and reaching as far up as I could see. I told mother to look at those pretty streamers. She put her hand over my face thinking I was out of my right mind and talking foolish.

I grew up as rude and as sinful as a boy could be, although I never cursed, thinking it a very great sin to curse.

When in my seventeenth year of age I was drafted and had to go to the war. While there I thought it my duty to read the Bible, thinking it was in my power to do good and the Lord would bless me if I was

killed. I did not think I would get back home alive, but if I did I promised myself to be a better man.

After the surrender in June, 1865, I came out of the war and married in 1869, but kept putting off my promise to do better. At last, however, I began. I had a form of prayer which I repeated and I continued to do this until I lost confidence in it. I heard all denominations preach, thinking one was as good as another. There was no difference in them that I could see.

About this time Elder Gold preached just below me in Cumberland county, and I went to hear him. In his sermon he said if a man had a table of good victuals set and kept showing them to you and did not give you any to eat what good would it do you? This pressed on my mind. I lived in Harnett county at that time, and I moved back to Johnston county to live, craving to know the right way of so many denominations.

In the last of the summer of 1877 or 1878, I saw in a dream that the world was coming to an end and there was a judge sitting in judgment as the people passed by. I can not say he was a man, but he was like unto a man. I saw all the crowd giving their experience as they passed before the judge to never ending eternity. I was standing off alone looking at them knowing I had nothing to tell. In that multitude were three who had the witness from the judge, and all that had the witness within were of the true church and all that did have the witness within were as the balance of the world. And those that had the witness went up in that

humble, bowed, crawling position and shook hands with the judge as they passed him.

While looking at this I had a great fear that my time had come to die. Just before I got to the judge it was shown me that my dependence was in the mercy of the judge — the judge of all the world. The three that had the witness were Brother Tom Coats, Zackery Langdon and the third man I did not know. Then I awoke and said, Why did I not see that before? The three were members of the Primitive Baptist church. All the time it seemed to get brighter and brighter — a growing thing — and it also seemed that in this time one of our family had to die, but I did not know which one it would be. In my trouble this brought about my belief.

Take mercy away from me and I have not hope, and it is more than I have ever been able to tell. I did not learn this of man, neither was I taught it by reading. The trouble with me is, have I been born again? I believe the Lord's people are among the old Primitive Baptists. I have no doubt of this and I have no doubt about the true church no matter whether they be black or white, rich or poor. The great doubt is in myself. Do I see aright?

I began to love those people who I believe had the witness within, when I heard them talk about their troubles and hopes. I would look at church members and see a difference in them. I thought I ought to love them all alike, but I expect the difference is in me. The Lord's people are all alike and they are

those who have the witness. It is the most wonderful thing to have the witness when we come to die. It seems there were two about me; one craved to do right and one did wrong. I could not and cannot live as I desire to.

My belief seems to be a growing thing. I love to go where some people are, but to think of going to the church that was too great for me. I went to an association at Salem, and while in that body in the house I viewed them to be the wisest people in the world. I cannot tell all that my mind went through with. It seems there began to grow a willingness about me, although I said I was not going to the church as long as I could help it. The members I heard talk had something to go with, but I had not. Still the love I had for them led me to them. I thought one had to know he had the witness within, and it does seem to me, if I know anything at all as I ought to know it, it is the least any poor soul ever did.

I went to a baptizing and while at the water the children of Israel came into my mind. When they got to the edge of the water it was as far as they could go, and there I saw their quietness in water as they went into the water.

I got into a restless condition and was not satisfied unless I was with them. After a long time it seemed as if that willingness came to an end. I went to church on the first Saturday in August, 1893, and I did not know what I would do, whether to go back home or not. During conference and while they were singing hymn No. 196 my mind

went to that desert country where there is no life, no substance, and no water to drink there. When my mind came back, I said to one who was sitting near me, do you love these people? My case was a hard one, though I felt I was willing for them to try me for my life and whatever their decision was would be all right, and so I went to them.

What I have written seems to be very scattering, and is not worth much; but if I have anything it is a belief, and the great question with me is, have I been born again? I have seen in a vision that it is of mercy and without that mercy we are gone for ever.

Brethren and sisters, one and all, I desire that Primitive Baptist understand me. I love all of you whom I have met and read after. Brethren and sisters, honor the profession you have made and stand firm. If the Lord is for us who can be against us?

Summing it all up, if I am anything it is by the mercy of God, and by the mercy of God I am what I am.

Brother Gold, you asked me to write you my reasons for joining the church, and I have tried to give you some of them. One's experience is from the time he is quickened until time is no more for him. It seems like the older I get the less fit I am to claim what I profess to have. The things I would not think about and would not do, are the ones that come up before me to throw me off on the way.

Yours in hope,

H. H. Penny

Republished by request of the dear Brother Penny's daughter,

Sister Lizzie Penny Turlington, and taken from the January 1, 1914 issue of Zion's Landmark — Ed.

**A WONDERFUL LETTER**

Elder T. F. Adams

Dear Brother:

Wife and I have received a sweet letter from Brother Rheuben Hawks and his wife. We have enjoyed it so much that we want the dear children of God to share the joy of this wonderful letter with us. So please print it in Zion's Landmark. They are members of the Elk Horn Association, and Bro. Hawks is a licensed minister. Their membership is at Glenwood Park Church in West Virginia. They write so wonderfully! We believe many of the dear children of God will enjoy it.

Your humble servant in the Lord Jesus Christ,

W. E. Jarrell and Alma Jarrell

R. F. D. No. 2

Lexington, N. C.

Monday Night

Dear Brother and Sister in Christ:

I will try to answer your most welcomed and wonderful letter. I just wish I could express my heartfelt thanks that you would remember such a one as I. We do appreciate the letter, songs, and prayer, and will cherish them forever. I am so pleased with them that I want to show them to the other members. I hope you will not mind. The songs are just like food to a hungry soul, they bring a Spiritual blessing as the words describe just what God has done for His children. I hope by the mercy of the Father above that you can con-

tinue to use your talent for the comfort of God's little children. I desire to pray that the Lord above make your every burden light, and that your days be long and full of happiness among those you feel to be your people.

Tell your companion that we send our love, and may God's richest blessings rest with you all in your every undertaking. Sometimes, Dear Brother, I wonder if I have been called to feed His sheep and lambs, or have I been deceived and have taken this on myself. I just cannot see how God could have such mercy and love towards one such as I. I am sometimes afraid to trust Him in His words: "I will never leave thee, nor forsake thee." I hope you can understand just what I mean, as I feel to be so small, but I know my worthiness is only in Him; there is no good in me except Christ dwell in me.

Dear Brother and Sister, if one could only have the faith of Job and could only be patient, but we are so weak and cannot do as we desire to do. I do not believe in conditionalism in any form. I believe our every walk in life is appointed and we will walk accordingly. I do not believe God causes man to sin, but I believe it is permitted as He knows all things and made everything that was made. I perhaps, have not made myself clear, but I do hope I speak nothing but the truth. I have been made to love this people, but I am so unworthy of their love..

I hope, Dear Brother and Sister, that it will be the Lord's will to spare such a one as I feel to be to come down into your part of the

country and be in your home. I know it would be a joy and comfort to me to do so. The first time I ever saw you, I was given a love for you. In fact all of you people mean so much to us. In our Association you came to us in our hour of need, and when we were in trouble due to the division, you gave us new hope and encouragement.

Dear Brother and Sister, it seems that God has been so good to us in our Churches. He has brought hungry souls to the fold seeking a home. Three of our members have been called to cross the river of death since you were here. You may not have heard it, but these are they who have passed away, and all in the same week. Elder Staten, Elder John Sumner, and Elder John Martin's wife. Their passing came as such a great shock.

Dear Brother, I was privileged to go down to one of the Churches in the Mates Creek Association, and my wife and I were received with love and fellowship. If only I could feel worthy of the love and fellowship all these people have shown the wife and me since we came into the Church just two years ago.

Remember, dear one, that my door stands open at any time that you have a mind to be with us. I want to share that which God has blessed me with, with all of God's children. I want to walk with these people that call themselves the Primitive Baptist. I want to share their joys and sorrows and want to die with them. I just wish, Dear Brother, I could write such comfort into a letter as you did to me. Once again I saw, may you use the talent that God has given

you to the comfort of His children.

I hope you are able to read this. I cannot write very plain, and I cannot express my feelings as I would love to do. I will close as the wife wants to write a little. Hope we can meet again soon. Answer when you can and be with us every opportunity. May God continue to watch over and keep you and your family and supply your every need.

Dear Brother and Sister Jarrell:

When I came in this evening so tired from work dreading to start into my work here at the house, the boys had brought the mail and we saw the mail from you. I must say that it was such a wonderful letter, prayer and songs, that when I finished reading it, I felt rested and able to go on with my house work. See, I work eight hours away from home five days a week, too. You know I never had anything to please me as well as getting your mail. I thought of you so much after the Association and I just said, "Why, there were so many people there, they will not even remember us after this," but I am thankful and pleased that you did not forget us. Thank you so much for the sweet songs. I feel that much of your experience is written in them. I hope if you ever get back this way that you can spend sometime with us. Our welcome goes out to you, and to all the good people that we have been made to love. You know Reuben and I are both young in the Church, and we felt maybe people did not know us, but my, every one that we have met have been so wonderful to us. Much more so than we deserve. There are so

many of the older ones that we have met, we would just love to visit, but you know it's hard for us to visit much when we both work. We are trying to pay for our home and car and send our boys to school. We have three boys. You may remember the two that were with us at the Association. We have one with the Air Force in England. My, how we do miss him! I hope that you will have a mind to pray for him. May it be God's will to bring him back to us. He is a good boy, Brother Jarrell, I feel all three are. He is our oldest and he misses home and Church badly. He writes us that he goes to Church there, but it doesn't satisfy him, for he does not hear real preaching. Our next to the oldest son, graduates from high school this year, and the youngest is in the ninth grade. They soon will be grown and gone. My! how it breaks my heart to think about them growing up and leaving home! Our family has always been so close, but I know that is is very selfish for me not to want them to live their own lives in a natural way.

We had a good service over at Brother Harvey's Sunday; there was one brother baptized. It was a beautiful day, and it seemed every one manifested love and fellowship for each other. Brother Harvey is a wonderful person, so is his whole family. I never had a Dad since I was old enough to know what a Dad was. Mine died when I was eight years old, but since I have joined the Church I feel that **I have some wonderful Dads in all of you good old Fathers.** Hope you can understand what I mean. Well, as it is

getting late and we have to work tomorrow, I'll come to a close. Your letter was such a great inspiration to us! Please write again soon, and often. May God bless you and your wife with much mercy in all your undertaking and may He bear the many burdens that you may have and may you be strengthened by His mighty power in your hour of need. Remember, we love you all, come see us when you can. Bye now.

Reuben and Katheryn Hawks  
R.F.D. No. 1, Box 450  
Bluefield, West Virginia

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#### POWER OF THE HOLY SPIRIT

"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 Almighty God, The Everlasting Father, The Prince of Peace."

Of the increase of His government and peace, there shall be no end, upon the throne of David, and upon His kingdom, to order it and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this. (Isaiah 9: 6, 7)

He shall be called mighty; for He is God. He is one Lord and Father of all; there is none before Him and there shall be none after Him, (None can turn Him) "declaring the end from the beginning and from ancient times the things that are not yet done; saying my counsel shall stand, and I will do all my pleasure," calling a ravenous bird from the east, the man to execute my counsel from a far

country. He is almighty. The creator, the upholder, and final disposer of all things. The Alpha and Omega, the beginning and the ending, the first and the last, the bright and morning star, Counselor, glorious in His apparel, walking in the greatness of His strength.

This God who is called Counselor in the ancients of eternity, before time, or ever the earth was fashioned, in His triune Person, entered into a covenant, contract, or counsel, in the which counsel, all things, whether visible, or invisible things present or things to come; whether they be thrones, or dominions, principalities, or powers were embraced, and for ever settled, determined sealed, in His Holy sovereign will, to the end that no event in time can in no wise fall out by blind chance, nay, not even a sparrow can fall to the ground without Him.

In this counsel all the attributes of the Diety shine forth. The office work of God, the Father as creator, upholder, and righteous disposer, the office work of God the Son, or word, as Redeemer; "Behold I will fasten Him, (Jesus) as a nail in a sure place," and He shall be for a glorious throne to His Father's house, and they shall hang upon Him all the glory of His Father's house. (See Isaiah 22:23, 24.)

The office work of God, the Holy Spirit, as the power that quickens dead sinners into life. (See Malachi 3:1 to 7) Here God, the Holy Spirit, is called the messenger of the covenant. In the Acts 2, especially the first to the twelfth verse: "And when the day of Pentecost was ful-

ly 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 cloven tongues like as of fire, and it sat on each of them. And they were filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance."

Here we have scriptural authority that the Holy Spirit was and is manifested in power. This coming of God, the Holy Spirit, into the lives of sinful men is a requisite of life, without it man remains dead in trespasses and in sins, and without the influence of the Holy Spirit is utterly void of any spirit or desire to repent. Hence, repentance for sin is wrought of the Holy Spirit of God. Therefore, the coming of the Holy Spirit manifestly brings about the new birth, without which no man can see the Kingdom of Heaven. This coming of the Holy Spirit, resurrects from a dead state in sin, and in nature's night, to a lively hope, and a living faith in Christ.

All of our ability to preach or hear the gospel of Christ is the direct work of the Holy Spirit, as the Holy Comforter or Spirit of Truth, and the work of the Holy Spirit is sovereignty free; and independent of any human means or instruments, and this sovereign work is so thorough it fills all the house, (true Church), (covenant family.) That is to say every one that feareth before Him, or that trembleth at His work, or that rejoices in a Saviour's love is a recipient of the

Holy Spirit. "The Everlasting Father", He is God; and Father of our Lord and Saviour Jesus Christ: He is before all things, King of kings, and Lord of lords; "The I am that I am", which being interpreted means, "the even so let it be", which is summed up in the Saviour's words when He said I am the Amen, which very definitely means, "The even so let it be of the Father's will." Abraham met Him as Melchisedec, King of Salem, Prince of Peace. He appeared to Moses in the Burning Bush; representing the glory of the illuminating presence of God in the true Church, as the light of the city "out of Zion the perfection of beauty, God hath shined." Yet God, being a consuming fire, His glory did not consume the (bush) Church, (planting of the Lord) but rather purified it, by burning off the dross, and causing the people to reflect His glory, you by graciously clothing His people in the imputed righteousness of Christ, taking away the filthy rags of their own righteousness, and taking away the hard and stony heart and giving them a heart of flesh, a heart with feeling and tenderness in it, a heart imbued with faith, hope, and charity. Behold I have chosen thee in the furnace of affliction; the fire of God's love, which works Godly sorrow, and repentance for sin, in all the vessels of mercy, afore prepared unto glory. This same God led Israel out of bondage, as a pillar of fire by night, (your seasons of darkness) and as a pillar of cloud by day.

He appeared on the mount of disciples out of the cloud, saying,

"This is my well-beloved Son in whom I am well pleased, hear ye Him, thus for ever setting at nought their human benevolence and zeal for a divided worship as was manifest when they desired to build here three tabernacles, one for Moses, (the law or legalism) one for Elias, the prophets) and one for thee. Therefore God, our God, definitely set in order that His people have no gospel authority to hear or worship any other save Christ only, as the only begotten Son of God, the Lamb without blemish or spot, as the one and only sacrifice and offering for sin. The offering once offered in the end of the world which offering only could and did, for ever put away sin. This is the sacrifice of the body and blood of Jesus.

"For unto us a child is born, unto us a Son is given." His manifest coming. Lowly, the Friend of sinners, assuming the awful debt for sin for and in behalf of every guilty, debtor soul, who were known, reckoned with, and accounted for, in this everlasting covenant of grace, which was ordered in all things and sure.

Meekly seeking not His own, but gave His life a ransom for many.

And finally brethren, The Prince of Peace, my peace I leave with you; my peace I give unto you, not as the world giveth, give I unto you, when peace and pardon, forgiveness for the awful debt of sin is your experience, how glorious in that exalted moment is the Price of Peace. This is the joy which passeth knowledge. We behold all the glory of the trinity, in all His attributes, shine forth in resplendent glory to the praise of His matchless

power and will and grace. Amen.

Yours to serve,  
H. J. Bird  
Elkins, West Va.

### 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

#### N. T. WHITTINGTON, DEACON

It has pleased our Heavenly Father to send His death angel into our midst and removed from us our highly esteemed and loving brother and senior deacon.

The Church at Primitive Zion wishes to extend their heart-felt sympathy to his bereaved family, trusting that the God of all grace may be pleased to comfort and sustain them in every trial. Brother Whittington was born September 22, 1869 and died September 18, 1956, making his stay on earth eighty-five years, eleven months, and 25 days. His funeral was conducted by Elders M. F. Westbrook, B. L. Godwin, T. Floyd Adams, after which his body was laid to rest in the family cemetery.

He united with Primitive Zion Church in the month of May, 1912, and in May, 1930 he was ordained to the office of deacon wherein by the grace of God he was blessed to serve as long as his health would permit. Brother Whittington was a firm believer in the doctrine of salvation by the grace of God. He loved the Church with that everlasting love which God has shed abroad in the hearts of his children.

Brother Whittington was known and

loved by many. He was married to Lo Rena Godwin, June 15, 1889, and to this union were born seven children; 3 sons and four daughters.

We, the Church at Primitive Zion, together with his bereaved family and friends, wish to extend our heart-felt thanks to each and every brother, sister, and friend for their presence and the comfort rendered him by visiting him in his afflictions. We feel a great loss in his passing from our midst, but we hope our loss is his eternal gain.

Therefore, be it resolved: First, the Church at Primitive Zion, bows in humble submission to the will of God. Second, that a copy of these resolutions be spread on our church book, one sent to the family and one to Zion's Landmark for publication.

Done by order of the Church in conference, October 27, 1956.

B. L. Godwin, Moderator  
Brother C. W. Wood  
Sister Mazelle Strickland  
B. L. Godwin, Committee

#### RESOLUTIONS OF RESPECT

We, the members of Tarboro Church, wish to bow in humble submission to God above in the passing of our dear Sister Annie Peoples.

Sister Peoples was born June 28, 1875 and died September 19, 1956 making her stay on earth 81 years. Many of these years she was a member of our Church and was faithful to fill her seat as long as she was able to come. We feel that our Church has suffered a great loss, but Sister Peoples has gained a place in Heaven above where trials and tribulations are over. God's will has been done and He has called her to his home on high.

Therefore Be It Resolved:

- (1) That Tarboro Church keenly feels the loss of this member of her body but sincerely desires to be reconciled to the will of our Heavenly Father, believing that all things work together for good to them that love God, to them who are the called according to His purpose.
- (2) That we extend our sincere sympathy to her five children and all her loved ones left behind.
- (3) That three copies of this resolution be made, one for the publication in Zion's Landmark, one sent to the family, and one be placed in our Church records.

Done by order of Tarboro Church in conference at our November meeting, 1956.

Elder Joseph D. Flye, Moderator  
John H. Coker, Clerk

## 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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VOL. LXXXX No. 3

Entered at the postoffice at Wilson  
as second class matter.

WILSON, N. C. DEC. 15, 1956

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### RE-INSTATING A MEMBER

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

Dear Brother Adams:

Some of the brethren have asked me the following question: "What has been recognized as the proper procedure among our people in re-instating or restoring a former sister church, which has been adjudged a body in disorder, and from which our fellowship is withdrawn? Can the work of said church in ordaining ministers and deacons and receiving members by experience and baptism since we were separated, be accepted as in order? If not, how can this condition be reconciled or adjusted?"

Brother Adams, this is a question considered by many at the present time as being important and timely, and we would appreciate your answer through the medium of the Landmark.

Yours in fellowship,  
W. G. Pate  
301 N. Pineview Avenue  
Goldsboro, N. C.

In answering our brother as to what has been the past procedure relative to the above question, we are inserting an editorial written by Elder Gilbert Beebe which we feel furnishes the desired information.

The advice of Elder Beebe, relative to church order, has been generally accepted among orderly Baptist as being a safe course to pursue. In his book of Editorials, Vol. 2, Page 39, we quote, "There has been much perplexity discovered in some sections of Zion, in regard to the validity of baptism received from the hand of persons not connected with the regular church of Christ. On this subject we are fully of the opinion that where baptism is administered by a minister who stands connected with the true church, and acting as the official servant of the church at the time of administering that sacred ordinance, although he may afterwards prove a Judas Iscariot or a Nicholas, the ordinance, so far as the church or the person baptized is concerned, is perfectly valid. But if the administrator, at the time of administering, is not recognized as a servant of the true church of God, and a regularly set apart minister of the gospel, it is not valid.

According to our sense of propriety, we should require any person coming to us from the New School Baptist, to be baptized, although he may have been immersed by a New School preacher, or any preacher or proclaimer not recognized as being in School Baptist Church. But persons baptized before the division between the Old School and the New School took

place, although, in the division, the administrator may have gone down to Babylon after loaves and fishes, and the persons baptized remained steadfast in the faith and order of the gospel, their baptism is valid. If Judas, while officially with the apostles as one of them, had baptized, which very probably he did, such baptism must have been valid; but after his true character was developed, and he proved to be a devil, it would have been quite disorderly for any to receive baptism at his hands." Unquote.

The door of the church is and has been open to those who desire to return to the fold. When one has gone out, there is one way to return, this is by confession of faith. This, of course, refers to those whose baptism is valid. But those who would come to us whose baptism is not valid can be received only by experience and baptism. It was unto the true church of Christ that the keys of the Kingdom of Heaven was committed to bind or loose.

If our fellowship has been withdrawn from those who walked disorderly, how could we recognize their work as gospel order? If we could consistently walk with them in the administration of their work in receiving members, ordaining ministers and deacons, we should not have separated ourselves from them.

What we have written on this subject we humbly submit for the consideration of our inquirer, not as

an oracle; but giving the opinion of Elder Gilbert Beebe, together with what we subjoin, and subject to the correction of our brethren if we err.

T. F. Adams

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#### UNION NOTICE

The Skewarky Union is to be held with the Church at Keheukee, Halifax County, N. C. 5th Sunday in December, 1956, Friday and Saturday following D. V. The church is located on highway 125 south of Scotland Neck, N. C. Elder A. B. Ayers was chosen to preach the introductory sermon and Elder W. E. Grimes, alternate.

We extend a cordial invitation to our ministers, brethren, and friends.

E. C. Harrison, 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 Upper Black Creek, Wilson County, N. C. The fifth Sunday and Saturday before in December, 1956. Elder W. G. Pate was 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

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#### EASTERN UNION

The next session of the Eastern Union is appointed to be held with the Church at Concord, Washington County, N. C., on Saturday and fifth Sunday in December, 1956.

All lovers of the truth are cordially invited to attend, and we extend a special invitation to ministering brethren.

Noah L. Ambrose, 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.

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

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VOL: LXXXX

JANUARY 1, 1957

No. 4

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## PROVERBS

### CHAPTER XXIX.

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He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy.

When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn.

Whoso loveth wisdom rejoiceth his father: but he that keepeth company with harlots spendeth his substance.

The king by judgment establisheth the land: but he that receiveth gifts overthroweth it.

A man that flattereth his neighbour spreadeth a net for his feet.

In the transgression of an evil man there is a snare: but the righteous doth sing and rejoice.

The righteous considereth the cause of the poor: but the wicked regardeth not to know it.

Scornful men bring a city into a snare: but wise men turn away wrath.

If a wise man contendeth with a foolish man, whether he rage or laugh, there is no rest.

The bloodthirsty hate the upright: but the just seek his soul.

A fool uttereth all his mind: but a wise man keepeth it in till afterwards.

If a ruler hearken to lies, all his servants are wicked.

The poor and the deceitful man meet together: the Lord lighteneth both their eyes.

The king that faithfully judgeth the poor, his throne shall be established for ever.

The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame.

When the wicked are multiplied, transgression increaseth: but the righteous shall see their fall.

Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul.

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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

### **GODS SALVATION AND HIS MERCY**

Elder T. F. Adams

Dear Elder in the Faith of Jesus Christ:

I am enclosing two short articles which I value as very good that Elder H. J. Bird wrote whom I esteem highly in the faith of Jesus Christ. I have asked his permission that you publish in your paper, if you wish to use them. However, I am sending postage along for the return of them.

Mrs. Bysie Greathouse

### **THE MERCY OF GOD; SAL- VATION IN JESUS' BLOOD**

God is omnipotent, omniscient, and omnipresent, almighty in power, perfect in Holiness, equal in all His attributes, a God of right, a God of might, righteous just, holy merciful. His justice is compatible with or equal to His mercy or to paraphrase it another way, His mercy is compatible to or harmonizes with or does not in any wise violate, conflict with, or refute His justice; hence the Apostle declares, "He will have mercy upon whom He will have mercy, He will have compassion upon whom He will have compassion, and whom He will He hardeneth", and not because of any foreseen good or evil in the creature. For all we (the creature) like sheep had gone astray. All we had turned every man to his way, and we hid as it

were our faces from Him, etc. And again: "For that all have sinned, and fell short of the glory of God." So death passed upon all men, for that all have sinned. The children not yet born (manifested) having done neither good nor evil, it is declared the elder shall serve the younger, "Jacob have I love, and Esau have I hated." That the purpose of God according to election might stand. (Romans 9:11-14) All, all, predicated upon the premise of "because it seemed good in His sight." and all because it is compatible to His most Holy sovereign will. The sin and total depravity of all men is firmly established in the scriptures. Therefore then, no man in His own right, has not, and cannot by any thought, desire or deed, merit the mercy of God, but rather to the contrary every fallen soul by sinning, merits everlasting shame. So if the just deserved merit of the creature was meted out in the strict vengeance, wrath, and justice of God, without mercy, eternal ruin would be the just lot of every man. If this doleful plight of all mankind were not true, then the doctrine of salvation by grace would be made void, and grace would be made of non effect. I well remember the place in my experience where I felt, tasted, realized, and acknowledged the justice of God in my condemnation. In that dark hour it was beyond me to comprehend how that God could retain

His justice, and yet pardon a vile, ungodly, wretch such as I. I had long weary months and years of suffering before, I hope at long last I tasted pardon, peace, and full remission of sin in the blood and righteousness of Jesus Christ, the Son of God; He who is called also the son of Man by reason of His condescension, by which condescension He verily is God Incarnate; which by interpretation is God manifest in the flesh. I hope by Faith in the fullness of God's time I was given to see that in my condescending Lord, in His life, death, resurrection, ascension and glorification that full, complete and ample atonement and justification was made in behalf of all the vessels of mercy afore prepared (in the will and determinate counsel of God) unto glory. Here in Gethsemane and the cross of Calvary, where vengeance strove, and gripped and grappled hard with love; (See Hymn No. 415, Beebe's Collection) I say it was in this conflict, in this awful suffering that the sins of all the chosen race was struck by the vengeance of God, in the death of His Son, in the blood which flowed from the pierced side of Jesus; as the fountain which was opened in Jerusalem for sin and for uncleanness, half of which flowed toward the former sea, (back to Adam, the first man) and half toward the hinder sea (on down to the last chosen son or daughter of Adam's sinful race) in summer and in winter it shall be. Here the vengeance of God was appeased; the wrath of God was satisfied; the justice of God was vindicated; here justice and mercy met together and kissed

each other. Atonement was made for the sins of His chosen people, their sins blotted out to be remembered no more for ever.

If the slightest ability of the creature by taking thought, to elevate himself toward God, or if by good deeds, good tempers, or good frames, one could work themselves into the favor of God, then salvation would be reckoned of debt and not of grace. But thanks to Thy name, Thou blessed and only potentate; Lord of lords and King of kings.

The whole is of God; to the praise of His grace; salvation reaches the vilest, of all the sinful race. My hope is in Thy blood and righteousness, my glorious robe; my wedding dress. Amen.

In hope of mercy through the blood, and righteousness of Jesus.

H. J. Bird

Rt. 2, Box 8

Elkins, West Va.

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### EXPERIENCE

Dear Novine:

I know you will be shocked to get a letter from me but as I sat here in a flood of tears, a great desire came over me to write to you and tell you just a little of my wonderful and precious experience. I sincerely hope that it is God's will that you can read and rejoice a little with me. I know, without a shadow of a doubt, there is no one other but the Merciful God above that can direct my hand to write what I so desire.

For a long time I have felt to be so little and unworthy of His great love that is seemed to me I could not live. For about a year

now I have been under a great burden; so great that it seemed more than any poor sinner could carry. I have often wondered why I have had to be in such a despondent state most of my time, but I have been made to realize that it was all for my good. We feel at times that these things are not good for us, but they are good for us. In Paul's writings he says, "And we know that all things work together for good to them that love God." I have been made to love this old Church in Goldsboro, and its dear members are so precious to me I just cannot express the love I have for them. I was made humble enough to go before them and beg for a home with them and rejoice and sing praises to that "Almighty God" who is the "Author and Finisher" of our faith. Last Saturday at their regular meeting, I wanted so much to go before them, but I just could not move out of my tracks. On Sunday morning when I awoke the sun was shining through my window so beautifully, it seemed to me that the whole world was lighted up. Every thing was pretty to me. That morning as I walked into that Church it seemed to me a New Heaven and a new Earth opened up. That was the most beautiful place and the people were the prettiest I had ever seen. I knew then if it were God's will, I was going to ask for a home with them that day. I have never wanted to see a preacher stop preaching so badly in my life as I did that morning. I could hardly wait until the doors of the Church were opened. When I was accepted with the love and fellowship that

was manifested there, it was joy unspeakable and full of glory. Soon after, Liston was made to come and it was double joy for me to know that he would be carried down in that liquid grave along with me. It was my greatest desire that if I ever was enabled to go to the Church that he too could be made willing to go with me, and God answered my prayer. Oh, it's so wonderful, I can't begin to express the joy that I have received. When we can get even a tiny bit of insight of that wonderful and Heavenly Kingdon, it's worth all the trials and tribulations we have to go through; for "Tis a Heaven below, my Redeemer to know."

Novine, I know you are growing tired of reading this, but I do want to tell you of a sweet dream I had last October. I was so heavily burdened that night, I could not sleep. Finally I did fall asleep and dreamed I saw a narrow road leading straight to Heaven. It was made of different size stones. Christ was at the end of this road behind a billow of clouds, but I couldn't see Him. I knew He was there, but I couldn't see Him and there were three words written across the Heavens. Liston and I were standing at the foot of the road. He could not read the writing, but it was as plain to me as could be "Father in Heaven." As to the size of the stones that made up this road it has been shown to me they represent God's people and that every one of them will have to be made little and fashioned according to His will and purpose before the veil of clouds will be removed and they can see His face and be like Him

and reign in that beautiful city where there's no more sorrow, pain or death. Oh what a joy when we can visualize how beautiful that place must be.

I hope that God has dealt with you as sweetly or even sweeter than He has with me, for I feel that if there has ever been a saint, you are one. May God bless and keep you and guide you through your trials and tribulations is my prayer.

With lots of love,  
Your cousin, Norma Pate  
R. F. D. No. 2  
Goldsboro, N. C.

---

### EXPERIENCE

Dear Brother Adams and all the Household of Faith:

I have had a mind for sometime to write a little of my experience, but I know unless the Lord directs my mind, and I am blessed by the power of God, I cannot write anything that will be of any comfort to God's humble poor. I feel so unworthy, it is with much fear and trembling that I make this attempt to write.

I don't remember at what age, but when just a child, I became concerned about my soul and wondered what would become of me when I died. I would look at an animal and think when it died all would be over with it, but I would have to face an all wise and just God on judgment day, because of my sins which I felt were many. I went to a Missionary Baptist church where most of my young friends went, and I went to Smith's Grove Primitive Church, too, with my dad, step mother and brother;

they were members there.

Their doctrine was too hard for me, I thought: I was trying to live a good clean moral life, and I thought God would save my soul if I just asked Him too. I felt I wanted a home with these Missionaries, so I asked them for a home and was accepted and baptized. I was satisfied with my soul's salvation, I thought; but I still went to hear the Old Baptist sometimes. One summer my uncle, Rev. A. A. Hathcock, conducted a revival at my Church and one day he asked all who would be a soul winner for Christ, to come and take his hand. I did and I felt so condemned as soon as I had done this. I just could not understand this, yet I thought I was doing what God would have me do. Dad had quoted Ephesians 2, verses 8,9, "For by grace are ye saved through faith and that not of yourselves. It is the gift of God, not of works lest any man should boast." It seemed to me those verses were printed in big, black letters in front of my eyes. He says He will write His laws in the hearts of His people and print them in their minds. I was so burdened, and it seemed those Old Baptists preached the only doctrine that would give my poor heart any relief.

I dreamed one night I went to the most beautiful room I had ever seen. It was upstairs, and there were several there. One dear old Elder was lying on a cot covered with the most spotless robe I had ever seen. They told me he was dead. I just could not believe it, so I asked permission to speak to him. I said I believed he would answer

me, I spoke to him and he said he was alive. The robe I was wearing had spots on it. I was troubled over this, for I did not know any way to take them out, but I hope I was made to realize it was again the power of God showing me I could do nothing within myself to win a spotless robe.

Brother Adams, I enjoyed your sermon at Herrin's Grove at our Association so much. It filled my soul with joy. The doctrine you Old Baptists preach is the only doctrine I have had any desire to hear since I asked those good old people for a home with them and was accepted and baptized. I joined at the water one Sunday morning after a baptismal service was over. (Uncle Clarence) Elder C. D. Whitley came to me and said, "Sunie, do you want to join the Church?" I said, "Yes." I could not say no, as unworthy as I felt, for I knew it was the power of God that had planted that sweet desire in my poor heart. I did not try to tell how unworthy I felt for I just could not find words to express it, but I know I felt so glad they saw fit to accept me. My joy was unspeakable; sometimes I feel I am not worthy to even sit in the Church with them, but I am not satisfied if I am not there. I want to live in such a way I can have a home with them and die with them. I feel like I need them, but I never have felt they needed me.

Sometimes it seems I am on a mountain so high,

I can view my Saviour in the sky,  
And then I'm brought back down  
to earth,

And made to realize how little  
I'm worth.

It seems my Lord is so far away,  
He wouldn't hear me if I could  
pray,

But He soon appears with a lov-  
ing smile,  
And I hear Him say, cheer up  
my child.

I'll never leave or forsake you,  
Don't you believe that promise so  
true?

And then I bow my head in  
shame,

So unworthy to breathe His name  
and say, "Oh Lord, have mercy on  
me,

If indeed I am a child of thee.

It's nothing good that I have  
done,

It's by the blood of thy Dear Son,  
Who shed His blood on Calvary,  
For poor sinners as I feel to be."

Now, farewell in the Lord is my  
humble prayer,

May He ever keep us in His care,  
And through Him, whom we  
adore,

His majesty we'll view for ever-  
more.

This little poem I have composed  
in my weak way, dear readers, is  
a little of the direction of the road  
I travel as I go on from day to  
day.

A sister in hope of eternal  
life,

Sunie Whitley

605 S. 4th Street

Albemarle, N. C.

**DESIRES THE CHRISTIAN LIFE**

Dear Brother Adams:

I am 62 years old, a housewife, and I work 8 hours a day away from home. I have been a member of the Old Baptist Church at Spray 10 years. Elder Roy Smith is my pastor. I am satisfied with the Church, but my, what troubles me most is, am I fit to be there? I believe I have always been a God fearing girl. At the age of 14 I joined the Missionary Baptist Church and was baptized in the river at Frise, Virginia. I have always desired to be a Christian even from a very small girl. I had such a fear of the Lord in my heart, that when I went to bed and forgot to kneel by my bedside, I would immediately get up and get on my knees. I felt I had to be humble in the sight of such a wonderful God.

When I was a girl my Daddy moved back to our little home in Wilkes County, N. C. where we had once lived, and started me to school. Here I met the young man I married. After this I attended Church very little. A few years later after our third child was born, we moved to the State of Indiana, and while there, I was baptized again. This time I joined what was called, "True Followers of Christ." Well, you see I was not satisfied in any of these, yet I had always hated the Old Baptist. I did not think I would ever be one, but the Lord can change a person. I know, for I can say, some of the things I once hated, I now love. When it pleases God to lift me up and I can get a few crumbs that fall from the Master's table, I am

made to rejoice in such a wonderful salvation. Oh, if I could only be what I would like to be! but this old outward self is so sinful, I say and do things that make the inward soul sick.

Well, I must stop. I hope to see you and hear you preach sometime. Come to see us at Spray Church. I know if I am one at all, I am the least one in the Church.

Your sister in hope,  
Bertie Parks  
R. F. D. No. 2  
Leaksville, N. C.

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**TEMPLE OF GOD**

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

Dear Elder Adams:

I am enclosing my check to cover 1 year's subscription to your paper, Zion's Landmark" Please send it to D. A. McClanahan, Box 67, Poca, West Virginia.

I also am enclosing an article I wrote which I hope was revealed to me one night while on my bed. I had been reading in I Kings a few days before. This verse seemed to stand out from the others. I could not get it off my mind. So, while trying to sleep, and still thinking on this scripture, it seemed to open up to me so beautifully, I had to get up and write it down. I hope it is of God. I realize there is so much more that could be said on this subject, **The Stone**, but it was given to me, as I have written. I also realize if it is from God, that if I tried to add to it and it came from me it would only be a conglomeration of words, and would perhaps pervert the truth, for the

works of man shall perish.

Yours in hope of life eternal,  
Nanna M. Carney  
Dunbar, West Va.

---

**1 KINGS 6:7**

“And the house, when it was in building, was built of stone made ready before it was brought thither. This building in which neither hammer, ax, nor any tool of iron was heard in the house, while it was in building.”

This house or temple built by Solomon for the Lord, I believe is typical of God's Kingdom, Temple, or Church on earth. Not the visible, militant, or organized churches we attend but God's chosen, elect children are His Temple, Kingdom, or Church; it matters not where they may be or if they be members of our militant churches here.

This house in which the STONE was made ready before it was brought thither. This STONE (Christ) was made ready for the buildings of His earthly temple or church, before there was any of them, before the world's creation.

This STONE, Whom the builders rejected, IS (ever present) become the HEAD STONE OF THE CORNER. Psa. 118:22). As I understand in the erection of buildings, the corner stones must be set first. It is from them that the building is made plumb, made square, so that all parts will fit in correctly. So Christ being the Head Stone of the corner. It is in Him, of Him, by Him, and entirely all Him that His temple or kingdom here on earth is plumbed, squared, and in every instance made ready that each child of God fits into his exact

position in this building and a perfect fit it will be.

In Isaiah 28:16, God says, “I lay in Zion for a foundation a STONE, a tried STONE, a precious corner STONE, a sure foundation.” This STONE (Christ), a tried Stone, yes certainly was not found wanting in any of the perfect attributes necessary to satisfy the demands of God's Holy law, being the only perfect sacrifice.

He was a sure foundation, a sure place in which to build His temple, His Zion. No storm, earthquake, or any earthly disturbance — (and we have so many in our churches today” — can ever destroy or in any way harm His Zion, His chosen elect, His Church. Yes, this STONE a precious STONE, a precious Saviour that God laid in Zion, (not on) this foundation is in Zion not under as our building foundations are. This is the ROCK (STONE) He told Peter He would build His Church upon, and the gates of hell should not prevail against it.

He coming (ever present) as a living STONE being disallowed of men, but chosen of God, and precious, yes, He is all in all to His own. They His chosen, His temple as lively stones, are built up a Spiritual house, an Holy priesthood, to offer up Spiritual sacrifices acceptable to God by Jesus Christ.

This building in which no hammer, ax, nor tool of iron was heard, God needs no tools such as ministers, missionaries, Sunday Schools, or any thing whatsoever in the building of His Church. Christ is the Builder. He adds daily to the Church such as SHALL be saved. In fact, I believe this building was

complete in Him when He died upon the Cross of Calvary. Here every child of God, every part of the building fits perfectly into the exact place prepared of Him for them. Jesus finished it all. He said: "I have glorified thee on 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." John 17:4,5.

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### THE WHEAT AND THE CHAFF

Matthew 3:12

Reprinted by Request

I have recently been reading some of Elder Silas H. Durand's writings and I have found a feast of fat things in them. I consider him one of the best writers I ever read after. Perhaps second only to the inspired writers of the Scriptures. I do not think of any others just now, unless Elder P. D. Gold was, whom I consider his superior in portraying the working of God's Spirit in the heart of a poor sinner.

Not that I consider him to have been perfect. No man is perfect, but the Lord Jesus Christ, and no one's writing is perfect except those who wrote as they were moved by the Holy Ghost. I do not think I ever read a book that I did not find some objection to. This is true even of the Bible. When I read "Therefore shall a man leave his father and his mother, and cleave to his wife," I felt that it was written wrong and that it should have said the woman shall leave her father and mother and cleave to her husband. But when I was enabled to see the man,

Adam, represents the Lord Jesus Christ, and the woman, Eve, represents the Church of God then I rejoiced that it was written by inspiration and is correct as it is written, for there is salvation to poor sinners who constitute the bride of Jesus. I find some objections, though comparatively few, when properly understood, in the writings of Elder S. H. Durand. I feel sure that no man could write as he did except he be taught by the Holy Spirit.

I have been reading his meditations — the article headed "The Fan" — which I have so richly enjoyed, and I feel a desire to write about the same things in my own language though I am sure I cannot express it as he does.

"Whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire." Matthew 3:12.

Some might think that because the tares, Matt. 13:25, and the chaff are both to be burned, they represent the same thing, but I feel sure they do not, for the tares were sown by an enemy, and the enemy will surely always sow something which injures the good seed, but the chaff is a necessary part of the wheat plant. It is especially servicable to the wheat in its growth, it never does any harm to the wheat in any way and the burning merely shows the end of it after its usefulness is past. Unquenchable fire here means fire than cannot be quenched but continues to burn until all the fuel is consumed and shows that the chaff is to be

completely annihilated. The purpose of the whole wheat in its first or liquid state and protects and gives it its proper shape and helps to nourish it. It is very necessary for the wheat until the wheat is mature and ripe and then its usefulness is ended and then it is annihilated.

Now what is the application?

The wheat represents Jesus, the bread of life; and the chaff represents all the necessary formaties and accompaniments that we so much need and cannot do without in our immature state but will not need in the mature ripe state. We will first consider it under the Levitical priesthood and then under the Gospel Dispensation.

The Levitical priesthood was set up in the wilderness by Moses under the direct instructions of God. In this we have the tabernacle representing the Church. The altar of burnt offerings which was composed of wood covered with brass, the wood represents humanity and the brass represents sin. Brass is a man-made metal, very unclean so that it cannot be made clean.

This brazen altar represents Jesus, the sin bearer. The burnt offering represents Jesus and the priest represents Jesus, the Great High Priest who offered Himself on the altar of our sins, or for our sins. The brazen calf with all its ceremonial washing represents the washing of regeneration and all the cleansings that are necessary to prepare the poor sinner for admittance into the Church of God. The boards composing the tabernacle were all alike, made of wood showing human beings, and the cover-

ing of gold represents the righteousness of Christ, the two tenons represent faith and hope, and the sockets of silver represents the finished atonement, and the ring of gold represents the love of God whereby we are all bound together in the love of God. The candlestick, with its lights, represents the Holy Spirit shining in the heart giving the light of the knowledge of the glory of God, etc. But it is not necessary to take up everything in the Levitical Priesthood. They are all typical of the Church of God and the true worship as set up by Christ and His apostles. They were all necessary parts of the worship of God under that dispensation. But when Jesus came and fulfilled the law, the wheat, or the true followers of the Lord who could see Jesus by an eye of faith in all these ceremonial offerings were gathered into the true gospel Church or garner, but those who were without faith and could see no further than outward show of the Levitical worship continue until this day to reject Jesus and true Spiritual worship and see nothing yet but the chaff of the Levitical worship which the true Spiritual Jew knows is nothing but chaff and is already annihilated. That Levitical worship was all typical of the worship set up in the Church of God by the Lord Jesus Christ.

The Livitical worship is considered a shadow of that which the gospel dispensation is the substance, but the substance does not make a shadow without a light and the light must be yet ahead to cast a shadow behind.

There is another dispensation

ahead, a dispensation of light and love and perfection and glory, and as the Church as set up by Christ is the garner for the wheat from the law dispensation so will this dispensation of light and love be the garner for the wheat from this gospel dispensation.

There is much chaff in this gospel dispensation which is very necessary for us now and that we cannot do without now, that will be annihilated when the wheat is gathered into the glorious and blissful presence of our adorable Jesus and His Father.

"Now abideth faith, hope, charity these three; but the greatest of these is charity." "Charity never faileth." When the wheat is gathered into the garner of God's blissful presence, faith and hope with all the formalities of our present worship will be done away. Jesus said concerning the gospel Church, "I am the door; if any man enter in, he shall be saved, and shall go in and out, and find pasture," John 10:9. But when one is gathered into the blissful presence of Jesus and sees Him as He is then he shall "go no more out" but will for ever rejoice in His glorified presence.

Respectfully submitted,

D. A. Mewborn

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**FOLLOWS HOLY SCRIPTURE**

Dear Brother Adams:

The Landmark is much pleasure to me. My husband is in the T.B. Hospital at Wilson, and I'm alone most of my time, so I read it over and over. Most of the people around me are of another belief, and we have very little in common. I hear all of them talk but I say very

little, for I know my Redeemer lives and I can not help Him with His work. He says, "I am God and beside me there is no God." They say we should not take wine in the church, but I have not seen anything in the Bible that says take juices rather than wine.

Brother Adams, I would like for you to publish your view of this, in the Landmark or write me some comforting thoughts on it. Please pray for us. May the Lord bless you and Sister Adams.

A sister in Christ, I hope,

Mrs. Mary Flood

Sharpsburg, N. C.

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Our sister prefers to observe the old order of things in the house of God which was taught by Jesus Christ and confirmed by His apostles, rather than follow the opinions of men. Had it been proper and had it served the same purpose to use juices instead of wine in remembrance of the shed blood of Jesus Christ for the remission of sin, we believe that it would have been verified by the Holy Scriptures.

The bread and wine are emblems of the broken body and shed blood of Jesus Christ. This supper is to be observed by baptized believers throughout all generations until Jesus comes the second time, and this supper was first instituted the night before His crucifixion when Jesus exemplified the use of the bread and wine as recorded in Matthew, "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples and said, Take, eat; this is my body. And He took the cup and

gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the New Testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's Kingdom." Matt. 26:26,27, 28,29.

The above words are verified by both Mark and Luke. See Mark 14:22 to 26; and Luke 22:18-20. Each of these writers, says, "He took the cup." A cup is a vessel from which to drink, but here the content of the cup was what was under consideration, and this was wine. "Verily I say unto you I will drink no more of the fruit of the vine until the day that I drink it new in the Kingdom of God." "The fruit of the vine" is "wine". Unfermented juice of the grape is must and not wine, because wine is the pure fermented juice of the grape. Fermentation is the natural clarification of the juice. The process of fermentation purifies, purges and preserves the wine. So does the application of the blood of Jesus Christ to the heart of a poor sinner. It purifies and cleanses the heart of the sinner from the love of sin, causes him to loathe the sin he sees in his own body. It purges him of the love of all unrighteousness and condemns sin in the flesh, causing him to know his utter despair and wretched condition before God. It teaches him that it is "by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man —should boast." This application of the

blood of Christ preserves his people — the church — the lamb's bride, until the day of the second coming of our Lord Jesus Christ. The fermentation process of wine is highly comparable to the tribulations of a child of grace. Paul said, "We must through much tribulation enter into the Kingdom of God." Acts. 14:22. Christ said, "In the world ye shall have tribulation, but be of good cheer; I have overcome the world. John 16:33. The cleansing and purging of our souls is brought about through tribulations, through sufferings. The unfermented juice of the vine is not an emblem of the blood of Christ. The impurities are removed and the purging is performed to the extent of being permanently preserved, only through fermentation of the juice. And when this process is complete, the juice has become wine. The unfermented juice is not, and can not portray the type of the blood of Christ. The purifying, purging and preserving blood of Christ alone redeems His people from their sins. In the process of fermentation the wine purifies, purges and preserves itself, likewise, the blood of Christ purifies, purges and preserves the Bride who is a part of Christ. John 14:20 says, "At that day ye shall know that I am in my Father, and ye in me, and I in you." Certainly then, wine and not juice or MUST should be used in observing the Lord's supper in memory of His death and resurrection.

Wine was also used as sustenance and stimulent, which conforms to our experience. This is observed in Chronicles, "And when David had

made an end of offerings — the burnt offerings and the peace offerings, he blessed the people in the name of the Lord. And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon of wine." 1st Chron. 16:2,3. Paul recommended the use of the little wine for thy stomach's sake and thine often infirmities." 1st Tim. 5:23.

The pattern was given by Jesus Christ. The emblems were bread and wine. The contents of the cup was "The fruit of the vine" (wine), the purpose of which was to be taken in memory of His broken body and shed blood for the remission of sins. The apostles were careful to observe and teach those things which were committed to them. Paul said, "For I received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which He was betrayed took bread: And when He had given thanks, He brake it, and said, Take, eat: this is my body which is broken for you this do in remembrance of me. After the same manner also He took the cup, when He had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come." 1st Cor. 11:23 to 27.

The fermented juice of the grape is a fit emblem of the shed blood of Jesus Christ. We may do many things contrary to the word of God through ignorance, but if we know the examples which the Lord has

given, are we not happy in doing them? Jesus said, "Verily, verily, I say unto you. The servant is not greater than his Lord; neither is he that is sent greater than he that sent him. If you know these things happy are ye if ye do them." John 13:16,17.

T. F. Adams

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**SUFFERING FROM  
HEART CONDITION**

Dear Brother Adams:

I have thought of you so many times since I have been confined to my bed, and wished that I could hear you talk again. I have a heart condition and can sit up only a short while at a time. The brethren and sisters have all been so good to come, and try to pray with me, and I hope the Lord has heard our prayers. I know He has, for I feel better. I could not sleep last night, but I sang in my heart, "Amazing Grace", and "Father, I Stretch My Hand to Thee." While all were asleep He seemed so near! I have been cast down so long but I just had to rejoice.

I have wanted to write so long and tell what the Lord has done for me, but I have felt too weak! He has been so good to my family. My husband is 75 years old and cooks and does his feeding, so you see we are blessed.

I have enjoyed reading your writings in the Landmark, so much, and all the rest, If it's the Lord's will I will try to write again.

Please remember me and mine in your prayer.

Mrs. John L. Jarmon  
Rt. 3, Box 171  
Jacksonville, 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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VOL. LXXXX

No. 4

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Entered at the postoffice at Wilson  
as second class matter.

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WILSON, N. C.

JAN. 1, 1957

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### CHURCH CONDUCT

"For if a man think himself to be something, when he is nothing, he deceiveth himself." Gal. 6:3. Paul begins this chapter by saying, "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." Paul was giving instruction as to how the Church should conduct herself toward a brother who has fallen into divers temptation. The nature of his transgression was such that it was necessary to cut him off from the body to preserve the unity and dignity of the Church. Repentance and Godly sorrow is now manifested by the brother who erred. It is for this reason that he should be treated with much tenderness and affection, lest he should be overcome with much grief. Good men or those whose intentions are good, are kept in the faith, but are sometimes tempted, enticed and drawn away through the lust of the flesh. Each one has his weakness. Some may indulge in

strong drink beyond that which is becoming of a brother, while others may manifest a high temper and speak unbecoming things. Still, there are some who portray their weakness in other ways. Whatever the offense may be, where Godly sorrow is seen in the brother, he should be restored into the fellowship of the Church.

The Apostle now points out those who are qualified to restore the erring brother. He says, "Ye which are Spiritual restore such an one in the Spirit of meekness considering thyself, lest thou also be tempted." Those that are Spiritual are more sympathetic in looking over the imperfection of those who are overtaken in a fault. They know the weakness of the flesh, and are more charitable in showing mercy. All that have a knowledge of their depraved nature know that they are nothing. They know it is by the grace of God that they are what they are. He who thinks himself to be something, when he is nothing, is deceived.

There is no greater evidence of being a disciple of the Lord Jesus Christ than a manifestation of tolerance and love attending the action of brethren toward one another. Jesus said, "A new commandment I now give unto you, That ye love one another, as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." John 13:34, 35. Love is the fulfilling of the law of Christ. Those who are merciful to others are blessed. The blessing is not a fruit

which comes from being merciful. To be merciful is a fruit which proceeds from the blessing. Jesus said, "Blessed are the merciful: for they shall obtain mercy." Matt. 5:7. The blessing comes first, then mercy is sure to follow. This is why Paul said, "Ye that are Spiritual restore such an one in the Spirit of meekness, considering thyself lest thou also be tempted." This eliminates boasting and gives honor to whom honor is due (Jesus). A man who considers his own weakness will never boast of being better than his brethren. Paul said, "Bear ye one another's burdens, and so fulfill the law of Christ." Jesus was the great burden bearer of the sins of his people. The Prophet said, "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 are turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." Isaiah 53:5,6.

To bear the burdens of your brethren is a blessing from God. This is the fulfilling of the law of Christ. One may say, if a brother is in trouble; leave him alone; as if to say, he put himself there, therefore have nothing to do with him. Can you do this, if he is a brother, one that Jesus purchased with His blood? I say you cannot. If you bruise your foot, it is just as reasonable to say to your hand, have nothing to do with the wound. The pain is felt throughout the body. If amputation becomes necessary, it will not be without pain.

When your brother is in trouble, you are in trouble. If he is overtaken in a fault, you suffer with him, you sympathize with him. You sorrow with him. The reason of this is because the body is affected.'

What evidence is portrayed in a man that he is your brother if he thinks himself to be something when he is nothing? Paul said, "But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another." A man proves his works by his deeds. If he is flesh he will manifest flesh, the works of which are adultery, fornication, uncleanness, lasciviousness, hatred, variance, wrath, strife, envyings, murders, drunkenness and revellings all of which proceed from a corrupt tree. Good fruit will be borne by those who are trees of righteousness, the plantings of the Lord, the evidence of which is love, joy, peace, longsuffering gentleness goodness, faith meekness, temperance and forbearance. The words of Jesus are rooted deep into their souls. He said "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. And unto him that smiteth thee on the one cheek, offer also the other; and him that taketh away thy cloak, forbid not to take thy coat also. Give to every man that asketh of thee; and of him that taketh away thy goods, ask them not again. And as ye would that men should do to you, do ye also to them likewise. For if ye love them which love you, what thank have ye? for sinners

also love these that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thanks have ye? for sinners also lend to sinners, to receive as much again. But love your enemies, and do good, and lend, hoping for nothing again, and your reward shall be great, and ye shall be the children of the Highest: for He is kind unto the unthankful and to the evil. Be therefore merciful, as your Father also is merciful." Luke 27 to 36.

Those who abide in the teachings of Jesus are "Blessed". They are blessed to do His biddings, but none can fail to do them when they abide in His teachings. This is the evidence that they are born of the Spirit of God. They know the depravity of their nature. This qualifies them to judge matters that concern the welfare of the Church. Those who know their own weakness can look over the imperfection of erring brethren who manifest repentance for their faults. Paul said, "Ye which are Spiritual restore such an one in the Spirit of meekness; considering thyself, lest thou also be tempted." Scribes and pharisees are very exacting. They like the uppermost room at feast and the chiefest seats in the synagogues. They glory in being called masters. This disqualifies them to judge the weakness of others. They think themselves to be something when they are nothing. They are deceived. Paul said, "For if a man thinks himself to

be something when he is nothing, he deceiveth himself."

T. F. Adams

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Editor

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### A RESOLUTION OF RESPECT

Be it resolved:

That whereas in the love and mercy of our Heavenly Father, who in wisdom has removed from our midst a faithful and beloved member of Old Union Church, Brother London Thompson, and unto 'HIM' who does all things well we wish to be submissive to His will hoping that our loss is his eternal gain.

First, we the members of Old Union Church desire to express to the family our sincere and heart felt sympathy in their bereavement, and to commend them unto the 'ONE' who can comfort them, and give them peace from sorrow.

Second, that a copy of this resolution be sent to the family of Brother Thompson, a copy kept in the church record and a copy sent to Zion's Landmark for publication.

Done in conference Saturday, December 8, 1956.

T. L. Grimes, Moderator  
Mary F. Worley, 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.

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**

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VOL: LXXXX

JANUARY 15, 1957

No. 5

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## PROVERBS

### CHAPTER XXX

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The words of Agur the son of Jakeh, even the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal,

Surely I am more brutish than any man, and have not the understanding of a man.

I neither learned wisdom, nor have the knowledge of the holy.

Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?

Every word of God is pure: he is a shield unto them that put their trust in him.

Add thou not unto his words, lest he reprove thee, and thou be found a liar.

Two things have I required of thee; deny me them not before I die:

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.

Accuse not a servant unto his master, lest he curse thee, and thou be found guilty.

There is a generation that curseth their father, and doth not bless their mother.

There is a generation that are pure in their own eyes, and yet is not washed from their filthiness.

There is a generation, O how lofty are their eyes! and their eyelids are lifted up.

There is a generation, whose teeth are as swords, and their jaw teeth as knives, to devour the poor from off the earth, and the needy from among men.

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## EDITOR

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

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**\$3.00 PER YEAR**

**TO ELDERS \$2.00 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, Sisters and Friends:

I have been thinking over my past life this morning, and I have found nothing that I have ever done that I could claim as merit. Not the least little thing have I done or could do to cause God, through Jesus Christ, the blessed Son of God, to shine His light into my sinful heart and soul, causing me to see the exceeding filthiness and unrighteousness and my nakedness before God.

I could not even begin to ask Him at that time for mercy, for I did not deserve to live on His earth and walk on it, for it was God's footstool. All things were His; I had nothing; not even a tongue to thank Him for the sunshine, the rain, or the bread that He had blessed me with. I was just one born out of due season. Jesus had poured out His blood for someone, but not for me. I felt I was on the outside; there was no grace, love and mercy for such as I.

Oh, why was I ever born? God could have cast me into Hell before I was born in this world and the world would not have known such a sinner. Before this I had thought that I was as good as any one, if not better than some, for I did not use ugly words or do anything that I was ashamed for all people to know. My Mother and Father taught me to never say or do any-

thing that I would not do or say if everybody was hearing or seeing me right then. I had a dream when I was three years old.

I know I was three because they had just celebrated my 3rd birthday. My Father had bought me a little red rocking chair and a little China Doll. That night I was rocking my doll and went to sleep, and dropped my doll. Its head broke off and it seemed I could not bear it. I cried until I nearly choked. I hurt so bad I could not be quieted. I really thought there was not another doll in all the earth that could take its place in my poor heart. My Father rocked me, and my Mother did all she could to comfort me. After a long time I went to sleep and they put me in bed between my mother and father, telling me they would buy me another doll, but that didn't do any good as I still snubbed. I don't think that they slept any that night. After a while, I slept and dreamed.

Here is my dream. I thought I was out in a field where there was nothing but dry grass; the kind we used to call hen grass. It was about the height of my shoulders, and I did not see anyone or hear anything. I was alone, wandering around and around with nowhere to go, no path to follow, nothing but that grass, and I was a little girl alone. After a long time I heard a voice. It seemed it was my mother. I looked up and saw someone

standing a long way off, beckoning me to come there, and immediately I saw a pretty white path, straight and narrow. My feet were in it, the most beautiful sight I ever saw. Friends, I did not stay in that path, for I saw to my left about three steps a beautiful flower and I just had to have it. I thought to carry it to my mother, so I stepped out and grasped it in my left hand and carried it to my nose. The flower was big and beautiful, but had no smell or sweetness. While smelling it I heard sweet singing and looked up and saw a host of Angels flying around my Mother, carrying her up into the sky. I cannot describe the beauty but it was bright, shiny, and glorious to behold, but I was left alone. I ran to the place and cried, "Mother, Mother, come back I have come now," but they did not notice me. I fell flat upon the ground and tried to beg God to please send my mother back to me. I heard a voice say, "You must be born again." I said, "How can I be born and my Mother gone?" I had not seen anyone until then. Then there was a man dressed in white standing beside me, and there was a house, a beautiful building of God, and I was on the ground at His feet alone. He said the second time, "You must be born again," and he took me by the hand and lifted me up. He waved his right hand and there was a beautiful river of water, clear as crystal. He said, "You must be born again and into the water you must go," and I awoke and he was gone. Mother and Father were there. I clung to Mother and cried, "You have come back."

She said, "I have not been anywhere. I have been right here all the time," but I could not believe it.

I never told them the dream, but it continued to follow me most of the time and when she would send me to the field to carry water, I felt I must hurry back or she would be gone. Sometimes I would run and look up into the sky, expecting to see the Angels flying around her, carrying her up into the clouds bright and shiny, as I had seen them in my dream. One day I ran so hard, that when I got to the steps, my heart was pounding so I could not go up them. I stopped still and heard her praying. I heard her begging God to spare her children from the evils of this world and if it was His precious will, to save them from the wrath, to come, and clothe them with righteousness. She prayed for the Church, that he would watch over it and give them peace and make them live together in love and sweet fellowship. At that time I did not know that the Church ever had anything but love and peace, for they all seemed to love and would visit one another so much and talk all the time of God's rich and free mercy and goodness to them, and how they had been brought to love Him through Jesus Christ who died for them and gave His blood, washed them in His blood, and arose from the grave and lived for them that they might never die anymore.

As I grew up, dancing was my God. I commenced at ten at a school turnout. I loved it so much it was my God until I was 18. I went to an evening ball, thinking

to have the best time of my life. They had two bands of music and everything was lovely. A fine young man, a good dancer, came and asked me to dance with him. Though there were hundreds of people there, I thought I had the best. I was in heaven on earth, the last earthly heaven I ever saw. I went on the floor with him and danced one figure in my earthly heaven. When we started again God had changed my eyes, for there was a black bottomless pit right before me that I could not cross, and I was dancing with Satan himself. They that played the music were devils with horns. If I made another step that way, I would be in Hell. I turned and ran and begged my brother to take me home. My dream came before me. The whole world had changed and I was miserable. I could not eat or sleep. In a few months I was so weak, I could hardly walk. A cousin came to visit us and begged my mother to let me go home with her. She thought it would do me good. Cousin Callie was a Methodist and she was sure she could make me a Christian, for she had saved lots of souls.

The Presbyterians ran a two week revival near by. Starting the next day we went every day and every night. The preacher went home with us one day and prayed. After prayer, they left the room one by one until there were none but him and me. He asked me if I were a Christian and was I saved. I said, "No, I am a sinner." He said, "How about becoming a Christian." I said, "I cannot be saved and cannot become a Christ-

ian unless God makes me one. No man can do it for it is God's work. I am a sinner beyond man's work." I don't know until this day why I said that to him, for I was awfully scared about myself, but was trying to keep it hid. When I came home I started going to the Methodist Church. They said, "Stand up, come up, and be prayed for, that you may be saved." I thought it good for anyone to pray for me, so I went with about 20 more. They took our names and received us everyone, and set a time to baptize us. I did not want to go, but I had to go, for this scripture kept in my mind, "Work out your own salvation with fear and trembling, for it is God that worketh in you both the will and the do of His good pleasure." Lord, what was I to do? But after they sprinkled me they patted me and said, "Now we have got you saved, you must help us to save others." Oh, dear people of God, there went the beautiful flowers that I picked when I was a baby in my dream that had no sweetness. My works were all gone never to return.

I hope I understand what is meant by "work out your own salvation." God works and none can hinder, hinders and none can work. We tremble at his word. I am now 82 and hope that my hope is anchored in Jesus Christ.

I joined that church to the sorrow of my parents, and then I went on into deeper trouble. Some said that when I communed I would be all right. So I went and communed with them once and went home, and that night was one long to be remembered. I can's say whether it

was a dream or not, but it seemed that I was at a place, possibly a church. It was a large, pretty room. It was almost full of people who were Methodists. I don't mean to say anything against any church, but it was not the place for me. For I was the least one in there and the hardest one to control. They all were enjoying themselves, it seemed, better than any folks I had ever seen, and everything was lovely. But it seemed that satan was there, and could trust all the rest but not me. He stood beside me, and when I opened my mouth to speak, my first word was against him and he put his large and black hand over my mouth and held it there until my breath was almost gone. Then all the people began to look dark and the room became ugly. But I stayed, for I knew not where to go. I opened my mouth once more, and it was the same way, and again the third time. By this time the room was nothing but dingy and small and all the people became dark, and I knew it was the devil that had hold of me. I prayed God to help me to get away from that place, and I said in my heart, "God being my helper, when you take your hand off me, I will never come back here again." Then he took it off and I dashed for the door. He said, "I will have you." I said, "God being my helper, you will not get me." And it seemed that there was a wide channel that ran by the door and a board was across it. I went across the board and the devil got almost to the middle and it broke and he went down. That was the last of my religious works.

I was married at twenty and tried to put my mind off of everything that led to the church. I would not go to any, for I felt that I was a hypocrite in every way, and oh, how sinful I did feel. But I decided never to go into another church until the Lord showed me where to go. My thoughts were that I would suffer death before I would go. And I hope I did, in one sense of the word. I hope I died to the love of sin.

I went on until I was twenty-five when I was arrested to be tried for my life, and a just God was my Judge. It is a fearful thing to fall into the hands of the living God. At first something within me seemed to say, "Oh, let us alone now; wait! go away put it off!" But God speaks and it is done; commands and it stands fast and none can hinder. It seemed that I was pressed down with more than I could carry. I was a sinner; everything pointed to me as being a sinner. Even the groaning of the trees, the whistling of the wind — every movement of everything seemed to say "You are a sinner justly condemned before God." I could see what a vile sinner I had been all my life. Everything I had done, said or thought was sin. always before that I knew many people who had done things that I would not think of doing. I tried to think of them then, but alas, I could see no one else's sins but mine. I was not even worthy to walk on God's earth. The sunshine, the rain or even the chirping of the birds were all too good for me to see and hear. It seemed as if the dog knew that I was a sinner;

it seemed that my husband was too good for me, my Bible too sacred for me to touch. I would open the drawer and look at it and something would say, "This is the Holy Bible — too good for your eyes." Oh, the anguish of my poor soul! I shed tears until that became a sin. I would go to the well to draw water, and it would seem that it was God's water and I was not worth a drop of it.

One day I fell down on the ground and thought I would ask for mercy, but I had no place there. That was God's foot stool and the ants were better than I. There was nothing I could claim, not even the breath I breathed. I was already condemned and justly so, I knew. If I died in that condition, hell would be my destiny and I could not pray a word. I tried to think of the times that I had heard my mother and father pray for me, but it seemed that was all past and gone, and I had sinned away the day of grace.

One night while in this state, I went to sleep and awoke dead, as I thought. Whether dream or vision, I cannot tell, but it seemed that I lay there three hours, being dead all except hearing. I could hear my little children breathing and my husband praying. I heard a voice saying, "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." And everything was moved out of the room and I knew not how, but there was nothing but me and a little old shack of a bed, and my dead body was lying on that bed, with all manner of creeping and crawling things working over that dead body

of mine and were not satisfied with it. I had been separated from it and was standing on the other side of the room viewing it, and saying, "Lord deliver me from this body of death." I knew it was my body and knew I had to be reunited to it again, but I called it a body of death. Then there appeared a man before me, the most beautiful man I ever saw, and I loved him and wanted to go with him, but he said, "Yet a little while," and he led me away out of sight of that body of death, and I heard preaching for the first time. (I had never seen Elder W. H. Fly, but the one who preached to me then looked just like Brother Fly did when I did see him after that.) I thought in my dream that it was John the Baptist. He began at the fortieth chapter of Isaiah and said everything in that chapter and more and every word he said, I saw it done just as he said it. If I had ever read that chapter it had never been opened to me, but then every word was established, and I loved the Church of God, and knew it was in Christ. But then immediately I awoke or came to myself and was back in that old body of death and I am in it yet. But I do hope that I have seen the way of truth and life. That was in 1899, and I felt that if I could only go to church and hear the Primitive Baptist preach it would be worth everything else to me. Realizing my husband knew my vow to hear no more preaching until the Lord directed me where to go, I decided not to say anything about my desire, because I wanted to keep it all hid from him. Yet I fully believe

he was in the same state for I had heard and seen him praying many times that year.

The third Sunday in August, before daylight, I dreamed of being at a baptizing and when I awoke, I thought I never wanted anything worse than I wanted to be baptized that morning. I was thinking all the time that I would give anything if I could go to Town Creek Church that day. When my husband said at the table, "If you want to go to church today, We will go." I answered, "No." Immediately I felt condemned. He rose from the table with tears in his eyes and went out, but turned back and said, "Don't fix any dinner for me; I am going to the creekland and walk over the crop." I was so full I could not speak. Oh how I wished I had not said, "No" for it seemed like I would give everything I had, just to go that day.

He returned that evening, kind and humble, with but few words and sat down to read his Bible. But poor me; I was miserable and the next two meetings at Town Creek church passed and all the while I wanted to go, but felt I could not. (He that knoweth his Father's will and doeth it not shall be beaten with many stripes.) It may be that I had all these things to pass through as poor Jonah did. On October 26, 1899, my precious husband became ill at five o'clock in the morning and died at five in the evening. Oh, the anguish of soul and body I experienced. I was left with three little girls, all under five years old, and no one to look to. I had lied to my good husband before God and God had taken him from

me. Then the tempter came saying "You are a murderer." It was ringing through me day and night. I could not sleep, could not stay on the bed, so I went out about midnight one night in hail and sleet and knelt down to ask for mercy once more. I felt that this would be the last time. Something said, "Arise and go in." So I went in to the house and took all three of my babies in my arms. Whether I fell asleep or not, I know not. But it seemed next that I was out in a field and was completely surrounded by soldiers with no way of escape. I was a prisoner unto death and the sentence was death, and the Great Judge was to say what should be done. I looked around but there was none to help. I knew there was no power on earth that could help and I was as helpless as a rotten stick. When all at once my husband (as I thought) appeared and said, "I died that you might live." I looked upon him and it was Christ, my blessed Saviour and I awoke, praising Him. My sorrow was turned into joy and I was the happiest mortal that ever lived. I walked and ran and leaped and sang praises to God, and everything I could see was praising God that morning.

One night after that, I tried to ask the Lord with my whole heart and soul, if all this was of His Holy Spirit, to make it known to me by showing me where to go. That night I was carried to Town Creek and given a seat there and the same one that carried me there stood up and said, "Here is my mother, my sister and my brother." And I looked and there was none but us two.

Then He made Himself known to me, Father, Son and Holy Ghost, three in One. I awoke praising God at the top of my voice I went next morning, but the seat He had given me was too high for me. So I tried to promise if He would let me live until the next meeting I would go to church. The week before the third Sunday in January, 1900, it rained incessantly, and Saturday morning it was raining hard. It was a very dark morning too. The man to whom I had rented my farm said that it would be impossible for me to go to church that day, for he knew the creek was high. He further said it would be like taking my own and my children's lives to take them and start out in such weather; for we would all be drowned before we could get half way there. But I knew if God was in the matter, He would make the way open. As I thought this, I went out the back door and threw my hands above my head and said, "Lord what shall I do." That moment something spoke in me, and all around me and said, "I will and you shall. Go ye while I prepare the way." I ran and said, "Mr. Newton, hitch up my horse as quickly as you can. I am going to church." So I went and while I was crossing the creek, a beautiful light shone around us and something whispered, "Where I am there is light."

Dear Children of God, I took no thought of what I should say, and I do not know how I went before the Church, but I do know I heard a sweet voice back of me say, "I move she be received." And I was in a new world and felt to be link-

ed together with God's children. I do hope and trust and pray that I will never cause one of those precious links to get out of shape.

The next morning was the most beautiful morning I ever had seen. It turned cold suddenly and the water froze on the trees, but there was no wind. The sun came up and was beautiful, and every tree was full of precious sparkling stones and to me were praising God. I was baptized that day by Elder W. H. Fly.

Dear Precious Saints, this is a part of my experience and I hope it is of grace. But the half has never yet been told. I hope to meet you all where we can see Him as He is and be like Him and be satisfied.

Your very little sister, saved by grace if saved at all,  
Mary Gardner

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Editor

## 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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VOL. LXXXX

No. 5

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Entered at the postoffice at Wilson  
as second class matter.

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WILSON, N. C.

JAN. 15, 1957

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### INTERPRETING THE SCRIPTURES

Please give me your views on the 20th chapter of John and 10th verse, "Then the disciples went way again unto their own home." Also 21st chapter, 3rd verse, "Simon Peter saith unto them, I go a fishing. They say unto him, we also go with thee. They went forth and entered into a ship immediately; and that night they caught nothing." Read both chapters. I would like for you to give your views and who were those that went fishing with Peter. If not asking too much, give your answer through the columns of Zion's Landmark."

W. F. Adams

Mansfield, Georgia

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The preceeding verses in this chapter sets forth the distressed condition of the disciples who were much concerned about what had become of their Lord and Master. The search they made to find His body which had been buried in Joseph's new tomb, brings to light their sincere love and affection for Him. They were distressed about

their dearest friend who had been taken from them. Mary Magdalene came early, while it was yet dark unto the sepulcher. She found the stone had been rolled away. The body of Jesus had disappeared. She makes haste to tell Peter and John that "They have taken away the Lord out of the sepulcher and we know not where they have laid Him." Peter and the other disciple whom Jesus loved (John) went to the sepulcher. They made a closer examination by going into the sepulcher. They saw the napkins and linen clothes. The body of Jesus had disappeared. Peter and John made a more diligent search for the body of Jesus by going into the sepulcher than Mary did by going unto it. It was yet dark when Mary appeared at the tomb. This could cause some doubt in their minds. By going into the sepulcher and making a thorough examination, made them witnesses with Mary in making a true report to the disciples. "In the mouth of two or three witnesses every word may be established." Matt. 18:16. They did not know what had become of Him.

The disciples of Jesus had the law and the prophets which foretold of His crucifixion and death; yet the truth of this mystery was kept secret until after His resurrection. The following scriptures are a portion of what was said of Him. David said, "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is full of joy; at thy right hand there are pleasures for evermore." Psalms 16:10, 11. Isaiah said, "Thy dead men shall live, together with

my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isaiah 26:19. By the mouth of the same prophet we find recorded, "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 judgement: 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: 7,8.

Near the time of the fulfilling of these prophecies, Jesus foretold His disciples of His death and resurrection, which we find recorded many times in the New Testament, He said, "For as Jonas was three days and nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Matt. 12:40. "From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." Matt. 16:21. The testimony of the prophets as well as the words of Jesus seemed to make little or no impression on their minds. The reason for this is as follows: "For as yet they knew not the Scripture, that He must rise again the third day." John 20:9.

Despondency and distress caused anxious inquiry by His disciples, not only because Jesus was crucified, but they had discovered the

disappearance of His body from the tomb. The loss of their Saviour brought grief and distress. "Then the disciples went away again to their own home." John 20:10. There was no other course for them. Their souls were filled with sorrow. They were enshrouded with darkness. They knew not what to do. Their hearts were sad. This is evidenced by the two who went to Emmaus. "And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus Himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?" Luke 24:14-17. Jesus here reveals Himself to them, "And beginning at Moses and all the Prophets, he expounded unto them in all the scriptures the things concerning himself." Luke 24:27. Their eyes were opened, and they knew Him. David said, "Weeping may endure for a night, but joy cometh in the morning." Psalms 30:5.

With reference to the 21st chapter of John and 3rd verse, "Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing." Those who went with him were "Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee (James and John) and two other of His disciples", who were most likely

Philip and Andrew, since they lived in Bethsaida the city where Peter dwelt. See John 1:44.

Fishing appears to be the former occupation of these disciples. Inasmuch as their Lord and Master had not called them to any work or service in His Kingdom after His resurrection, they were resolved to take up their former trade (fishing). They fished that night and caught nothing.

There is a lesson to be learned in fishing all night and catching nothing. The Lord knows how to teach His people to look to Him for their natural support as well as Spiritual. "All thy people shall be taught of the Lord." Before the crucifixion of Jesus, Peter manifested a great deal of self confidence. We know this by the things which he said, when the Lord told His disciples He would suffer many things of the elders, chief priests and scribes and be killed. Peter began to rebuke Him; saying, "Be it far from Thee, Lord, this shall not be unto Thee"; but Jesus said: "Get thee behind me satan; for thou art an offense unto me: for thou savourest not the things that be of God, but those that be of men." Peter had to learn "Without me ye can do nothing." This he did learn after Christ was taken by wicked hands and crucified and the maid accused Peter of also being with Jesus, saying "Thy speech agreeth thereto;" but Peter cursed and swore that He knew not Jesus.

He learned again that "Without me ye can do nothing," when he and others fished all night but caught nothing. They learned the hard way that their labors must be

approved and sanctified by the Spirit and grace of God before fruit is produced. Jesus said, "Cast the net on the right side of the ship and ye shall find. They cast therefore and now they were not able to draw it for the multitude of fishes." John 21:6. Before they brought their fish to the shore, Jesus had already prepared bread and fish for them to dine. This was another manifestation of His power, and proves that the fish which they caught were not needed for the meal which He had prepared for them.

Self confidence is a non fruit bearing branch. Purging is necessary, and God's children get it. Jesus said, Every branch in me that beareth fruit He purgeth it that it may bring forth more fruit. Purging is the Lord's way of separating the precious from the vile. The Lord was preparing His disciples to be fishers of men, which is recorded in prophecy. "Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." John 16:16.

Those who are taught of men will teach for doctrine the commandments of men. Those who are taught of God will preach the power of God. Paul said, "The gospel which I preached unto you, I received it not of men neither was I taught it of men but by the revelation of Jesus Christ." God teaches His people to know their weakness. This is done by crucifying the flesh. When Peter was converted

he could strengthen his brethren. This is true of all the servants of God. Unconverted preachers will seek to please men. This is evidence that they are not the servants of God. Paul said, "If I seek to please men I am not the servant of God." Those who have been delivered from the belly of the whale, the den of lions, the fiery furnace and the sifter that Peter was in the night his Saviour was crucified, are best qualified to hold up the worthy name of Jesus, and preach that salvation is of the Lord.

T. F. Adams

#### ANNOUNCEMENT

Due to increased cost of operation, it is necessary that we increase the subscription price of Zion's Landmark to \$3.00 per year, Elders \$2.00 per year.

We hope this will not be a hardship to any of our subscribers, for this increase has been needful since we became the owners of the Landmark. — Editor.

#### WILLIAM HENRY TAYLOR

William Henry Taylor was born December 29, 1888. He leaves a son and daughter to mourn his loss: Colen V. Taylor and Mrs. Ira Hamilton, Atlantic, N. C. Two brothers also survive him: Frank Taylor and Charlie Taylor.

His funeral was conducted in his home by Elder Eddie Humphrey and he was buried in Simonsville Cemetery. May the bereaved ones be reconciled to God's will, realizing that all things work together for good to them that love the Lord, and are the called according to His purpose.

For we know that if our earthly house of this tabernacle be dissolved we have a building not made with hands, a building of God, a house eternal in the Heavens. His body will rest in the grave until the glorious coming of the Lord, when the dead in Christ shall rise. Then shall be brought to pass the saying that is written, "Death is swallowed up in victory. O death, where is thy sting,

O grave where is thy sting, O grave where is thy victory. Thanks be to God who giveth us the victory through our Lord Jesus Christ."

Written by:  
Mrs. Lula T. Mason

#### OBITUARY OF

#### MRS. MAGGIE MAY MARTIN

Mrs. Martin was born May 30, 1893 and departed this life October 1, 1956. She was the daughter of Jim and Sally Newman of Patrick County, Virginia. She is survived by her husband, Elder John A. Martin of Lester, West Virginia; five sons, Cecil Martin, Sophia, West Virginia; Thomas Martin, Beckley, West Virginia; John L., Lester, West Virginia; Ozzie, Elyria, Ohio; Donald, Baltimore, Maryland; four daughters, Mrs. Hazel Branch, Beckley, West Virginia; Mrs. Lavada Fletcher, Lester, West Virginia; Mrs. Dorothy Branch, Elyria, Ohio; Mrs. Retice Trump, Lester, West Virginia.

Mrs. Martin was a good wife and mother, and faithful throughout her sojourn here in this world, she set a good example before her entire family and raised her children in an orderly manner, their love and affection for one another and for their parents show that they were brought up in a good way.

Mrs. Martin leaves behind precious memories to all that knew her and a bright shining path, the path of the righteous, that shineth more and more unto the perfect day. She endured all her afflictions and trials in this world without murmuring, trusting the Lord Jesus Christ, and confessed through the grace of God that "All things work together for good to them that love God, to them who are called according to His purpose." She manifested a Spirit of love and felt that she had never waited upon the children of God as she so desired, yet, I have known her to stay home at meeting time and prepare for those that were expected to visit with her in her home when services were held on Maple-Meadow when I felt certain that her heart and mind were with us at meeting. We do feel with such sacrifices, God is well pleased, her hope in our Lord Jesus Christ was given her many years ago, which hope and trust was wholly and absolutely in the work of grace and in the shed blood of Christ.

She loved the church and when her precious husband, Elder J. A. Martin mentioned something to her concerning baptism on one occasion she replied that she "Felt too unworthy," while her name was never recorded here on any church book, we feel that it is in the Book of Life, which verily was foreordained from before the foundation of the world, but was manifested in these last times to and for his children. May we say to those that mourn and weep, weep not, for our loss surely is her gain. We miss her so

very much, but could not wish her back in this world of trials and afflictions and tribulations through which we must enter into that upper and better kingdom that was prepared from the foundation of the world, may God be pleased to grant sustaining grace to her loved ones and grant that their will may be brought into subjection to His will.

Submitted in love,  
Ernest Branch

---

**IN MEMORY OF  
MRS. MAGGIE MARTIN**

My wife is gone; I can't forget her,  
She's loved by all the country 'round.  
Her health was as the rose of summer,  
She now lies cold 'neath the ground.

Her husband's tears are gently falling,  
The one is gone he loves so dear.  
No one can tell his awful troubles,  
It seems no one could tell but her.

Up in yonder lonely graveyard,  
Her body lies beneath the ground.  
We'll hear no more her words of  
mercy,  
Nor see her face till Judgment Day.

Written by her beloved husband,  
Elder John A. Martin  
R. F. D. 1  
Lester, West Virginia

---

**RESOLUTIONS OF RESPECT  
FOR SISTER MARY FRANCES  
GILBERT**

It is with a sad heart that we attempt to write the life and death of our beloved Sister Mary Frances Gilbert. She was born June 27, 1869, and departed this earthly life September 4, 1956, making her stay on earth eighty-seven years, two months and fourteen days. She was the daughter of Simon and Nancy Stephenson. Her first marriage was to Bro. Young Barbour. To this union was born two children, Percy Barbour, Kernersville, N. C., and Mrs. Ruth Sharpe of Greensboro, N. C. After the death of Brother Barbour she later married Mr. A. J. Gilbert who still survives.

She joined the Church at Sandy Grove in June, 1908, making her a member forty-eight years. She was one of our oldest members. She was a faithful member always filling her seat if possible. She was strong in the faith of salvation by Grace. She was feeble for several years but was not confined to her room but one month. She manifested a sweet disposition all the time, never complaining. She loved everyone and was loved by everyone.

Services and prayers at her bedside by her pastor, Elder A. H. Morgan were a great comfort in her last days. We do not mourn as for one without hope for we feel that she is resting in peace.

Her funeral was held at Sandy Grove Church by her beloved pastor, Elder

Harold Morgan assisted by Elder T. F. Adams, and she was laid to rest beneath a beautiful mound of flowers in the church cemetery.

Therefore be it resolved:

First: That we the Church at Sandy Grove believe that our loss is her eternal gain and desire to bow in humble submission to His will.

Second: That it is our earnest desire that God be with the 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; a copy spread on our church book and one sent to Zion's Landmark for publication.

Read and adopted in conference Saturday, December 15, 1956.

Elder A. H. Morgan, Mod.  
Alex Dupree, Church Clerk  
Bro. Alex Dupree and Sister  
Lessie Stephenson, Committee

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**OBITUARY OF SISTER ALLIE  
CONGLETON**

We, the Church at Briery Swamp wish to bow in humble submission to our heavenly Father in removing from our midst by death our dearly beloved Sister and friend, Sister Allie Keel Congleton.

She was born February 15, 1875, and died September 18, 1956. Sister Congleton was married to Henry F. Congleton, December 20, 1898. He died in 1939.

She leaves to mour her loss, five children — three boys and two girl. Also one step daughter, ten grandchildren and two great grandchildren.

She united with the Church Saturday before the second Sunday in August, 1922 and was baptized the following Sunday by her beloved pastor, Elder B. S. Cowin.

She was a faithful and loving member always filling her seat unless sickness prevailed. To know her was to love her.

May the dear Lord give her family grace to say, not my will but thine be done.

Resolved, (1) that we extend to the family our heart felt sympathy.

(2) That a copy of these resolutions be recorded on our church book.

(3) That a copy of this obituary be sent to the family and Zion's Landmark for publication.

Done by order of the Church at Briery Swamp in conference, second Saturday in November, 1956.

Lucy House  
Alice James  
Committee

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**IN MEMORIAM**

Whereas it has pleased our Heavenly Father to remove from our midst our beloved brother, Elder S. F. Collins, we do humbly trust to be submissive to the will of God, realizing that our loss is his

eternal gain, and that death is the gate to endless joy to all the heirs of promise.

Brother Collins was born September 6, 1886 at Francisco, North Carolina, and departed this life August 3, 1956, making his stay on earth 69 years, 10 months and 27 days.

He was united in marriage to Minnie L. Fain in the year of 1910. To this union were born four daughters and one son that survive him. Mrs. Dorcas Cochran of Lester, West Virginia; Mrs. Desil Winters of Elyria, Ohio; Mrs. Mabel Price of Newport, Virginia; Mrs. Mary Lou Stover of Lorraine, Ohio; and Dwight Collins of Lester, West Virginia. Brother Collins united with the Goblin-town Church of the Primitive Baptist faith and order in the year of 1914, where his membership remained until about the year of 1917 when he came to West Virginia and was received into the Guyandotte Church of the same faith and order by letter where he remained until his departure from this life.

According to the church record he was liberated to preach the gospel August 24, 1918, and was ordained to the full function of the gospel, September 25, 1920.

He was a firm believer in salvation by the grace of God, and grace alone, and he shunned not to declare the whole counsel of God.

Sometime in the year of 1953 Brother Collins requested in writing that Elders C. R. Rakes, Otto Tilley, and J. A. Martin preach his funeral and that Elder Ernest Branch write his obituary. It being the Lord's will we are endeavoring to comply with his requests.

May we say to you that mourn and weep, that our loss is his eternal gain, and that you sorrow not, even as those who have no hope, for if we believe that Jesus died and rose again even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

How precious are these words of the apostle to the believing children of God. They show plainly that God is unlimited and that those that will be here on earth when He comes to gather His jewels home will not have any advantage over them that sleep in Jesus though many fell asleep in Him thousands of years ago. We feel that our brother is asleep in Jesus and will be brought forth from the power of the grave in the likeness of our Lord and Saviour Jesus Christ together with all His covenant people, entered into and embraced all His children before the world began.

Now may we look to God who comforteth those that are cast down and in the shadow of death, for His sustaining grace in this great hour of need for support and strength and in the end,

eternal life through the atoning blood of our all sufficient Saviour Jesus Christ, Amen.

Submitted in love,  
Ernest Branch  
Berkley, West Virginia

#### A CORRECTION

Elder T. F. Adams

Dear Elder in Christ:

I should have written sooner. There is a mistake in the ninth paragraph of the article written by Elder Bird, and since I was the party that formed the idea of sending it for print, I would like to correct it, if I may, please.

It should read: "He appeared on the mount of transfiguration and spake to the disciples out of the cloud." Then too, Elkins, West Virginia should not follow Elder Bird's name; he lives at Charleston, West Virginia. I know this is a slight mistake of the printers, but can look strange to those who know Elder Bird.

Your in hope of pardon,  
Bycie Greathouse  
R.F.D. 2, Box 8  
Elkins, West Virginia

#### IN MEMORY OF MY DEAR MOTHER-IN-LAW

With a sad heart I will attempt to write of the death of Mrs. Frances Bass, who departed this life August 1, 1956. She was born July 24, 1875, making her stay on earth 81 years and 7 days. She left behind ten children, thirty-seven grandchildren and thirty-eight great-grandchildren to mourn their loss.

She had been a faithful member of the Lower Black Creek Church for thirty-nine years, always filling her seat when able. She was baptized by the late Elder Christophore Hooks.

The funeral service was held in Lower Black Creek Church August 2nd, by Elder Paul Lamm, pastor of her church, and Elder Gerald Pate. She was laid to rest beneath a beautiful mound of flowers which was proof of the esteem in which she was held. The words that were spoken were beautiful and comforting to the loved ones. Two songs were sung by the Daniel Chapel Quartet, Amazing Grace and Rock of Ages.

We miss her here, you all know  
But God called and she had to go.  
When we look at her chair and she  
isn't there  
It is almost more than we can bear.

She would look at us with a smile on  
her face  
And now we know that no one can fill  
her place.  
We hope that she has gone to Heaven

to reign  
Where she will feel no more sting of  
pain.

We have her memory for ever in our  
minds  
And hope we can all live a life as fine.  
As she was so ever loving, sweet and  
kind  
This is the memory she left behind.

I can see her face before me  
And still feel her hand in mine.  
The last sweet look she gave me  
Still lingers in my mind.

It was so sad to part with Mother  
Oh! sad to see her die.  
But we hope to meet her again  
With a band of angels in the sky.

In the evening as the shadows fall  
We think of her who had to leave us  
all.  
But in Heaven we feel she should  
dwell  
For she has done her duties well.

When we come in and look around  
We view the silent gloom.  
The voice we loved we do not hear  
She sleeps beneath the tomb.

Around the grave where she was laid  
We have knelt and we have prayed.  
But only the ones who can win the  
wings  
Can reach her in Heaven and wear  
shiny things.

How much she meant to us in life  
My tongue can never tell.  
But the time has come that we must  
say  
Dear Mother, to thee, Farewell.  
Composed by Mrs. Thurman Bass,  
(daughter-in-law,) for the family.

**RESOLUTIONS OF RESPECT  
FOR SISTER CORA E.  
TILLMAN OAKLEY**

Sister Oakley was born January 18, 1862, and departed this life November 28, 1956, making her stay on earth ninety-four years, ten months and ten days.

She united with the Church at Roxboro July 3, 1927. She was a faithful member to her church as well as the other churches in our association that she could attend. Sister Oakley was a firm believer in salvation by the Grace of God, and dearly loved to attend her meetings every Saturday and Sunday if possible and visit with the brethren and sisters and speak of the love and mercy of her Lord.

She was always so humble and kind, and manifesting such love and sweet fellowship for the church. When blessed to enjoy the preaching by her beloved pastor, she was so overshadowed by the spirit of God that her face shone as the

brightness of the sun. I feel to say, to know her was to love her.

When this unworthy writer visited her in the hospital, she manifested such sweet love and beauty in speaking of how good God had been to her there as well as always, and said she had been made willing that God's will be done concerning her.

Therefore, we are made to bow in humble submission to the will of Him who rules and controls all things, and does all things well. And while we miss her so, we feel that she is resting in the paradise of God's love. Where we believe she will remain until the morning of the resurrection, when the trump shall sound and she together with all the redeemed family of God shall hear that welcome voice of the Lord Jesus, saying, "Come ye blessed of my Father and inherit the kingdom prepared for you from the foundation of the world."

May the Lord bless, guide and keep her children, and reconcile them to His divine will.

May a copy of this be entered on our church record, a copy be given to the family and a copy sent to Zion's Landmark for publication.

Done by order of Roxboro Primitive Baptist Church in conference December 1, 1956.

Elder L. P. Martin, Moderator  
George B. Walker, Asst. Clerk

**APPOINTMENTS FOR**

**ELDER S. GRAY, PINK HILL, N. C.**

Willow Springs — Fourth Saturday and Sunday in February; Raleigh — Fourth Sunday night, 7:30 p. m. (Feb. 24th); Oak Grove — Monday, Feb. 25th, at 11:00 a. m.; Angier—Tuesday night, Feb. 26th, 7:30 p. m.; Sandy Grove — Wednesday, Feb. 27th, 11:00 a. m.; Middle Creek — Thursday night, Feb. 28th, 7:30 p. m.; Clement — Friday, March 1st, 11:00 a. m.; Fellowship — First Sunday and Saturday before, March 2nd and 3rd; Hannah's Creek — Monday, March 4th, 11:00 a. m.; Little Creek — Tuesday, March 5th, 7:30 p. m.; Pine Level—Wednesday, March 6th, 7:30 p. m.; Old Union—Thursday, March 7th, 11:00 a. m.; Benson — Friday, March 8th, 7:30 p. m.; Bethel — Second Saturday and Sunday, March 9th and 10th.

**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

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VOL: LXXXX

FEBRUARY 1, 1957

No. 6

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## PROVERBS

### CHAPTER XXX

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The horseleech hath two daughters, crying, Give, give. There are three things that are never satisfied, yea, four things say not, It is enough:

The grave; and the barren womb; the earth that is not filled with water; and the fire that saith not, It is enough.

The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

There be three things which are too wonderful for me, yea, four which I know not:

The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid.

Such is the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness.

For three things the earth is disquieted, and for four which it cannot bear:

For a servant when he reigneth; and a fool when he is filled with meat;

For an odious woman when she is married; and a handmaid that is heir to her mistress.

There be four things which are little upon the earth, but they are exceeding wise:

The ants are a people not strong, yet they prepare their meat in the summer;

The conies are but a feeble folk, yet make their houses in the rocks;

The locusts have no king, yet go they forth all of them by bands;

The spider taketh hold with her hands, and is in kings' palaces.

There be three things which go well, yea, four are comely in going:

A lion, which is strongest among beasts, and turneth not away for any;

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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*

### **BREAD FROM HEAVEN**

Dear Brother and Sister Adams:

I am asking you to print Brother Staten's letter, which I am herewith enclosing, if you feel to do so, because we think it is a good letter, and I hope many who know him will enjoy it. If his wife is not getting the Landmark, please send her a copy when this is printed. Our address has changed; it is now Airview Drive, 1542, Mt. Airy, N.C.

Yours in hope

J. C. Dunbar

Elder J. C. Dunbar

Dear Brother in Christ:

I have been planning to write you for some time, but just have not gotten around to it. We are all well at this time and do sincerely hope you good people are the same. You all may think because I don't write very often that I do not think of you, but I do. So much of my mind is made to go among you people and recall the comfort and enjoyment we have had together. It is like the bread that was cast on the waters to be gathered after many days;—or the fragments after He blessed the bread. They gathered twelve baskets full after so many had eaten and were filled such as I hope when it has been the will of God to give us a visitation from Heaven and enabled us to eat that bread that came down from Heaven (Christ) that a man may eat thereof and not die but

live for ever.

Brother Jessie, I believe I prize this enjoyment above every thing on earth; although I feel so unworthy knowing that it is nothing that I have done or can do that has brought this about but alone by the mercy of God. No wonder Paul could say by the grace of God I am what I am. It is no wonder we love this doctrine so well, for no other doctrine can reach the case of a poor hell deserving sinner, as the light of His grace makes manifest in the hearts of His children. I feel sure you can agree with me that this was brought about by the death and suffering of our Lord, although God had predestinated it to be from all time, the fullness of Him that filleth all things, for it pleased God that in Him should all the God Head dwell. Everything was put under Him, for He is the head over all things to the Church and God raised Him from the dead and set Him at His own right hand to make intercession for His children according to God's will (not ours), so that every movement of the body is directed by the head. When the head moves the body follows, for it is the Lord working in them both the will and do of His (God's) good pleasure, so He began to tell them my Kingdom is not of this world, surely He had reference to a Heavenly Kingdom, one that can only be viewed by Heavenly Light, a light that no

man has approached unto or can approach unto. Surely we can say, "Of a truth this is the Light that lighteth every man that cometh into the world" (Gospel world); but one must be born again in order to see it.

Surely this is the mystery that was kept secret from the foundation of the world (natural world) that prophets and righteous men desire to see but could not, for they searched diligently by the Spirit of God to see what the suffering of Christ would bring, yet they could not see it. The things that are preached by the Holy Ghost and are sent down from Heaven of which I feel sure you are one who has been and is a receiver and that God has been pleased to separate unto this gospel, which is the power of God to the believer but does not have any effect on them that do not believe. As the Apostle said, the gospel was preached unto them as well as unto us, but the word preached did not profit them, not being accompanied by faith to them that heard it. So you see this brings in the seed of Abraham, the promised seed. "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", but they that come to Him must believe He is a true rewarder of them that diligently seek Him; yet they can come only by Christ, for He is the door. Now I feel sure of this, Abraham believed that God would send His Son and set up a Heavenly Kingdom, for these all died in faith, not having received the promise, but viewed it afar off and confessed they were

strangers in a strange land and it was said they seek a city that had foundations. Now, can we find such a city as this that has such foundations as the Kingdom of our God, for other foundation can no man lay than that that is laid which is Christ, the Lord, whereby we must be saved.

Brother Dunbar, I know this is getting too lengthy, but I feel sure you can view the mercy of God through His Son in turning His children from their wicked way to serve the living God, joining the circumcision and the uncircumcision together and blotting out the handwriting of ordinance against us, nailing it to His cross and slaying the enemy thereby. So making peace, He washed them in His own blood, made them spotless and as white as snow. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:18. He has done enough for them to care for them here in time and enough to happily house them in Heaven and enough for His servants to proclaim to His poor hungry children to feed them while they stay on earth.

I didn't mean to write so much when I started, but some how I have done so. I hope you can get what I mean. If you have a mind, write me your views on Matthew 13th chapter and the 37th through the 43rd verse or any other scripture you would want to write on; and as soon as you can, come and visit us and bring any of the preachers that will come or any one else,

and particularly Sister Dunbar.

Yours in hope,

J. J. Staten

Matewan, West. Va.

It is our delight to have such articles for print as the above. we do appreciate articles for the Landmark that are edifying, and that expound the scriptures to the comfort of the people of God and the doctrine God our Saviour. — Ed.

### GRACE PRODUCES WORKS

Dear Brother Adams and the Household of Faith:

May the Lord who is the Giver of all good and perfect gifts see fit to take my mind off the vain and perishable things of the world, place it on Heavenly and Divine things and guide my thoughts that I may write a little in connection with the following scripture:

“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.” Matthew 16:24. “And he that taketh not up his cross, and followeth after me, is not worthy of me.” Matthew 10:33.

While the Lord's poor and afflicted people do not believe in good works as a means of salvation, they do believe in taking up their cross, going home to their friends and thereby working out that which the Lord has worked in, when necessity is laid upon them. They believe more in good works than any other people, because grace produces works, and it is by their fruits they are known when they have been given a sweet hope in Christ. This salvation is not wrought with such corruptible things as silver, gold,

and self righteousness, but by the shed blood of a once crucified but now risen Saviour. They have all been taught of the Lord. “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.” Romans 9:15, 16. “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.” Ephesians 2:8,9,10.

Old things are passed away when one has been given this sweet hope in Christ, taught of the Lord, and is made a new creature in Christ Jesus. 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 Corinthians 5:17. Now they are made to hate the things they once loved and to love the things they once hated. There has been something placed within their breasts which causes them to want to mix and mingle with the Lord's dear children. Those poor and afflicted people who are made to trust in the Lord and have no confidence in the flesh, and they hate sin and earnestly desire to live a life that will be pleasing in the sight of their Lord and Master. Their hate of sin causes them to deny the man in nature, take up his cross and follow Jesus through evil as well as through good report. Jesus said, “If

ye love me ye will keep my commandments," this, the inner man does, because he loves the Lord and things that are Godly. "Love one another." With this commandment comes the ability to love one another. We have no control over this love. When the love of God is given to us, we love every attribute of God. We love everyone in whom we see this love and in whom we see these attributes, which are the fruits of the Spirit. One writer said, "We know that we have passed from death unto life, because we love the brethren," 1st Jno. 3:14. This same writer said, "If we love one another, God dwelleth in us, and His love is perfected in us." 1st Jno. 4:12. This is true because "God is love."

Christ also said "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." Math. 5:44. There is only one group of people who can obey this commandment. This group is composed only of those in whom God dwells, those who are filled with the attributes of God. Since God is love, when He dwells in you, you can only love. Love is associated with pity and compassion. A child of grace, who has been thoroughly purged from his sins, knows the weakness of man. He knows without God, man has no control over his impulses and can only hate that which is Godly because he is evil. One who is taught of the Lord and in whom God dwells, looks on the ungodly, the dead in sin, the persecutor and enemy of the truth with pity and compassion and can say as did

Christ when He was crucified, "Father, forgive them: for they know not what they do." Luke 23:34. When one is made a new creature in Christ Jesus, he is given a desire to take up his cross and follow Christ. He feels to have no worthiness of his own for all of his worthiness is stored up in Christ Jesus, who gave His life that they might have life more abundantly.

"As many as are led by the Spirit of God, they are the sons of God." And as long as they are led by His Spirit they will be found walking in the way of holiness and searching for the things that make for peace, but when they are left to themselves and follow the carnal mind, they go astray. "There is a way that seemeth right unto a man, but the end thereof are the ways of death." No wonder then that the beloved Apostle Paul said, "When I would do good, evil is present with me." He also said, "For the good that I would I do not: but the evil 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." He said further, "For I delight in the law after the inward man." I believe EVERY child of God delights in the LAW after the INWARD man and then he realizes the truth of Paul's testimony, when he said, "But I see another law in my members, warring against the law in my mind, and bringing me into captivity to the law of sin which is in my members", this afflicts our soul and causes us to cry, "O wretched man that I am! Who shall deliver me from the body of this death?"

Please remember me in your prayers.

Yours in bonds of love and  
in need of mercy,  
Mack K. Alford  
R.F.D. No. 1  
Loris, S. C.

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### LOVE LANDMARK'S TEACHINGS

Dear Brother Adams:

Please pardon my delay in sending my renewal to the dear old Landmark. I have hesitated sending it because many times of late I have felt like I knew I would not live to read many more issues, but I also realize that my days are numbered and that my life is not in my hands, but in the hands of Him who gave it, and who hath said that He worketh all things after the council of His own will, and if it is God's will that I stay here a while longer I want the Landmark as long as I live. My dear old mother who has gone on before, read and enjoyed it so much and I have been reading it as far back as I can remember; it is food to my hungry soul. I love its teachings; I love the good letters written by the saints of God, which are sent down from Heaven and given unto them from God, the Father, the Author and Finisher of our faith. How wonderful are His works and His ways past finding out!

I often wonder why we cannot understand more of His hidden mysteries, but then I have to go back into my experience (if indeed I have one.) When I was begging for more evidence and was not satisfied, I heard that still small voice saying into my soul, "Take what God has given you and therewith

be content." That was enough then, but when troubles and trials, heartaches and afflictions, such as I have had, come, I often wonder as did John, "Is this the Christ or shall I look for another?" But when it pleases Him to reveal Himself in me, I am again lifted up and enabled to behold His loving kindness and can say of a truth, "I know my Redeemer lives." We are often cast down, but not destroyed; when one is made to behold the beauty of Him that has said He would be a husband to the widow and a father to the fatherless, what more can we ask? He will never leave nor forsake His own. If I could only know that I am one for whom He suffered, bled, and died on the rugged cross, surely my doubts would all vanish for ever; but we are saved by hope and sometimes it seems that if I have a hope it is the least of all, and again at times, I feel that, though the world may think it strange, I would not for the world exchange. I wonder if it is thus with God's poor, humble, and afflicted children. Jesus said, "In this world ye shall have tribulation, but be of good cheer I have overcome the world." What wonderful words! Jesus said too, that all they that would live Godly shall suffer persecution, and I believe that the dear little children of God do suffer more persecutions here on earth than any one else, because they would live Godly. They are despised by the world because the world cannot understand. If they could have understood they would not have persecuted Christ. When he was crucified, Christ Himself said, "Father forgive them: for

they know not what they do." I once loved the world and enjoyed the pleasures it afforded, but now I no longer enjoy the things I once loved. This world has lost its charms for me. I am only awaiting the summons to come when I can hear my Saviour say, "Come ye blessed of my Father, inherit the Kingdom prepared for you before the foundation of the world," and if prepared it will only be through the love and mercy of an all wise God who loved me before the dust of the highest hills were made...

When He bowed His head on the cross and said, "It is finished," I believe He finished all that His Father sent Him to this earth to do. It was all finished the moment He died for someone, and not one drop of His blood will ever be shed in vain. I cannot claim one merit for any good that I have ever done toward saving my soul or any one else. Every one that Jesus died for will be saved without the loss of one. Known unto God are all His works from the beginning of the world. We are told in the 9th chapter of Romans, "That the purpose of God according to election might stand." "Jacob have I loved and Esau have I hated;" even before they were born. He had made a choice when neither of them had done any good or evil, therefore it is "not of works, but of him that calleth." All that the Father giveth to Him shall come unto Him without the loss of one, and He said "I will leave in the midst of thee an afflicted and poor people and they shall trust in the name of the Lord." If I am one of that number, I will meet His chosen ones

that have gone on before. There to praise God who has loved us with an everlasting love and given His only begotten Son that we be saved.

Remember me when at the throne of grace.

Your unworthy sister, I hope,  
Lucy Collins  
Cameron, N. C.

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**LANDMARK A COMFORT**

Dear Brother Adams, Editor of Zion's Landmark:

Brother Adams, articles, and letters in Zion's Landmark have been a great comfort to me since I became a subscriber. I spend hours and hours reading and rereading both new and old; yet they always furnish me with as much meat and drink as before and sometimes more than at first reading.

I have not been privileged to be in our meetings but once — one day only — in about four months and I am homesick, hungry and thirsty for the true and Holy gospel of our God and Saviour, Jesus Christ, the true gospel which is the power of God unto salvation. It is the food, drink and strength for God's children. This doctrine is not much liked by the world, but the children of God love it, and there is no joyful feast for them in any other doctrine.

I can not believe that the true gospel will ever grow tiresome or old to the Lord's people. It is sweeter than honey in the honey comb. It is like the shadow of a great rock in a weary land and opens rivers in high places, fountains in the valleys; the wilderness becomes pools of water, and the dry land springs of water. The doctrine

that drops like the rain is the doctrine we hunger and thirst for; it is the only doctrine that can be of comfort and use to the Lord's people. "Comfort ye, comfort ye my people, saith your God." How comforting is the gospel or good news of the Kingdom that Jesus brings to us! And Christ is the gospel — the word of God. For the scripture saith, "In the beginning was the word, and the word was with God, and the word was God."

How wonderful to be enabled to worship a true and living God, a God who is so great, for all power is His, and not man's as some say who follow after the doctrine and commandments of men. We are comforted with many scriptures to strengthen us. Chapter 14 of John recorded just a few of these promises when Christ declared, "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." "And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever." "I will not leave you comfortless: I will come to you." "Because I live ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you." "The Comforter, which is the Holy Ghost, whom the Father will send in my name, shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. 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." There are

many, many other promises to the children of God in the scriptures, particularly in the sermon on the mount: "Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely for my sake. Rejoice, and be exceeding glad, for great is your reward in Heaven." 5th chapter of Matthew.

When blessed to feel these things in our hearts, and to read and hear of His great love and mercy, of His sure promises and declarations, and knowing they are steadfast and sure, how can we be in doubt so much of the time? But oh, how often, how much of the time I am doubting and in fear that I am not one of His sheep! Only a goat is cast out into outer darkness, even darkness which can be felt; but however dark and gloomy the days may be, there comes a time, even though it is for a short duration, when we are enabled to raise our eyes through the Spirit to the living God and up far above those dark, heavy clouds that seem to overshadow our spirits, we can see the sweet smiling face of our Redeemer and Saviour, the almighty and merciful God with whom all things are possible. He is a very present help in time of need. He is the great "I am", the beginning and the end of our salvation. Yes, He is our comfort and, at times, He calms us with His sweet presence and strengthens us with His grace. He says, "My grace is sufficient for thee."

Brother Adams, I only meant to

say how much I enjoy the Landmark but it seems I just cannot stop. It is now the 24th of December; today and tomorrow "the birth of our Jesus" is being celebrated. None of us know just when our Lord was born. I have always felt that it was spring. I find no joy in all this mad rush, etc., for I only like to be quiet and meditate on the sovereignty of God our Creator, of Christ, our Redeemer and Saviour; of His power, His wonderful kindness, patience, and long-suffering, faithfulness and great never failing love for His people. No beautiful "Christmas tree", nor gift can give me the joy and comfort that reading and listening to the word, the gospel of Jesus Christ gives.

Brother Adams, humbly, I ask that God may bless all of you and that Zion's Landmark may for ever prosper. Remember me in prayer. Love to all from an old sinner.

Harriett Little Gray  
1516 Rutland Street  
Hanston 8, Texas

#### CLEAN AND UNCLEAN

Dear Brother Adams and All of Like Precious Faith:

In Lev. 10:9-11, the Lord speaking to Aaron, said: "Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest, ye die: it shall be a statute for ever throughout your generations: And that ye may put difference between holy and unholy, and between unclean and clean; And that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of

Moses."

I abhor natural drunkenness as much as any one, but I think Spiritual drunkenness destroys the soul. You see this scripture says do not drink wine nor strong drink when ye go into the tabernacle of the congregation, lest ye die, that they could put difference between Holy and unholy, and between unclean and clean. God does make a difference between the clean and the unclean, but the worldly preachers do not know this difference. In the 11th chapter of Exodus when the Lord declared through Moses that "All the firstborn in the land of Egypt shall die," He also told Moses, "But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the Lord doth put a difference between the Egyptians and Israel." Ex. 11:7. Why were the Egyptians different? because they listened to Pharoah and his wise men and sorcerers and magicians. Mal. 3: 17, 18 says concerning His people, "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

The parable of Jotham as recorded in Judges 9: 8-13: "The trees went forth on a time to annoint a king over them; and they said unto the olive tree, Reign thou over us. But the olive tree said unto them, Should I leave my fatness, wherewith by me they honour God

and man, and go to be promoted over the trees? And the trees said to the fig tree, Come thou, and reign over us. But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? Then said the trees unto the vine, Come thou, and reign over us. And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees?" You see this wine cheers God and man. This wine is free, for Isa. 55:1 says: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; Yea, come, buy wine and milk without money and without price."

Psalm 104: 14, 15 says: "He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth; and wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart." And Prov. 31:4-7 says: "It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink: Lest they drink, and forget the law, and pervert the judgment of any of the afflicted. Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. Let him drink, and forget his poverty, and remember his misery no more."

Again we read in Isa. 1: 7, 8, "Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome

with wine! But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment, for all tables are full of vomit and filthiness, so that there is no place clean." We will now turn to Dan. 5:1, "Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand." In the 21st verse he tells him how his father was humbled and of God's dealings with him, and in the 22nd verse he says: "And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; But hast lifted up thyself against the Lord of Heaven; and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is and whose are all thy ways, hast thou not glorified." Daniel's interpretation of the reading was: "God hath numbered thy kingdom and finished it. Thou art weighed in the balances and found wanting. Thy kingdom is divided, and given to the Medes and Persians." And "In that night was Belshazzar the king of the Chaldeans slain." See Dan. 5: 26-30.

You will find this drunkenness all through the book. We will now see the contrast Jesus made between the faithful and wicked servants.

In Matt. 24: 45-51 Jesus says: "Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord when he cometh shall find so doing. Verily I say unto you, That He shall make him ruler over all his goods. But if that evil servant shall say in his heart, My Lord delayeth His coming; and shall begin to smite His fellow servants, and to eat and drink with the drunken; The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of. And shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth."

Paul says: "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."

Paul in his exhortation to the Ephesians, chapter 5: 17, 18: "Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit."

Again we find in 1 Pet. 4: 3-5: "For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings and

abominable idolatries: Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you: Who shall give account to him that is ready to judge the quick and the dead." Every child of God has had his fill of sin. He would never sin again, except for the sin in his body which he cannot control.

Jesus told us in a previous quotation He would appoint them their portion with the hypocrites. These are the dead, for the next verse says: "For this cause was the gospel preached also to them that are dead, that they might be judged according to God in the Spirit. But the end of all things is at hand: be ye therefore sober, and watch unto prayer."

Peter is here talking of the end of the Jewish age, and Christ coming to Juda, the Jewish nation. In the Spirit the child of God is obedient and is as was David, a man after God's own heart, and lives "according to God in the Spirit." 1 John 3: 19: "Whosoever is born of God doth not commit sin; for His seed remaineth in him: and he cannot sin, because his born of God."

These are some of my thoughts on this subject. Search the scriptures and if they are not in line with the teachings of God's word, reject them. Isaiah 8:20 says: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

Written in love,

W. W. Sikes

R. F. D. 2

Campbell, Texas

**PRAISE THE LORD**

Dear Elder Adams and wife:

If the Lord will, I will try to write a few words I hope in praise to the Lord of Heaven and earth, to whom I believe all honor and praise is due. I am asking you all to pray for me when you are blessed with the Spirit of prayer, for I feel so little, unworthy and unfit. But I do enjoy reading the Landmark so much. I have been reading it for about fifty years. I still want it to keep coming to my home, and I hope to pray that if and when it is the will of God, that He will and I know that He can bring peace to Zion every where. I am a very poor writer and composer. I just wanted to write a few words in honor of His Great Name.

I am enclosing a money order for the amount of \$3.00, use \$2.50 to renew my subscription to Zion's Landmark another year, use the other 50 cents to help pay on a subscription to some indigent. I hope the Lord will continue to bless you all, that you may keep the Landmark going to many homes as you have in the past, and also that He will bless all of us subscribers and cause us to be mindful of our obligations.

From a little sister saved by the grace of God if saved at all,

Mrs. Lessie Davis

Route 1, Spring Hope, N. C.

**LOVINGLY RECEIVED**

To the Church of Willow Springs  
Dear Brethren and Sisters:

I don't feel worthy to address you as brethren and sisters, but I love each one of you, I hope, in Christ Jesus. I'm not well enough to

go to Church, but am much better than I was last week. I want to write you and tell you I've enjoyed being in the Church and meeting with all of you more than anything in my life, since I was blessed to ask for a home at Willow Springs and you so lovingly accepted me. How well I remember that Brother Bullock said with tears streaming down his cheeks, "I move she be received; she has told my feelings better than I can." Then Sister Minnie Edwards came forward and asked for a home in the church.

After we were so lovingly received into the church, our dear pastor, Elder Adams, asked every one to be seated and dear Sister Cotten reached her hand to me and said, "Child, come here and sit with me, you've told my feelings so well I want to hug you." While sitting beside her holding her hand, the greatest peace came into my soul, and I vowed in my heart I would never bring any trouble there to the Church, and I feel like it was all a blessing from my Father in Heaven, and His Blessed Son, Jesus Christ. Now, if I could only look back on my life and feel that I had hemmed my robe straight! But I can not. Last week when I was so sick, I felt I was in sweet communion with our Lord and Saviour, and I was grieving over not having hemmed my robe straight, but I had to acknowledge that if He spared my life for a few more days, I still would not be able to hem it any better except our Father, Son, and Holy Ghost ruled it so in my heart. Romans 8: 7:8, For our carnal minds are not subject

to the law of God, neither indeed can be, so then they that are in the flesh cannot please God. The eighth chapter of Romans is all so sweet to me. The older I grow, the sweeter the scriptures are to me, and I am made to rejoice in our Great Father, Son, and Holy Ghost in His great plan for His children here in this world and the world to come; it is all so perfect because He is perfect, and it so wonderful to feel we are just a small part in His blessed arrangement, but I feel so sinful! The older I get the smaller I feel, but it seems the precious Saviour gets larger all the time. I feel as John the Baptist said, "I must decrease, but He must increase." This is my experience.

Well dear ones, if you are blessed with the Spirit, please pray for me and mine, for it is all a precious gift from our dear Heavenly Father.

Sincere love to you all,  
Audry Jordan  
225 Elm Street  
Raleigh, N. C.

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**LOVES THE LANDMARK**

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

I am enclosing check for \$2.50 with which, please renew my subscription to Zion's Landmark for another year. I do enjoy it so much, especially do I appreciate its being free from controversy. I know throughout the ages it has been necessary at times for such things to be, but I like to think there are always a few who can find refuge in peaceable communications.

I do not seem to have much Spiritual understanding lately. My mind is too much concerned with news of worldly events.

A few times lately, I have been given to meditate on a portion of the Apostle John's description of the new Jerusalem, "And the street of the city was pure gold, as it were transparent glass." Rev. 21:-21. I have heard this used from the pulpit several times, but I can't remember one thing that was said about it. The way I am impressed to accept it, is as a figure of our walk in that Heavenly City, or I would say, the walk of those redeemed by the precious blood of Jesus.

Gold is of great value when the dross has been consumed, its value is recognized both by the scriptures and by the nations of the earth that use it as a standard of trade. The world mixes it with some kind of cheaper alloy. But this gold John writes about is not mixed with anything, it is "pure gold."

The most precious thought to me is that some day I shall walk in purity, free from sin, both cause and affect, "Street of pure gold", and have no ugly thoughts or deeds to hide "As it were transparent glass."

I don't know that this is worth anything to anyone else, but to me it is precious, "Pure gold."

In hope of Heaven,  
Annie Higgins  
Mrs. L. L. Higgins  
Newport, N. C.

## Zion's Landmark

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

Editor

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

VOL. LXXXX

No. 6

Entered at the postoffice at Wilson  
as second class matter.

WILSON, N. C.

FEB. 1, 1957

### GOD IS LOVE

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: Therefore the world knoweth us not, because it knew Him not." 1st John 3:1.

Love is an inexhaustible subject. It has no beginning nor ending. God is love. There is no beginning with God, so there is no beginning with love. There is no ending of God, so there is no ending of love. This love of God is eternal, everlasting. We are told in Jer. 31:3, "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee."

We know that God is love, but the manner of this love is beyond the comprehension of the carnal mind, that is, the extent of this love, the depth of it, every attribute of God is enshrouded in this love. If a child of God had done some good deed or performed some service that were acceptable to God, he could better understand why God could love him, but when one's life

is laid open before him by the light of God's law that he may behold the iniquity that dwells within himself, he is made conscious that it is only through great mercy that God can love him. When the love of God is manifested in granting pardon and peace for sins and transgressions to those who feel to be the vilest of the vile, they gaze with wonder and are filled with amazement at the magnitude of His great mercy. Those who are so blessed can witness with John when he said: "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." The love of God was manifested in His sending His Son into the world. John said, "In this was manifested the love of God towards us, because that God sent His only begotten Son into the world, that we might live through Him." John 4:9. Paul said, "But when the fullness of the time was come God sent forth His Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons." Gal. 4: 4,5. Jesus said, "Greater love hath no man than this, that a man lay down his life for his friends." John 15:13. Paul could understand how that for a righteous man, some would dare to die, but for a man to give up his life for ungodly sinners, who were by nature his greatest enemies here on earth, is beyond the understanding of our finite minds. Paul said, "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a

good man some would even dare to die. But God commendeth His love towards us, in that while we were yet sinners, Christ died for us." Rom. 5:6, 7, 8.

Words are ineffable to describe the greatness of this love. The depth of His love to poor frail and depraved sinners will never be fathomed while they live in this tene-ment of clay. Paul said, "O the depths of His riches, both the wis- dom and the knowledge of God. How unsearchable are His judg- ments and His ways are past find- ing out." There is no way to search it out and no way to find it except through the gift of Christ.

The love of God is the tie that binds the Church in union with Christ. Paul said, "For I am per- suaded that neither death, nor life, nor angels, nor principalities nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8: 38, 39.

The height and depth of the love of God is beyond the reach of man, even to describe. The nearest ap- proach that can be made by those who have tasted the love of God, are the words of Peter, "Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy un- speakable and full of glory."

The magnitude of His love and mercy is so wonderful and amaz- ing that John said, "Behold what manner of love the Father hath be- stowed upon us that we should be called the sons of God: Therefore

the world knows us not because it knew Him not."

T. F. Adams

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**ANNOUNCEMENT**

Due to increased cost of opera- tion, it is necessary that we in- crease the subscription price of Zion's Landmark to \$3.00 per year, Elders \$2.00 per year.

We hope this will not be a hard- ship to any of our subscribers, for this increase has been needful since we became the owners of the Landmark. — Editor.

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**ANNOUNCEMENT**

In our first announcement we failed to state that this subscription price change will become effective April 1st. Any renewals for one or more years or new subscriptions received before that date will be credited at \$2.50 per year.

Those who have recently sent renewals and new subscriptions at \$3.00 per year will be credited at the old rate. — Editor.

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**Six More Landmarks Needed**

Several months ago we request- ed our readers to assist us in col- lecting old Landmarks in order to make a bound collection from 1886 to date. We now lack only six copies which are listed below. Your fur- ther assistance in helping us to ob- tain the remaining missing copies will be greatly appreciated.

- Aug. 15, 1903
  - Sept. 15, 1914.
  - May 15, 1915
  - May 15, 1916
  - January 15, 1916
  - January 1, 1928
- Editor

**ELDER S. J. REICH**

Elder Samuel Joseph Reich, 77, of Winston-Salem, died at a Winston-Salem hospital October 3, 1956, following twelve months of declining health. He missed very few of his meetings however, and preached at his home church, Broad Street Primitive Baptist Church of Winston-Salem, just a month before he passed away.

He was received at the Primitive Baptist Church at Saint's Delight in 1901 and was baptized by the late Elder P. W. Williard. In 1907 when The Primitive Baptist Church of Winston-Salem was organized, he was one of the charter members. He had served as clerk of the Salem Association and as pastor of other churches. At the time of his death, he was serving Sardis and his home church as pastor.

He was married December 21, 1900, to Miss Carrie Emma Shultz who survives him — also surviving him are three sons, two daughters, twelve grandchildren, two sisters, and one brother.

Funeral services were conducted at his home church by Elders J. C. Dunbar and G. W. Hill. His body was laid to rest in the cemetery at Marvin Chapel near his home, there to await the Resurrection.

In his latter days when he was not able to go to Church and Associations regularly, he would say, "If I could only see them and take them in my arms." At our meeting — the last he attended — he was too weak to stand, he preached sitting and stated that the greatest joy of his life was to serve us as pastor. May we too, who are left behind, die in the faith he so earnestly contended for during his forty years in the ministry of the Gospel. When brethren and friends visited him in his home, his subject was the scriptures. Truly his conversation was in Heaven. His favorite hymn, which he nearly always had sung during his services,

"Now to Thy praise eternal King  
Be all my thoughts employed  
While of His precious truth I sing  
Cast down but not destroyed."

was sung at his funeral.

We, the members of the Primitive Baptist Church of Winston-Salem with all Primitive Baptists that knew him, and his family, join in saying that we miss our dear Brother in Christ so much. May we say with his bereaved family "The Lord gave and the Lord hath taken away? Blessed be the Name of the Lord." (Job 1:21)

Therefore be it Resolved:

First: That we bow in humble submission to the will of our God who doeth all things well.

Second: That we extend to his family our heart felt 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 for publication.

Done by order of the Church while in conference this the 1st day of December, 1956.

Joseph C. Smith, Moderator  
B. C. Clinard, Clerk

**RESOLUTION OF RESPECT  
OF MRS. CORINNA LONG WHO  
PASSED AWAY OCTOBER 15, 1956**

Therefore be it resolved:

First—The church at Roxboro has sustained a great loss. Sister Long has been a member of our church a long time and we hope her relatives and friends will meet her across the river where there never is pain or death.

Second—We wish to extend to the family our heart felt sympathy in this hour of sorrow and grief. We know we will miss her hearty handshake and pleasant smile but we hope she has gone where there is no sorrow or sickness, and death is feared no more.

Third—That a copy be sent to Zion's Landmark for publication, one to the family of the deceased and one spread on our church records.

Done by order of the church in conference November 3, 1956.

L. P. Martin, Moderator  
F. D. Long, 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.

**APPOINTMENTS FOR ELDER A. B.  
BARHAM AND BROTHER H. F.  
DAGENHART, BURLINGTON, N. C.**

Sand Hill—Monday, Feb. 25th, 11:00 a. m.; Southwest — Monday night, Feb. 25th, 7:30 p. m.; Northeast — Tuesday, Feb. 26th, 11:00 a. m.; Wilmington — Tuesday night, Feb. 26th, 7:30 p. m.; Cypress Creek — Wednesday, Feb. 27th, 11:00 a. m.

# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL: LXXXX

FEBRUARY 15, 1957

No. 7

## PROVERBS

### CHAPTER XXX

A greyhound; a he goat also; and a king, against whom there is no rising up.

If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, lay thine hand upon thy mouth.

Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: so the forcing of wrath bringeth forth strife.

### CHAPTER XXXI.

The words of king Lemuel, the prophecy that his mother taught him.

What, my son? and what, the son of my womb? and what, the son of my vows?

Give not thy strength unto women, nor thy ways to that which destroyeth kings.

It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink:

Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.

Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts.

Let him drink, and forget his poverty, and remember his misery no more.

Open thy mouth for the dumb in the cause of all such as are appointed to destruction.

Open thy mouth, judge righteously, and plead the cause of the poor and needy.

Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

She will do him good and not evil all the days of her life.

## EDITOR

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

\$2.50 PER YEAR

TO ELDERS \$1.50 PER YEAR

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

# ZION'S LANDMARK

*Devoted To The Cause of Jesus Christ*

## POEM TO SISTER HALL

Elder Adams

Dear Brother:

Find enclosed a check for \$2.50 for which please send me Zion's Landmark another year and change the address from John C. Hall to Myrtle W. Hall, as you know my husband passed away September 8th. I am also enclosing a poem by Brother W. E. Jarrell which he sent me. This, you may publish in the Landmark. I do not know why one I esteem like I do Brother or Sister Jarrell would ever think of one as unworthy as I feel to be.

Brother Adams, I believe the Primitive Baptist to be the right Church, but I have to hope that I have a hope, sometimes it is so little. When in this state, I think I will lay it by, and then again, it suffices if I were called to die. I feel so unworthy yet I hope that the Good Lord will keep me so I can mingle with them as long as I stay in this old sinful world. I often think of the hymn:

'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?

Brother Adams, hope you and your family are well. Pray for me when you have a mind to and come to see us at Macedonia Church. Would be glad for you to visit us.

Your unworthy sister in hope

of a better place; than this,  
Myrtle W. Hall  
806 Watson Street  
Reidsville, N. C.

## A Poem To Sister Hall

I had a husband here so dear,  
I longed to keep him here,  
But Jesus loved him more than I,  
And took him Home with Him.

I believe his soul is in paradise,  
Resting and waiting there,  
His body is lying in the tomb,  
To wait till Jesus comes.

My husband loved the Church of  
God,  
A deacon of the Church,  
He stood for what he thought was  
right,  
For peace, for truth, so much.

He stood the storms and trials here,  
But now he's gone to rest,  
I hope by grace I'll meet him  
there,  
Where troubles will not molest.

So here I am just left alone,  
But looking Heavenward,  
To meet him on the Heavenly  
shore,  
Where every thing is love.

It will only be just one night's  
sleep,  
With his body in the tomb,  
Some day our Lord will come  
again,  
To take his body Home.

Composed and written by your least brother, and I hope your humble servant in the Lord Jesus Christ, this the 7th night of December, 1956, written at 12:00 o'clock in the night.

Willie E. Jarrell  
R. F. D. No. 2  
Lexington, N. C.

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**INTERPRETING  
THE SCRIPTURES**

"The Lord hath made all things for Himself; yea, even the wicked for the day of evil." (Prov. 16:4)

The above portion of scriptures as well as many other scriptures are very confusing to the feeble minds of puny men. Man can not understand how nor why this can be. We are too finite in our depraved nature to understand any thing about God and His ways. One must be carried in Spirit above the earth and earthly things as Paul was by the Holy Ghost (of whom it is said, "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26.) Paul said, "I knew a man in Christ above fourteen years ago, (whether in the body, I can not tell; or whether out of the body, I can not tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I can not tell; God knoweth;) How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter."

Here, Paul was, no doubt, refer-

ring to the time when the great light shone round about him as he journeyed on the road to Damascus with letters of authority from the chief priests, to bind and imprison all whom he found calling on the name of the Lord Jesus Christ, and he was blind in some sense, or was in a trance, for three days so that he had to be led about. He apparently was void of any knowledge of natural things while the Lord was shewing him what he must do. In relating his experience to King Agrippa in his defense against the Jews who were accusing him, he said, "Whereupon O king Agrippa, I was not disobedient unto the heavenly visions." It seemed that Paul was not certain whether he was in the body or out of the body while he was being shown the heavenly vision, and things which were unlawful for man to utter-the things which he was shown in the vision. These were the very things for which he had been persecuting and imprisoning the saints. Believing in and preaching the power of God were unlawful according to the customs and traditions of the Jews. So without a heavenly vision or revelation of the Spirit of God, no man can find out God or know any thing about His Spiritual truth. As is said in the scripture, "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea. If he cut off, and shut up, or gather together, then who can hinder him?"

# ZION'S LANDMARK

*Devoted To The Cause of Jesus Christ*

## POEM TO SISTER HALL

Elder Adams

Dear Brother:

Find enclosed a check for \$2.50 for which please send me Zion's Landmark another year and change the address from John C. Hall to Myrtle W. Hall, as you know my husband passed away September 8th. I am also enclosing a poem by Brother W. E. Jarrell which he sent me. This, you may publish in the Landmark. I do not know why one I esteem like I do Brother or Sister Jarrell would ever think of one as unworthy as I feel to be.

Brother Adams, I believe the Primitive Baptist to be the right Church, but I have to hope that I have a hope, sometimes it is so little. When in this state, I think I will lay it by, and then again, it suffices if I were called to die. I feel so unworthy yet I hope that the Good Lord will keep me so I can mingle with them as long as I stay in this old sinful world. I often think of the hymn:

'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?

Brother Adams, hope you and your family are well. Pray for me when you have a mind to and come to see us at Macedonia Church. Would be glad for you to visit us.

Your unworthy sister in hope

of a better place than this,  
Myrtle W. Hall  
806 Watson Street  
Reidsville, N. C.

## A Poem To Sister Hall

I had a husband here so dear,  
I longed to keep him here,  
But Jesus loved him more than I,  
And took him Home with Him.

I believe his soul is in paradise,  
Resting and waiting there,  
His body is lying in the tomb,  
To wait till Jesus comes.

My husband loved the Church of  
God,  
A deacon of the Church,  
He stood for what he thought was  
right,  
For peace, for truth, so much.

He stood the storms and trials here,  
But now he's gone to rest,  
I hope by grace I'll meet him  
there,  
Where troubles will not molest.

So here I am just left alone,  
But looking Heavenward,  
To meet him on the Heavenly  
shore,  
Where every thing is love.

It will only be just one night's  
sleep,  
With his body in the tomb,  
Some day our Lord will come  
again,  
To take his body Home.

Composed and written by your least brother, and I hope your humble servant in the Lord Jesus Christ, this the 7th night of December, 1956, written at 12:00 o'clock in the night.

Willie E. Jarrell

R. F. D. No. 2

Lexington, N. C.

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### INTERPRETING THE SCRIPTURES

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ring to the time when the great light shone round about him as he journeyed on the road to Damascus with letters of authority from the chief priests, to bind and imprison all whom he found calling on the name of the Lord Jesus Christ, and he was blind in some sense, or was in a trance, for three days so that he had to be led about. He apparently was void of any knowledge of natural things while the Lord was shewing him what he must do. In relating his experience to King Agrippa in his defense against the Jews who were accusing him, he said, "Whereupon O king Agrippa, I was not disobedient unto the heavenly visions." It seemed that Paul was not certain whether he was in the body or out of the body while he was being shown the heavenly vision, and things which were unlawful for man to utter-the things which he was shown in the vision. These were the very things for which he had been persecuting and imprisoning the saints. Believing in and preaching the power of God were unlawful according to the customs and traditions of the Jews. So without a heavenly vision or revelation of the Spirit of God, no man can find out God or know any thing about His Spiritual truth. As is said in the scripture, "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea. If he cut off, and shut up, or gather together, then who can hinder him?"

(Job 11:7-10). "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 again? For of Him and through Him, and to Him, are all things: to whom be glory for ever. Amen." (Rom. 11:33-36).

We will repeat our text. "The Lord hath made all things for Himself; yea even the wicked for the day of evil." If I understand the language the wicked were made wicked. They were not made good, and became wicked later by committing wicked deeds; but they do wickedly because they are wicked. They are comparable to the tree as mentioned in the scriptures, "Every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit." The tree is good from its beginning; therefore its fruit is good; or the tree is corrupt from the beginning and its fruit is also corrupt, for the tree is known by its fruit. These are hard sayings to the carnal or natural minds of men who have not received any revelation from God and have no Spiritual understanding of the greatness of the eternal God and insignificance of man. They can not comprehend God's greatness. In Psalm 50:21 He says: "Thou thoughtest that I was altogether such a one as thyself: but I will reprove thee." And in Isaiah 55:9 He said, "For as the heavens are higher than the earth, so are my ways higher than your ways,

and my thoughts than your thoughts." Isaiah further says, "Woe unto him that striveth with his maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to Him that fashioned it, What makest thou? or thy work, He hath no hands? Woe unto him that saith unto his father, What begetteth thou? or to the woman, what hast thou brought forth? Thus saith the Lord, the Holy One of Israel, and His Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me. I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded." (Isa. 45: 9-12) Paul said, "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? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor? What if God willing to shew His wrath, and to make His power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory." (Romans 9: 20-23.)

Beginning with the eleventh verse of this chapter, it says, "(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand nor 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." The only reason for His taking care of all things according to the counsel of His own will is, as our text says: He made all things for Himself, yea even the wicked for the day of evil, so that He might make His power known in the overthrow and destruction of them, as was the case with Pharaoh. He said: "For this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth." He made man with a nature, mind and desire to evil. A nature subject to vanity and on the other hand He made the thing that was alluring and tempting to that nature, mind and desire, and pleasing to the natural eyes; and He purposed or decreed not to restrain him from such evil as would fulfill His purpose and decree and work to the good of them that love Him and to His praise; for the decreed wrath shall praise Him and the remainder of wrath will He restrain so that no evil can be committed beyond His decree, beyond that which He will over rule to the good of them that love Him and to His praise, so God allows man (I do not like the word allow but it seems that it is the only word that we can find to use here at this point) to follow the desires of his evil mind to the extent of the bounds of His decree and no further.

"And He saw, that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." "And it repented the Lord that He had made man

on the earth, and it grieved Him at His heart. And the Lord said, I will destroy man whom I have created, from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them." (Genesis 6: 5-7.) It seems here from the face of the above scripture that God was disappointed in man in that he became much more wicked than He expected him to; but nay, God can not be disappointed, as He is all wise and all powerful and has purposed, prefixed, foreordained, predestinated all the future and He as much predestinated that He would grieve Himself and repent and destroy man off the face of the earth as He did any thing else which He prefixed in order that He might make known His mighty power in overthrowing the wickedness of man as in the case of Pharaoh. God used the wicked to cast the three Hebrew children into the burning fiery furnace; He used the wicked to make His power known in the fire, and He used the wicked to cast Daniel into the lion's den, that He might make known His power over the furious beasts of the field by closing the lions' mouths so that they could do Daniel no harm. He used Judas to betray His Blessed Son into the hands of wicked men to be crucified and in this, His power was made known to all the earth in the quaking of the earth, and the rending of the rocks, the rending of the vale of the temple in twain from the top to the bottom, and when the wicked men saw these things they feared greatly and said truly this was

the Son of God.

In this wickedness is a manifestation of the enmity which God put between the seed of satan and the seed of the woman "and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel." So the two seeds have been antagonistic toward each other all through time. The seed of the serpent bruises the heel of the woman's seed, but he cannot get to the head. The seed of the woman has bruised the head of the serpent's seed and arose conqueror over death, hell, and the grave, and has for ever set His chosen elect free — those who were created and chosen in Him before the world was.

Paul 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." (Ephesians 1: 3-5.) And Peter says, "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again (remember, again means a second time) unto a lively hope (lively means a 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." (1st. Peter 1: 3-5)

Paul was speaking of the first begotten when they were chosen and begotten in Christ before the world was but Peter was speaking of the second begetting, when they were regenerated and quickened by the Holy Spirit and born again unto a real living hope here in time and only those who were created in Christ Jesus before the world was, and their names written in the Book of Life before the foundation of the world, are subjects of this begetting again to a living hope, and all others were and are left to wander after satan — the great beast — and his false institutions as is said by John in Revelations. "Power was given him over all kindreds and tongues and nations: And all that dwell upon the earth shall worship him, whose names are not written in the Book of Life of the Lamb slain from the foundation of the world. If any man have an ear let him hear." (Rev. 13: 7-9.) The Lord said through David, "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." (Psa. 139: 15, 16.) Luke in addressing the saints said, "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing by any means shall hurt you. Notwithstanding in this rejoice not, that the spirits are

subject unto you; but rather rejoice, because your names are written in Heaven." (Luke 10: 19-20.) And Paul said, "But ye are come unto Mount Sion, and unto the City of the Living God, the Heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and Church of the first born, which are written in Heaven, and to God the Judge of all, and to the spirits of just men made perfect." (Heb. 12: 22-23.) If we could have complete assurance that our names are recorded in that Book of Life, in Heaven, happy would we be, but we are here in a land of doubts and fears. Yet, we have a little hope that is more precious to us than all the treasures of earth.

(Elder) H. L. Rogers  
Denton, Kentucky

**EXPERIENCE**

Dear Brother Adams:

This letter is some of the experience of Sister Mary Gardner of Rocky Mount. I believe it is part of every child of God's experience.

I would like to see it in the Landmark, but do with it as you see fit.

Brother (I hope) E. M. Smith

I've been thinking of the word lost. We often sing, I once was lost but now am found, was blind but now I see. I remember when a child my Father read the Bible every night. Sometimes he would read by the light of a pine knot in the fire place to save the candle that my Mother molded of tallow, in those days we had to learn to save. One day I went into the woods to find some pine knots that

would make a good light and in looking I got off my Father's land and found some good ones, but suddenly, I was lost. Every way I went was the wrong way. I went round and round carrying my arm full of pine knots. I know I saw my home several times but to me, it was a strange place, and I felt so lost, lost without any place to go, night was coming and I was lost. I climbed upon a fence and looked at a house and wondered who lived there, wondered if I should go there, would they set the dogs on me. I got down and I looked through the fence. It still looked strange, so I decided to try to carry the knots back to where I had picked them up and leave them there, but I could not find the place as I thought, so I put them down, and tried to look up into the sky saying, "If there is a God up there, please take care of me, a lost child in the woods," for I thought surely I would be destroyed by the beast and I should never see home again but I went to that fence again and looked and Mother was feeding the chickens for that was home, my home. O! how happy I was, but there was a sadness that I never did forget; though this was all a natural happening, it was true, but to be lost, lost and feel lost from God the Christ, and to feel that He will save everyone but you and surely you are lost so that He will not find you, and that there is no way that you can find Him, feel that He is too far away, too far above you and too righteous to even look upon you, and you are too little, too sinful, too unworthy to even try

to beg Him for mercy, but you feel that without His precious mercy you cannot live here, and to die you would surely be cast into eternal torment for ever without Christ and without God, knowing that God rules all things, sees all things, and is too pure to look upon sin and that you are a sinner and cannot cleanse yourself! 'Tis then that you feel lost indeed, then when He comes to that lost soul, pours oil and wine in his wound, binds your broken heart, takes you on His own breast, drives all fear away, tells you that He loves you with an everlasting love, that satan cannot take away, neither death can take away from you, and He will be with you all the way, and in the end will take you home, then you can sing Amazing grace, how sweet the sound, that saved a wretch like me, for He places love, faith and hope in your soul. He is every thing to you now and for evermore.

Mary E. Gardner

Rocky Mount, N. C.

### COMMUNES IN SPIRIT

Dear Brother Adams:

I have just been reading the last issue of Zion's Landmark. It has stirred my spirit in such a way it gives me an impression to write again. I hope I am not imposing on the readers. I have had an impression to write from time to time, for about twenty-five years, and have written quite a few times for Signs of the Times and Old Faith Contender. My first writing was for Zion's Landmark in 1935.

I get so filled sometimes at my work, I feel I could write a book. I have enjoyed the service

at church many times, but I have felt the presence of that Holy One (I hope it is He) more times at my work. Sometimes I can just seem to hear some particular preacher sounding in my ears and also in my heart, when the humming of the old looms blend in harmonious music. If I have any salvation at all it has meant more to me the six days each week at my work than the seventh. I enjoy meeting with the dear children in the capacity of worship at church, but I feel sometimes I meet with them in Spirit when we are many miles apart.

I remember this past summer, the week before communion at Spray Church, on Friday and Saturday before, they seemed to live with me at my work. I could sing with them and soon I could hear Brother Smith preaching so sweetly. I enjoyed being with them. I told one Brother who works with me, "I cannot commune with them at church for I'm not a member." But I believe I do commune with them in Spirit when we are far apart. I believe it was Sister Carroll that wrote that she would love to take them all in her arms. I believe I did just that. At work, one day when not one of them was near me, I did stop my work and folded my arms in Spirit. I believe I embraced every one of them.

No one knows the sorrows I have waded through the past two years, but it has been for my good in bringing me down and causing my love to grow for the people of God. I believe it was Sister Irvin that spoke my feelings so plainly in the last issue of Zion's Landmark,

when she said, "I am now passing through the greatest test and where do I stand." Oh! I have asked the question so many times of late, Lord, please show me where I do stand. Please show me the way and lead me in it. There is a hymn sung by other denominations that I so often have to sing, "I need the prayers of those that I love, I want my friends to pray for me."

I dreamed a few weeks ago that I was walking on a high ridge, the path was about twelve inches wide. It was so high, straight and narrow that if I attempted to turn around and go back, I would fall down this deep embankment or if I should make a step to either side, I would fall, so I must press forward, but where to? I saw no end for me. About a year ago I got in so much trouble I felt that I wanted to talk with Elder Smith. Thinking he could perhaps help. It impressed me so that I had a dream that I was climbing a high mountain to talk with him. It was a rough narrow path. The undergrowth on each side made it so dark, but I finally reached the top. I told someone I wanted to talk with Elder Smith. This person told him, but he sent me word that he was all dirty and had to feed for the night, but would see me when he was cleaned up. I saw him going in another direction with the large pails, one in each hand, which seemed to be very heavy. The place I had just climbed to was a smooth shady restful place at the top of the mountain. In a few moments I saw Elder Smith coming all clean and white with his head bowed. He came up to

me and smiled, and shook hands. But before I could tell him what I came for, my husband woke me to cook breakfast.

I had three dreams close together but when I was about to find relief and rest, I would be cut off before I was satisfied, so I must go on alone, and I deserved it all. I was glad that Sister Melba Vaughn received some comfort from what I had written in the September issue of the Landmark. If I can only speak one word along the way that will comfort just one little lamb it will not be in vain. And I do so much love to read the experiences of others. I wish more of the little ones would write. The little ones are the ones that comfort me for I am so small and I do desire much comfort in relieving myself by writing. Maybe some wonder why I do not sign my name, but I feel that if the readers knew me they could not enjoy what I have to say, and also they will not feel that I am trying to make an impression if they do not know me. I'm just the same lonely stranger in need of the prayers of those I love.

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#### GREAT AND LITTLE FAITH

Dear Elder Adams,

Lydia said, when speaking to Paul and Silas, "If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us." Again when Paul and Silas went out of prison they entered into the house of Lydia and comforted the brethren. (Acts 16)

There are examples of great

faith and little faith. Even the disciples besought Jesus to send away the woman of Canaan who cried, "Have mercy on me, O Lord, thou son of David." Though her faith was tested she could say, "Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table." Jesus answered, "Great is thy faith." (Matt. 15:21-28)

During a great tempest in the sea Jesus asked the trembling disciples, "Why are ye fearful, O ye of little faith?" Thus Jesus speaks of little faith when the disciples were worried about drink, food, shelter, clothing, and their natural and Spiritual lives; however, He teaches, "The life is more than meat and the body is more than raiment. Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom." (Matt. 6:30; Matt. 8:26; Matt. 16:8; Luke 12:28)

There is a sense in which a brother shall save a soul from death. "Brethren, if any of you do err from the truth, and one convert him, Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." (James 5: 9,20). The Apostle Paul wrote to Timothy: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." (I Tim. 4:16) The Lord said to Peter, "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, strength-

en thy brethren." (Luke 22: 31, 32) It is sufficient to have faith even as a grain of mustard seed but without faith it is impossible to please or to worship God. (Luke 17:6; Heb. 11:6) The Kingdom of God is also comparable to a mustard seed which was planted (Luke 13: 18, 19) and I repeat the words of Jesus, "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom."

May the Spirit guide you through your journey on this earth.

Yours in a precious hope,

Beulah B. Mewborn

Snow Hill, N. C.

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### ONE MORE LANDMARK NEEDED

Only one more Landmark is needed to complete the files from 1886 to the present date. The missing Landmark is August 15, 1903. Your further assistance in helping us to obtain the last missing Landmark will be greatly appreciated.

—Editor

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### LOWER COUNTRY LINE UNION

The Lower Country Line Union is to meet, the Lord willing, with the Church at Eno, located just off Highway 501, on the old Durham-Oxford Road near Braggtown, Durham County, N. C., on Saturday and fifth Sunday in March, 1957.

Elder F. W. Rhodes was chosen to preach the introductory sermon and Elder Charlie Thomas was chosen as alternate.

Clyde Satterfield, Union Clerk

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### SKEWARKEY UNION

The Skewarkey Union will meet with the Church at Tarboro, Edgecombe County, N. C., the fifth Sunday, Friday and Saturday before in March 1957.

Elder W. E. Grimes was chosen to preach the Introductory Sermon and Elder A. B. Ayers, alternate.

A cordial invitation is extended to our ministering brethren and friends.

E. C. Harrison, Union Clerk

## Zion's Landmark

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

Editor

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

VOL. LXXXX

No. 7

Entered at the postoffice at Wilson  
as second class matter.

WILSON, N. C.

FEB. 15, 1957

### THEY THAT ARE SICK NEED A PHYSICIAN

"And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with Him and His disciples. And when the pharisees saw it, they said unto His disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that, He said unto them, They that be whole need not a physician, but they that are sick." Matt. 9:10, 11, 12.

The greatest sacrifice that has ever been made by man was portrayed in the life of Jesus Christ, the Saviour of sinners. He was born of poor parents in Bethlehem, Judea. He was cradled in a manger, because there was no room in the inn. His life was spent for the good of others. He had not where to lay His head, yet He never sought the help of others. When He was reviled, He reviled not again, when He suffered, He threatened not; but committed Himself to Him that judgeth righteously. He lived a pauper's life from the cradle to the grave and died the

death of a martyr. Throughout His pilgrimage here on earth, His dwelling was with publicans and sinners. He was despised and rejected of men. He came unto His own, and His own received Him not.

His mission into the world was to do the will of His Father. It was the Father's will that He should give eternal life to as many as the Father had given Him. The Jews as a nation rejected Him. The common people heard Him gladly. Eating with publicans and sinners was detestable to the pharisees. They said to His disciples, "Why eateth your Master with publicans and sinners?" Jesus answered them, by saying, "They that be whole need not a physician, but they that are sick."

People who are healthy, well and strong have no need of a physician. It is the sick that need medical care. Jesus is the great Physician. He came, not to be ministered unto, but to minister. He cleansed the leper, opened the eyes of the blind, unstopped the deaf ears, healed those who had palsy and raised the dead. Those who are dead in trespasses and in sin are not conscious of their condition. The dead know not anything. This was the state or condition of the scribes and pharisees. They were going as Paul said, "Establishing their own righteousness and not submitting themselves to the righteousness of God which is by faith. They were not keeping the law of Moses, but following the tradition of the elders. In their own estimation they were whole and righteous; therefore Jesus said, "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." Matt. 9:12, 13.

All of Adam's posterity are sinners. The origin of sin was by 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. There are two classes of sinners in the world, dead sinners and living sinners. Those who have never been quickened by the Spirit of God are living sinners, for they know their condition before God. Dead sinners are known by their fruits. They endeavor to establish their righteousness by the deeds of the law. But this is contrary to the word of 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. But the knowledge of life and salvation of living sinners reaches beyond that of the deeds of the law. They have no righteousness of their own to plead. They extol the righteousness of Jesus Christ, who was delivered for their offenses and raised for their justification.

There is a difference in being dead in sin and dead to sin. Those who are dead in sin take great pleasure in the applause of men. They seek popularity, and do many things to be seen of men. They enjoy sitting in the uppermost rooms at feast and the chief seats in the synagogues. They like to be called Rabbi (Master.) Gain is their chief

concern. They devour widow's houses and as a pretention they make long prayers to be heard of men. Pharisees are dead in sin.

Those who are dead to sin can not receive joy and comfort in the things which are most pleasing to the scribes and pharisees. The light of Jesus shines in them and they now know light from darkness. They are become dead to the love of sin. Paul said, "How shall we that are dead to sin, live any longer therein?" Rom. 6:2. David said: "Ye that love the Lord, hate evil: He preserveth the souls of His saints; He delivereth them out of the hand of the wicked. Light is sown for the righteous, and gladness for the upright in heart. Rejoice in the Lord ye righteous; and give thanks at the remembrance of His holiness." Psa. 97: 10-12. The righteousness of the redeemed family of God does not consist of their own righteousness (which is nothing but filthy rags.) Their righteousness is in the righteousness of Jesus Christ, which God has made His Son to be to them. Paul said, "But of Him are ye in Christ Jesus who of God is made unto us wisdom, righteousness, sanctification and redemption." 1st Cor. 1:30. "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2nd. Cor. 5:21. Jesus was delivered for our offenses and raised again for our justification." Rom. 4:25.

Jesus is a stumbling stone and rock of offense to the pharisees. But He is a shield and hiding place for publicans and sinners.

T. F. Adams

**ANNOUNCEMENT**

Due to increased cost of operation, it is necessary that we increase the subscription price of Zion's Landmark to \$3.00 per year, Elders \$2.00 per year.

We hope this will not be a hardship to any of our subscribers, for this increase has been needful since we became the owners of the Landmark. — Editor.

**ANNOUNCEMENT**

In our first announcement we failed to state that this subscription price change will become effective April 1st. Any renewals for one or more years or new subscriptions received before that date will be credited at \$2.50 per year.

Those who have recently sent renewals and new subscriptions at \$3.00 per year will be credited at the old rate. — Editor.

**ELDER J. C. SMITH**

In the passing of Elder J. C. Smith at his home March 13, 1956, the churches of the Contentnea Association have lost one of their ablest and best loved ministers, and Edgecombe County one of its best citizens. He was born Feb. 26, 1873, near Bath, Beaufort County, N. C., and married Miss Lizzie F. Burbage in 1887. To them were born twelve children, eight of which survive together with twenty-four grandchildren and five great-grandchildren.

He joined the church at old North Creek, Beaufort County, N. C., Nov. 1901, and was baptized by Elder D. W. Topping. He served this church as clerk from May 1902 until January 1924. He was liberated at North Creek to exercise in public in 1919 and in Nov. 1924 was ordained to the full work of the ministry by Elders D. W. Topping and Tilman Sawyer.

Brother and Sister Smith moved to Edgecombe County in 1924, and requested letters of dismission to unite with Upper Town Creek Church near their new home, which was granted. Brother Smith's ministry was blessed of Almighty God which was proven by his fruitful labor among the following churches which prospered during his tenure as pastor. He was pastor at Moore's Church from 1925 until

death, Upper Town Creek Church from June 1933 until death, Lower Town Creek Church from 1933 until death, and Autrey's Creek Church from 1933 until 1939.

He loved his brethren everywhere and they loved him and looked to him as a Godly person embued with wisdom which characterized him as a true father in Israel. He is outstandingly remembered for his kind and gentle manner. His life expressed that one and only peace that comes from God who fills the souls of the household of faith with love. His was always noticeable in his countenance. It is truly said of him that he adorned his profession with a well ordered walk and a Godly conversation. He had earthly trials and much affliction, yet he was made able by the same Grace that Paul received to bear them all by running the race with patience until his appointed time.

In closing many will witness with me that his labor of love among the churches was like unto that of the Apostle, ever "determined to know nothing among you save Jesus Christ and Him crucified." In speaking, his remarks often reflected to Paul's writing, especially did he refer to the scripture, "Unto me who am less than the least of all saints is this grace given that I might preach among the Gentiles the unsearchable riches of Christ." In his soul he truly felt to be the least of all.

Today, we believe that his soul is in the Paradise of God and His Saviour, awaiting the completion and fulfillment of time when Jesus shall return, changing and fashioning his corruptible body like unto His own glorious body.

Submitted by one who loved him,  
J. E. Mewborn

**MEMORIAL TO D. L. JAMES**

The Lord has seen fit to remove from our midst a faithful member, Brother David L. (Bud) James. Brother James died November 11th at 10:00 o'clock P. M. in a Greenville hospital after a period of extended illness. He underwent a serious operation three weeks before his death, and was getting along fine until he suffered a stroke on the 2nd of November from which he never recovered.

He was the son of the late George L. and Martha Roberson Tice and was born near Everetts on April 28, 1881. He was reared on a farm and continued to farm all his life.

He was first married to Claudia Peele who died in 1926. He was later married to Mrs. Nancy Roebuck Wynn, who survives. Other survivors include two sons, three daughters, two brothers, one sister, 15 grandchildren, 3 great grandchildren and 4 step-children.

He was an ardent member of Flat Swamp Church for 33 years and proved to be a good and faithful member. He was a good husband, father and neighbor

and will be missed by all.

The funeral services were conducted November 13th in the Flat Swamp Primitive Baptist Church by Elder A. B. Ayers and Elder W. E. Grimes. Interment followed in the Robersonville cemetery to await the resurrection morn.

We, the members of the Flat Swamp Church, must bow in humble submission to His will and believe that our loss is Brother James' gain. We hope and believe he is resting in that eternal peace he had hoped for so long.

We resolve that a copy be sent to the family, one to Zion's Landmark, and one recorded on our Church book.

Done by order of conference at Flat Swamp Saturday before first Sunday in December, 1956.

Moderator—Elder W. E. Grimes  
Clerk—Lester Bryant  
Committee—Susie Gray Bryant  
Maggie G. Andrews

#### MRS. WINNIE MASON

This dear sister and mother in Israel was born Aug. 15, 1880, and died Nov. 23, 1956. She was married to Alvin Mason who preceded her to the grave by several years.

To this union was born four boys and three girls. Three of these preceded her to the grave.

She united with the Hunting Quarter Primitive Baptist Church, Atlantic, N. C., on the second Sunday in July 1913, and remained a true and faithful member until death, always filling her seat as long as her health would permit.

Her funeral was conducted by Elder Eddie Humphrey together with the pastors of the Beaufort and Atlantic Missionary Baptist Churches. She was then laid to rest amidst a throng of sorrowing relatives and friends and beneath a mound of beautiful flowers there to await the coming of the Lord, and we believe she will be among that number who will come forth to meet and be forever with Him.

The bereaved family cannot mourn as those without hope, because she has left behind the evidence that her life was guided by Him who is able to do all things and she had felt His sweet presence in her heart.

Now may He who is able, reconcile each one of them together with each member of this church to feel that our loss is her eternal gain, and be enabled to say from a true and contrite heart, Thy will, O God, not ours, be done.

Now be it resolved:

That a copy of this notice be sent to Zion's Landmark, one to the family, and one placed on our church book.

Done by order of the church in conference assembled this Saturday before the third Sunday in December, 1956.

Elder S. Gray, Mod.  
J. D. Smith, C. C.

#### IN MEMORIAM

At the request of the Church, I will attempt to write of the life and death of our dear Brother Alfred E. Childress who was born July, 1874 and died March, 1955. He was born and reared in Surry County, but the greater part of his life since he became a man was spent in Moore County.

He united with the Church at Lamm's Grove several years ago and was baptized by his pastor, Elder S. T. Atkinson, Sr. He lived and died a most faithful and loyal member until death, often coming to Church when he was not physically able to do so. His manner of life was quiet and I think he possessed the most humble Spirit I have ever seen in any one. He loved and cherished the fellowship of his dear Brethren and Sisters above all else in life. If any one ever possessed the Spirit of Christ, I feel that he did.

His departure from this life has brought a vacancy that cannot be filled. May God enable all who knew him to live the quiet and humble life he lived.

Written by one who loved him dearly,  
S. T. Atkinson, Sr.

#### RESOLUTION OF RESPECT

Whereas God in His Infinite Wisdom, Mercy and Love, has seen fit to remove from our midst by death, our dearly beloved Brother Cleophas J. Davis, born March 26, 1880, died August 13, 1956.

He joined the Primitive Baptist Church at Muddy Creek in Duplin County in 1906 where he served as deacon for many years, later moving his membership to Angier, N. C. Then when he moved his family to Sampson County in 1939, he moved his membership to Seven Mile Church together with his wife and son, Bro. Bryan Davis.

Although he was an invalid for many years, he was gentle, kind, and patient, bearing his afflictions and sufferings without complaining and in humbleness. We feel he was looking unto Jesus, the Author and Finisher of his faith. As long as he was physically able he attended Church regularly, manifesting great faith and much love. His presence brought sunshine to our Church, when he came.

Therefore it be resolved:

1. That we the members of Seven Mile Church, bow in humble submission to the will of our Heavenly Father who doeth all things well, feeling that our loss is his eternal gain.

2. That a copy of these resolutions be spread on our Church minute, a copy sent to the family, and a copy sent to the Zion's Landmark with a request that they publish same.

Done by order of the Church in conference.

Elder B. L. Godwin, Moderator  
Sister Callie Jones Hinson, Clerk

**RESOLUTIONS OF RESPECT**

It has pleased God to take our dear sister, Lorena Whittington, from our midst. We, the members of Primitive Zion Church, wish to express our heart felt sympathy to her bereaved family, trusting that God will comfort them and reconcile them to His Holy will.

Sister Whittington was born November 14, 1875, and died December 2, 1956, making her stay on earth 81 years and 18 days. Her funeral was conducted by Elders M. F. Westbrook, B. L. Godwin, and E. L. Ferguson, after which her body was laid to rest in the family cemetery.

She was a member of Primitive Zion Church 44 years, and was a faithful member. She came to fill her seat as long as her health would permit, and we feel sure she was with us in spirit many times when she could not be present in person.

We, the members of Primitive Zion Church, feel that we have suffered a great loss, but we trust that our loss is her eternal gain.

We, the Church at Primitive Zion, along with her bereaved family and friends, wish to express our deepest appreciation to every brother, sister, and friend who visited and rendered assistance to her comfort during her long illness.

Sister Whittington was married to the late Brother N. T. Whittington, June 15, 1889, and to this union were born 7 children; 3 sons and 4 daughters.

Therefore be it resolved: First, that the Church at Primitive Zion, bows in humble submission to the will of God. Second, that a copy of these resolutions be placed in our church book, one sent to the family, and one sent to Zion's Landmark for publication.

Done by order of the church in conference, December 21, 1956.

Moderator: Elder M. F. Westbrook  
 Committee: Elder B. L. Godwin  
 Brother C. W. Wood  
 Sister Mazelle Strickland

**FRANCES BASS**

It is with a sad heart that I try to write a few lines in memory of my dear Mother, Frances Bass, who died August 1, 1956. She was 81 years of age. She was united in marriage in 1896 to Selby Bass. He preceded her to the grave by twenty years and three months. To this union were born ten children, seven girls and three boys, who are all living. There are thirty-seven grandchildren and thirty-six great grandchildren.

Without our Father's help for twenty years, but with the help of God she has kept us a close and happy family. Two links in the chain has been broken, leaving us with a sad and aching heart.

She joined the Church in 1912 and was baptized by Elder Christophor Hooks. She lived a faithful member, always filling her seat until the last two years, with

us to help her walk she was able to attend a part of the time during these two years. Oh! how she enjoyed hearing the gospel preached. She would say, "I wasn't here. I was carried away, where I could see the glories of God; feel His power and tender mercies." We loved to hear her tell when God shined His light around her, brighter than the sunlight at noon. She started to call someone from inside the house to see, and these words came to her, "This is for you." So she went on rejoicing.

She had been failing in strength for the past few years, expressing her feelings as poor and afflicted, always appreciating what every one did for her. Her pastor, Elder Paul Lamm and Elder Gerald Pate held services for her in the home. She enjoyed the singing and the brethren and sisters visiting her.

She was confined to her bed about three weeks before her passing. We feel that all was done for her that doctors, nurses and kind friends could do.

On Wednesday morning at 8:00 o'clock the death angel came and took her from us, to that beautiful city of God, where all sickness, sorrow and pain shall be done away.

The funeral was conducted in Lower Black Creek Primitive Baptist Church Thursday afternoon at 4:00 o'clock by Elders Gerald Pate and Paul Lamm. The services were very impressive. The remarks of the ministers were a consolation to her bereaved family and friends. We hope we can say as Job did, "The Lord giveth and the Lord taketh away. Blessed be the name of the Lord."

Afterwards her body was lowered into the grave in the cemetery near the Church beneath a mound of beautiful flowers; there to await the resurrection morn.

Oh! how we miss her,  
 Our sorrows to some are unknown,  
 May we feel reconciled to God's will,  
 Her Spirit to Heaven has flown.

A daughter,  
 Minnie Boyette  
 917 W. Gold Street  
 Wilson, N. C.

**JOHN E. NELSON**

Whereas God in His infinite wisdom and power has seen fit to remove from our midst this, our beloved brother, John E. Nelson, may we all be enabled to bow in humble submission to His Holy will, believing our loss is his eternal gain.

Brother Nelson was born July 12, 1874 and died December 17, 1956. He was married to Sydney Mason in the year 1902, and to this union were born four children. Two survive him. He united with Hunting Quarter Primitive Baptist Church on Saturday before the first Sunday in August 1936 and was baptized on Sunday morning by his pastor, Elder Leonard Raper. He remained true and faithful until death.

His funeral was conducted by Elders S. Gray and B. L. Godwin assisted by the pastors of the local M.B. and M.E. churches.

He was then laid to rest amidst sorrowing relatives and friends, and beneath a mound of beautiful flowers; there to await that bright and glorious resurrection morn when Christ shall descend from above and we believe he will be among the number Christ will call forth from the grave to be for ever with Him.

The bereaved family cannot mourn as those without hope, for we believe he has left evidence that he had a sweet visitation of the Holy Spirit in his heart. May He so guide and direct them that each of you may be able to say, "Thy will be done and not ours."

Therefore, be it resolved: That a copy of this notice be sent to Zion's Landmark, one to the family and one placed on our church book.

Done by order of the church in conference this, Saturday before the third Sunday in January, 1957.

Elder S. Gray, Moderator  
J. D. Smith, C. C.

#### IN MEMORIAM

Dear Elder Adams,

Enclosed you will find a poem I have written of our dear Elder Fly. I feel that it takes more than words to express our love for him. He served Tarboro Church for many years and I trust that we are all thankful for his love shown us during his pastorate here. Along with other churches he served, Tarboro Church has lost a dear pastor. I feel and hope that he is at rest, awaiting the resurrection, when the graves shall give up the dead, and we all shall see God, be like Him and be satisfied.

Oh, Brother Adams, if only I could feel to be in that number. I feel that I am less than the least, and except for grace and mercy I am lost. If only I had more evidence that I were born again! Sometimes I feel that I am the worst of, all and that my little hope is gone for ever, then God sends a Comforter, and I am lifted up to fall again. He said in His word, "When we are weak, then are we strong." Oh, Brother Adams, if those few words were taken from us, what would we do? "Blessed are the poor in Spirit for they shall see God." I feel that it's hard in this fleshly body to be poor in Spirit, but to the soul it's salvation.

When at the throne of grace please pray for me, a sinner. Also may you be

impressed in your petitions to remember dear Tarboro Church that it may be kept in peace and love and that we may be blessed to have another pastor to fill the empty seat.

Your brother in Christ, I hope,  
John H. Coker  
602 Lorey Ave., Tarboro, N. C.

#### IN MEMORY OF OUR PASTOR

For the love of a well known preacher,  
His body, God called to die,  
To us he was a very good teacher,  
Our pastor, it was Elder Fly.

He served his churches so faithfully,  
He comforted the sinner's cry,  
Feeding his flock so cheerfully,  
Our pastor, it was Elder Fly.

To us, God has been so merciful,  
As the years have all gone by,  
Our Church has been so peaceful,  
With our pastor, Elder Fly.

Our Church is sad and lonesome,  
Our spirit is not so high,  
I guess we all are mourning,  
For our pastor, Elder Fly.

Our loss, we feel, is his great gain,  
For we know we all must die,  
His family, we trust, His blessings to  
rain,  
We love him, our Elder Fly.

Written for the members of  
Tarboro Church by,  
John H. Coker

#### ANGIER UNION MEETING

The next session of the Angier Union is appointed to be held with the Church at Little Creek, Johnston County, N. C., the fifth Saturday and Sunday in March, 1957.

Elder T. F. Adams was chosen to preach the introductory sermon and Elder W. D. Barbour, alternate. The church is located about five miles west of Smithfield, N. C.

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

J. R. Thompson  
Union Clerk  
Princeton, N. C.

#### BLACK RIVER UNION

The next session of the Black River Union will be held, the Lord willing, with the Church at Primitive Zion on the 5th Sunday and Saturday before in March, 1957. The Church is located 5 miles west of Benson off highway 50.

All lovers of the truth are invited to attend.

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

# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

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VOL: LXXXX

MARCH 1, 1957

No. 8

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## PROVERBS

### CHAPTER XXXI.

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She seeketh wool, and flax, and worketh willingly with her hands.  
She is like the merchants' ships; she bringeth her food from afar.  
She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.

She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard.

She girdeth her loins with strength, and strengtheneth her arms.

She perceiveth that her merchandise is good: her candle goeth not out by night.

She layeth her hands to the spindle, and her hands hold the distaff.

She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

She is not afraid of the snow for her household: for all her household are clothed with scarlet.

She maketh herself coverings of tapestry; her clothing is silk and purple.

Her husband is known in the gates, when he sitteth among the elders of the land.

She maketh fine linen, and selleth it; and delivereth girdles unto the merchant.

Strength and honour are her clothing; and she shall rejoice in time to come.

She openeth her mouth with wisdom; and in her tongue is the law of kindness.

She looketh well to the ways of her household, and eateth not the bread of idleness.

Her children arise up, and call her blessed; her husband also, and he praiseth her.

Many daughters have done virtuously, but thou excellest them all.

Favour is deceitful, and beauty is vain: but a woman that feareth the LORD, she shall be praised.

Give her of the fruit of her hands; and let her own works praise her in the gates.

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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*

### **GOD WAS THERE**

Dear Elder Adams,

I trust that you and your family are well and enjoying the great mercy of God. I feel that He is such of a merciful God. He has blessed me in so many ways, and Brother Adams, I don't feel worthy of the least of these. I want to tell you about one of these many blessings.

A short while ago I was in an automobile accident near Dunn, N. C. My two cousins, my child, my wife and I were in the car when it happened. I had made the trip to visit dear Sister Hyman in Fayetteville and was on my way home. The accident all occurred so quickly that I do not really know what happened, but I do know that God was there, and I feel that He has a time and purpose for everything. Three cars were involved in the collision, but I was exonerated of all blame. Our car was badly torn up, however. Prior to this, I have always shuddered at the thought of being involved in a car wreck, but this time it was different. We were riding along on a straight road and all was clear when one car tried to pass another car and hit it causing it to hit me.

Brother Adams, when this happened, I recall a voice that spoke inside of me saying, "Fear not, for I am in the midst." Oh, how I was blessed! All of us were blessed to get out with a few cuts, and no

one seriously hurt. I could feel God's presence with me and my family, and Brother Adams, when God steps in the midst of these things, no man or anything else can harm us. Oh, how I have tried to praise God for all these blessings, and I do trust that I am thankful to be alive. The people were all so nice to us and the patrolman said he did not see how we came out without a death. Brother Adams, it was God's will to save us from all harm. He never slumbers nor sleeps and is always a very present help in time of need.

I did not mean to write as much as I have, but I feel that I want to praise God and share the knowledge of such blessings with His little ones such as I feel you to be. When we are so low in Spirit, God will come. He says in His word that the Comforter will come, and I feel that He has come to me. This accident has not upset me at all, instead, I have been enabled to rejoice in God, our Dear Saviour. A knowledge of His presence and protecting hand brings an inexpressible peace and joy.

May God bless you to continue the sweet fellowship through the Landmark.

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

This was a wonderful demonstra-

tion of the power of God with our Brother and his family — Editor.

### THE LORD PROVIDES

Elder T. F. Adams

Willow Springs, N. C.

Dear Elder and Sister Adams:

Just a line to let you hear from me. I am up and about. Hope you both are as well as usual. I have had to move again as the house Sister Mary lived in is being sold the first of the year, so I had to look out for another place. I have an apartment, three rooms, large rooms or one of them is. I have more room than I have had in a long time. I was worried when I learned I had to get out and leave Mary's, but I believe I see now that it was all a blessing to me. I am well satisfied with the apartment; I have good neighbors around me. Mary has to move also; she has not found a place yet, but you know I believe the Good Lord had this place here waiting for me; it had been vacant for some time. It's hard to find a place for what I have to pay rent with. Some people do not believe as I do, but I feel like God will supply all my needs in this life and the life to come. If I love the Lord (if I do love Him) it is because He first loved me and He knows what I need more than I. If I get trials, tribulations and sufferings that is all needful to keep me humble and at the foot of the cross and at the feet of my brethren. I get so low down in my feelings and feel so forsaken in this world, I almost despair and fear the Lord has never known me as one of His little ones. If He does, why do I have to suf-

fer so many disappointments and heartaches. I feel like Jacob of old, Everything works against me; then the goodness of my Lord appears to me in so many blessings, He has blessed me with. I see then it was all for my good and His glory. In a way it's hurtful to be cut off from all the churches down here and the people I have been knowing all my life. I still love them, even though I am cut off from them. This is true of my sisters in the flesh, and it seems to me I can feel a coldness in their attitude toward me, but that must be needful too. I feel like God has a purpose in it all. It refines the gold and burns the dross. I don't know what His purpose is and that is why it hurts me so. All I can do is to wait on the Lord and try and be of good cheer, desiring He may strengthen my heart. I want to be resigned to "Wait on the Lord." See Psalm 45 Chapter. I think I know we have to wait. That scripture has been some comfort to me. Well, I could just write on and on, but I could never tell anything like I want to. "The half has never been told."

Brother Adams, the letter in the last Landmark from Texas written by Dr. Welch seemed to have been written for me. He told what I believe. I can not tell it as he told it. I do enjoy reading the articles in the Landmark so much, and do thank you so much for sending it to me. It is the greater part of the preaching I get. I have not heard any preaching since the Black Creek Association, when the Good Lord did bless me so wonderfully to hear the gospel preached

one more time. I have been feasting on it ever since. I seldom have this opportunity any more. But the Good Lord knows what is good for me and will supply all my needs according to His riches in glory.

Please extend to the church my love and tell each member I love every one of them, and I earnestly desire to be with them every meeting. I desire the prayers of all of you, although I do not feel worthy of the least of these blessings. Please have the Landmark changed to my new address, 238 Dunn street, Rocky Mount, N. C. I hope I am thankful to the Lord and Saviour Jesus Christ, my all in all, my Husband, Prophet, Priest and King. My eye sight and my hearing are poor, but I still have much to be thankful for; there are so many worse off than I. So God is to be praised in every thing, now and for evermore. Give my love to every one in your family and would enjoy a line from anybody up there.

May God's richest blessings be with you now and for ever, is my sincere desire.

A little one, if one at all, who feels the need of mercy,

Lilly Wyatt

238 Dunn Street.

Rocky Mount, N. C.

I hope our people will have a mind to write Sister Wyatt — Ed.

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#### GIVES GOD THE GLORY

Dear Brother Adams:

I am sending you \$3.00 for my Landmark. Am sorry that I haven't sent it before now. It was due 15 November, 1956. A hope is all I have, and sometimes I am made

to wonder have I even a hope, but at times I feel so glad He keeps me a poor beggar, yet all I can do is beg Him for mercy and help, and I can't even do that in sincerity and truth except He blesses me to do so. I feel so much of the time to be in the dark. But when the sun shines through the dark clouds, how beautiful! What rejoicing when so lifted up! It is all of Him, no other help I know.

From a sister in hope, though it be ever so small,

Mrs. Z. D. Batts

R.F.D. 2, Box 297

Elm City, N. C.

---

#### GOD IS LOVE

Brother and Sister in Christ:

I feel so low this rainy morning, but I seem to have a mind to write a few words for Zion's Landmark.

I hope I am thankful for what God has done for me. He has been so good to me, such an unworthy one as I. I am not well physically, but realize it is all in God's hands and He knows best.

I hope to be made willing to endure according to His will, for all power is in His hand. He never leaves nor forsakes His little ones but sometimes it seems He has forgotten us.

I love my family and my Church. I have been made to love every body with such a great love, a love that hides all fault. This is something I can not describe except to those who have experienced it. I believe it is of God. I so desire to show it to my own dear daughter, but I realize God must reveal His love to His people before they can

see it. We are told in Jeremiah 31:3, "Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee. He draws His people with this wonderful love. I am a poor beggar. I can do nothing without God's help. I want to thank Him for His goodness to me.

I am hoping for that blissful home beyond this veil of tears.

Love to all,  
Trudie Bullins  
Lawsonville, N. C.

**CONTRIBUTIONS TO INDIGENTS**

- Mrs. Lessie Davis,  
Spring Hope, N. C. .... \$ .50
- Jada Morgan,  
Cary, N. C..... .50
- E. S. Brooks,  
High Point, N. C.....1.00
- L. E. Phelps,  
Hillsboro, N. C..... .50
- Durwood H. Bradley,  
Lubbock, Texas.....7.50
- J. R. Woodward,  
Willow Springs, N. C..... 25.00
- Mrs. Victor Walters,  
Efland, N. C..... 2.50
- Mrs. Lura Thompson,  
Riner, Virginia.....1.50
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- Mrs. Martha Holland,  
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**PREDESTINATION**

Dear Brother Adams:  
This little poem came to me while plowing in the field about twenty years ago, just about like reading it from a book.

A brother in hope,  
Charles D. Turlington

**Predestination**

I've a mind for writing, but where to begin  
May the Lord direct me, and be a guide to my pen.  
I'll begin with creation before the

making of man,  
Where God in His wisdom drew up  
the great plan,

And predestinated all things to be  
sure  
That nothing by chance could ever  
occur.

Doing all of His pleasure, His coun-  
cil shall stand,  
In the armies of Heaven and on  
earth among men.

All things were created according  
to the plan,  
Including the serpent, the tempter  
of man.  
His nature being evil, he's like a  
roaring lion;  
God gave him his bounds and he  
can't go beyond.

All things were thus finished, now  
let us make man,  
In our own image of the dust of  
the land.  
Both male and female created He  
all,  
And placed them in the garden, the  
object of love.

But as to good and evil, they knew  
nothing at all;  
To the fruit for the purpose hence  
cometh the fall.  
Made subject to vanity, the apostle  
Paul wrote  
By reason of Him who hath given  
us hope.

I'll praise the dear Master for all  
He has done,  
For giving a hope in the crucified  
one.  
I'll praise Him for the thorn He  
gave Paul in the flesh,

Teaching all nations that sufficient  
is grace.

I dreamed of walking my name in  
the snow;  
I dreamed of a light on my road  
here below.  
In the Lamb's Book of Life, on the  
pages so fair,  
Oh tell me, dear Saviour, is my  
name written there?

What a wonderful Saviour is Jesus  
the Lord  
Feeding the flock through the pow-  
er of the word.  
David meditates Him through the  
night and the day;  
Job praised Him for the giving and  
the taking away.

I'll praise the dear Master for grace  
that is free,  
To the purchased possession on Cal-  
vary's tree.  
I began with creation; I'll stop at  
the cross,  
Where He said it was finished and  
gave up the ghost.

Route 1,  
Clayton, N. C.

---

### I AM GOD AND THERE IS NONE ELSE

Dear Brother and Sister Adams:  
The doctrine which I believe and  
preach is respected by but few in  
this part of the country, neverthe-  
less, the things which I believe  
and preach I received not from  
man, neither was I taught it, but  
by the revelation of Jesus Christ.  
No man would ever or could ever  
preach this doctrine of himself, for  
it cometh down from Heaven as  
the rain and snow, "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 send it." Isa. 55:10,11. Again He says, "Give ear, O ye heavens and I will speak: and hear, O earth, the words of my mouth, My doctrine shall drop as the rain my speech shall distil as the dew, as the small rain upon the tender herb, and the showers upon the grass. Because I will publish the name of the Lord ascribe ye greatness unto our God. 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. 32:1,4.

He inspired the prophet Isaiah to write saying, "Remember the former things of old: for I am God, and there is none else: I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." Isa. 46:8, 11. Paul in writing to the Colossian brethren concerning our Blessed Lord says, "Who is the image of the invisible God, the first born of every creature: For by Him were all things created, that are in heaven, and that are in earth

visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him And He is before all things, and by Him all things consist. Col. 1:15,17. So with a God like this there is no room or space for any other.

God brought the great king, Nebuchadrezzar, down from his high and exalted state before men, to eat grass as oxen and his hair grew as eagle feathers, his nails as bird claws until he was made to confess that He, God, doeth according to 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 was brought down till seven times past over him, and he said at the end of the days: "I, Nebuchadnezzar, lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honored Him that liveth for ever, whose dominion is an everlasting dominion, and His kingdom is from generation to generation: And all the inhabitants of the earth are reputed as nothing: and He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest thou?" Dan. 4: 34,35.

So this God can not be disappointed in anything as it all is in His hands, in whose hands is the soul of every living thing and the breath of all mankind. One of the writers says, "O Lord, I know that the way of man is not in himself; it is not in man that walketh to dir-

ect his steps." So if God controls man's breath and directs his steps what can he do of himself?

We pray God's blessings on all His dear little ones. May He sustain and keep us all according to His will and purpose and grace which was given in Christ, our Blessed Lord, before the world was.

H. L. Rogers  
Denton, Kentucky

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### SPIRITUAL WITNESSES

Dear Brother Adams,

It has been my desire to write for a long time, and I have written before only to feel it was of no value. So I laid it aside, as I have done many times. I often think on the booklets you gave me pertaining to Joseph, Solomon and Esther. They have given me much to meditate on. Much of my meditation is being fulfilled. There are no doubts in my mind but that God is our one and only source of life, both natural and Spiritual.

The natural is so proven to all. The Spiritual plan is often discerned through the natural, but the Spiritual witnesses are of an elected people, created, brought forth named, tried, and refined as witnesses unto God.

It is all demonstrated so wonderfully in the house of Jacob as was the promise made unto Abraham, brought forth in the son Isaac, and foretold by prophets, priests and kings.

And to be sure all is on the balance of the measure unto truth. Now what is truth? Truth is the Word, "And the Word was made flesh, and dwelt among us," but all was created in the word and was

redeemed and saved through the word. Was not Jesus the manifestation of power? And Jesus was with God and was God.

Give thought to the division in Jacob's family. He was the husband of the two sisters, Leah and Rachel, each of whom had a handmaid. Rachel, the wife who was loved by her husband, was the mother of Joseph and Benjamin. Leah was the wife under the law. Joseph first worked seven years for Rachel as he thought, but the night of the wedding feast, he was given Leah by her father, Laban. Upon learning this fact the next morning, Jacob inquired of Laban, "What is this thou hast done unto me? did not I serve with thee for Rachel? Wherefore then hast beguiled me?" "And Laban said, It must not be so done in our country, to give the younger before the first born." So Leah was Jacob's wife under the law of the country, while Rachel was the wife through love.

How wonderful it is when His bride (each of us know this by experience) is taken into His bosom, for whom He suffered, bled and died, and is enveloped by this great love. One writer described this great love thus "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not." The Father hath bestowed His love on us through His dear Son, the Husband man. Leah and the handmaids were the mothers of the other ten. Denoting the creation of this household, Joseph was a "Fruitful bough"; "But his bow abode in strength, and the arms of

his hands were made strong by the hands of the mighty God of Jacob." Gen. 49:24. Ruben was Leah's first born and the eldest of Jacob's sons. Of him Jacob said thou art my first born, my might, and the beginning of my strength, and the excellency of dignity, and the excellency of power"; but he added "Unstable as water, thou shalt not excel."

Simeon was surety for a short time in Egypt for Benjamin, but Benjamin suffered guilt and humiliation for the crime he did not do, as did Jesus, who died on the cross that His people might live.

It is my desire to come forth with my gift, as I am aware it was not of me or my flesh. I have been given to see in the greatness of God's great word, as I would not have known to search if it had not been given by vision and dream.

I fear so much to make mention of this and am in prayer continuously to Him who directs in wisdom, that I be patient and wait upon His directing; yet I do not want to hide a light under a bushel.

In fear and trembling,

Sister Marion H. Mulholland

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### COMFORTING WORDS

Elder T. F. Adams

My Dear Brother in the Lord:

I feel impressed to write you a few lines. I am made to wonder at times why I love this peculiar people. I believe if we love Christ it is because we were first loved by Him. This love is a drawing power which comes from God because "God is love." God's people loved one another. There is a special love which comes to us from

God by His Spirit wherewith we are united together as One as He is One.

I have been trying to ask Him to lead and guide me in the right way. I know I am unable to keep myself in the strait way, but it has been made known to me that He keeps us in the true way by revealing to us that our strength comes from God, and we have nothing of which to boast.

My desire is to thank God for His blessings, particularly the blessing of Jesus, which is my hope. My strength is in Him. When we are enabled to recognize and realize He is all powerful and to realize our own weakness and dependence, then our strength is made perfect in weakness. With this hope of being made perfect, I pray to be faithful and true until the end. If I am one, I feel to be the least of all. Brother Adams, the day is rapidly approaching when sin will be finished in this corrupt body of mine, and I can close my eyes and sweetly sleep in the arms of Him who has done all things for me. What a relief it will be to leave this base, corrupt world behind that is full of sin and sorrow. How well do I know that if I am saved, it is through and by the mercy and grace of God.

I do thank God the dear Old Baptists gave me a home with them even though I feel unworthy to be with them. I would not exchange this sweet hope for all this world. Oh, what a promise to think that Blessed Son has overcome the sins of His blessed family who shall be resurrected on the morning of the

resurrection in HIS LIKENESS, never to be separated from one another, where we shall be with Him, be like Him, and be satisfied around that blood washed throne to sing praises to the Father and Son in that world that has no end. It is the Son who prepared the way of life for us. For He is the Way, the Truth and the Life. His word never fails to us. The peace that comes when God makes His love known can only be expressed in part, here in this life.

Brother Adams, I do not get to Church often and the dear old Landmark is a great joy and comfort to me. Thank you for your kindness to me in bearing with me. I do not wish to miss a copy. May the dear Lord bless each one of you to write more. When at the throne of grace, remember us in your prayers.

I pray that you may be blessed to continue your good articles for His humble poor, through the Landmark.

A sister in a sweet hope,  
Mrs. Bob Allen  
1011 Forbes Street  
Greenville, 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 OUR DEAR MOTHER

Mother, who was so kind and true,  
Always had a friend or two.  
She always wore a pretty smile,  
Which, to us, was quite worth while.

She was so helpful from day to day,  
Always taught us the correct way;  
She was such a consoling Mother  
In all kind of serious trouble

She read her Bible both day and night  
In search of the guiding light;  
She taught her family to be tender  
and kind;  
Their trust in Jesus all the time.

She went to Church whenever she  
could,  
And came home teaching us the good,  
She loved her family with all her  
heart,  
And said from love we should not  
depart.

She had her trials and tribulations,  
But the Word of God was her  
consolation;  
She prayed by day and by night  
That God would lead her family  
aright.

Her trust was in Jesus all of her days,  
Who taught her to know His wonderful  
ways.

Mother, though now in Heaven at rest,  
Through her life was ever blessed.

Written by her daughter,  
Velma G. Coker,  
Tarboro, N. C.

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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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VOL: LXXXX No. 8

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Entered at the postoffice at Wilson  
as second class matter.

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WILSON, N. C. MARCH 1, 1957

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### COMMENTS ON FUTURE PROPHECY

Dear Brother Adams:

I hope you and yours are well. I am still closed in with my invalid daughter. We get very lonely sometimes. If it were not for the love and mercy of God that comes to our rescue at times, I do not feel that I could endure my lonely life.

Brother Adams, I have read this scripture over and over, but I have very little understanding of the scripture. Will you please express your views on Psalms 2:3,4 through the columns of Zion's Landmark?

In hope of a better world,  
Mrs. George W. Vaught  
1608 Hiland Avenue  
Conway, S. C.

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#### "Editorial"

"Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision." Psalms 2:3,4.

This is future prophecy. David was inspired by the Spirit of God

to look beyond many generations which were yet unborn, and foretell the coming of Jesus, the purpose of which was to save His people from their sins. God had a set time for His Son to be born into the world, which was to take place when the fulness of time came. 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. When Jesus was born in Bethlehem, Judeah, the heathen raged and "imagined a vain thing." They thought when the Messiah came He would set up a worldly kingdom in great splendor and glory and deprive them of their privilege to rule as governors and kings in civil affairs. Because of their evil hearts and vain imaginations it is said, "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed, saying, "Let us break their bands asunder, and cast away their cords from us." The bands and cords are the law and love of God which bind and tie His people together.

The kings and rulers of the earth were Herod, Pontius Pilate, with the Gentiles and the people of Israel. Peter said, "For of a truth against thy Holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate with the Gentiles, and the people of Israel were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done." Acts 4:27,28. The adversaries who opposed Christ and His Kingdom were

princes and people. They stirred up the nations and combined their forces in an attempt to overthrow Christ and His Kingdom, saying, "We will not have this man to reign over us." See Luke 19:14.

How foolish and vain is man to undertake to upset the counsel of God, but little did they know that God was in this matter. Those who were engaged in making war against the Lord and His anointed, were prompted by the flesh, which proved their corrupt nature, and made manifest the fact that they were led by the carnal mind. 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.

It was in the mind and purpose of God that David should be king in Israel. Saul displayed his jealousy and evil determination in his effort to slay David. He sought on many occasions to take David's life. David kept out of his way, sometimes by lodging in caves. In this he manifested the wisdom of the serpent. By not making any attempt to slay Saul, he manifested the spirit of the dove. Jesus said to His disciples, "Be ye therefore as wise as serpents but as harmless as doves." He did not say use the poison of the asp like the serpent, but be wise like the serpent. A serpent is alert. He crawls about in hedges and thick places. He sees you before you see him. David had no forces, (as is true with all of God's chosen vessels), he was weak. He could not combat against Saul and

his forces. He must wait upon the Lord to fight his battles. "The battle is the Lord's." When David delivered Israel from the Philistines (who had defied the armies of the living God) he did not go in his own strength to meet the champion of the Philistines (Goliath). His strength was in the God of Israel. He said to the Philistine, "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied." 1 Sam. 17:45.

Jesus came in His Father's name. In every battle He won the victory. He went to the shameful tree of the cross. He died the death of a myrter. He lay in the earth three days and nights. He arose as a conqueror over death, hell and the grave. He brought in everlasting righteousness, and redeemed His people from under the curse of the law. His accusers said, "We found this fellow perverting the nations and forbidding to give tribute to Caesar, saying that He Himself is Christ the King." Luke 23:2. With all their attempts, the bands with which God has bound His people and Jesus together, will never be broken, nor put asunder. "What God hath joined together let not man put asunder." The love of God binds them together. They can not be separated. Paul said, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ

Jesus our Lord." Rom. 8:38-39. This love of God is not on the surface to be stolen or taken away by men; it is in the heart, known and felt by all of those whose sins are forgiven, and whose iniquities are pardoned. His accusers said, "Let us cast away their cords from us." The laws which govern the people of God can not be penetrated by mortal man. They are written in the hearts and put in their minds. They govern the sense and reason of man. Those who possess these laws are turned from ungodliness to godliness. God through Jesus Christ broke the yoke or bondage and brought them into the glorious liberty of His Son. Jesus fulfilled the commandments of His Father and set the captives free.

"He that sitteth in the heavens shall laugh: the Lord shall have them in derision." God is in Heaven. Not only is He in Heaven but He is every where present and no where absent. The prophet said, "He that sitteth in the heavens shall laugh." Sitting in the heavens signifies the greatness of God. His thoughts and ways are not to be compared with the thoughts and ways of men. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isaiah 55:8,9. "He shall laugh" is man's way of expressing God's great superiority to evil minded men, and man's subordination to God. He is secure and far beyond the reach of His enemies. He is the great Judge of the whole earth. God has oversight

of all. In His great power He performs His purposes and overcomes the impotent attempts of His enemies to thwart them, even using the wrath and evil attempts of the unrighteous to praise Him and to promote His purposes. All nations before Him are as nothing; and they are counted to Him less than nothing, and vanity. Certainly in His greatness, His magnitude, His proficiency, and in His omnipotence He views those who would oppose Him in derision, displeasure and disgust. He made all things and is the disposer of all things according to His will and pleasure. "The lot is cast into the lap; but the whole disposing thereof is of the Lord." Prov. 16:33. "The king's heart is in the hand of the Lord, as the rivers of waters: He turneth it withersoever He will." Prov. 21:1.

Herod, Pontius Pilate, together with all the forces they mustered together crucified the Lord of Glory through malice and hate; yet their acts promoted the purpose of God. Peter said, "For of a truth, against thy Holy Child Jesus, whom thou hast annointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, For to do whatsoever thy counsel determined before to be done." Acts 4:27,28. The crucifixion of Jesus was no unforeseen event by Him who sits in the heavens. David said, "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." Psalms 76:10. The seed of the serpent was made manifest by the rulers of the earth in their attempt to overthrow and destroy the

seed of the woman.

The Church of God is safe and secure. It is built upon the Rock (Jesus). He said to Peter, "The gates of hell shall not prevail against it." Storms may rage, the waves may be boisterous, but the rock will remain unshaken. Every creature that was in the ark of Noah was safe from the flood. The new creatures in Christ are safe in the covenant of God. Jesus said, "My Father which gave them me is greater than all; and no man is able to pluck them out of my Father's hand." John 10:29. They are in Jesus Christ and Christ is in the Father. To dethrone a child of God would be to first dethrone His Son and then God. This is impossible; yet these kings and rulers mobilized their strength and stirred up the nation of the earth with an endeavor to upset Christ and His Kingdom. The kings and rulers of the earth are those who said, "Let us break their bands asunder, and cast away their cords from us." These are the people who despise the government, the laws and ordinances of God. They are proud, self willed, presumptuous; they speak evil against the Lord and His anointed. Self is their first consideration, like the scribes and pharisees who "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." Matt. 23: 6,7. They despised the law of Moses and the prophets, which taught men to love mercy and do justice.

Jesus said to His disciples, "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. These words took root in those who had been given a new spirit and a new heart. They were generous in distributing their possessions to help the poor. They had love and respect for the word of God, which is taught in the law and prophets as well as the precepts and examples that were laid and taught by Jesus Christ.

Those who possessed a stony heart, followed the traditions of the elders, bound heavy burdens upon men's shoulders which were grievous to be born. They devoured widows' houses. They taxed the poor to satisfy their greed for gain. They were despisers of Moses' law of which Paul said, "He that despised Moses' law died without mercy under two or three witnesses." Heb. 10:28.

"The Lord shall have them in derision." The attempts of these wicked rulers did those things which rebounded to their shame and dishonor. In an effort to banish Jesus from the earth they crucified Him. They buried Him in Joseph's new tomb. They made the sepulcher sure; sealing the stone, and setting a watch, to make sure that He was not stolen away. He arose from the grave. They gave the soldiers large money to tell a lie and say that His disciples came by night and stole Him away while they slept. They promised those who kept watch to secure them if their false testimony should come to governor's ear.

Those who counsel together, scheme and devise ways and means

in an effort to overthrow Christ and His Church, are subjecting themselves to the fate of Hamon who was hung on the gallows which he erected to take the life of Mor-tague. Hate was the moving cause of those who took counsel against the Lord and His anointed. They said, "Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heav-ens shall laugh: the Lord shall have them in derision."

T. F. Adams

**ANNOUNCEMENT**

Due to increased cost of opera-tion, it is necessary that we in-crease the subscription price of Zion's Landmark to \$3.00 per year, Elders \$2.00 per year.

We hope this will not be a hard-ship to any of our subscribers, for this increase has been needful since we became the owners of the Landmark. — Editor.

**ANNOUNCEMENT**

In our first announcement we failed to state that this subscription price change will become effective April 1st. Any renewals for one or more years or new subscriptions received before that date will be credited at \$2.50 per year.

Those who have recently sent renewals and new subscriptions at \$3.00 per year will be credited at the old rate. — Editor.

**RESOLUTION OF RESPECT FOR BROTHER JOHN AVERETTE**

God has seen fit to remove from us by death, our beloved Brother John Aver-ette, 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 the loss of a true and faithful

member who was always present to fill his seat as long as he was able. He was a member at this Church forty-four years. Our sympathy goes out to the bereaved family.

Third: That a copy of these resolu-tions 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 of Surl in Conference, January meeting, 1957.

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

**OBITUARY OF ELDER J. J. STATEN**

Whereas, it has pleased the God of all grace to remove from our midst our beloved Brother and Pastor, Elder J. J. Staten. We humbly desire to be sub-missive to the will of the one that holds the destiny of all men in His hands, feel-ing that our loss is his eternal gain, and that death is the gate to everlasting joy to all the heirs of promise.

Elder Staten was born January 19, 1896, in Martin County, Kentucky; and was a son of Charlie Jackson Staten. He was married to Chloe Curry Staten in the year 1916. To this union were born one son and three daughters, Vernall Staten, Mrs. Amber Tickle, Ruby Staten, Mrs. Agnes Hatfield, and eight grand-children. Brother Staten united with the Big Creek Primitive Baptist Church in the year 1924 and was baptized by Elder W. M. Stanley. He was ordained to the gospel ministry in the year 1928 and served churches in the Mates Creek As-sociation. He was a faithful member and a faithful pastor, attending his meetings as long as he was able to go. May we look to God who is able to comfort us when we are cast down, and in the shad-ow of death may He be with us, for if we believe that Jesus died and rose again, we believe that He will come again at the last day and raise our vile bodies and fashion them like unto His own glorious body, so we will be ever with the Lord. Brother Staten departed this life September 28, 1956 and was laid to rest on the hill in the cemetery near his home; there to await the second coming of our Lord and Saviour, who will come again to gather His Jewels home.

The following Elders took part in his funeral: Elder J. C. Dunbar, Elder J. H. Gentry, Elder Golden Harris, Elder Gold Thompson, Elder L. B. Hylton, Elder E. F. Hatfield, Elder B. F. Chapman, Elder Cecil Scott, Elder Charlie Whitt, and Elder R. C. Bell.

**OBITUARY OF DEACON GEORGE F. STANLEY**

Deacon George F. Stanley, 84 of Toler, Kentucky, a faithful member of the Lit-tle Hope Church of the Mates Creek As-sociation, passed away suddenly at his home August 13, 1956. He united with

the Big Creek Church, Pike County, Kentucky in 1910, later moved his membership to Old Pond Church, then after the division in 1932, he was received into the Little Hope Church by relation and was ordained a deacon, the 1st Sunday in July, 1939. He lived a faithful member, served his Church as deacon faithfully and was often asked for advice in Church difficulties. The Churches and Associations where he has traveled will feel the loss of such a precious gift. He was born March 12, 1872 in Canada, Kentucky, the son of the late Joe E. Stanley and Virginia Justice Stanley. His wife, Sister Martha May Stanley, preceded him in death November 8, 1954. She was a faithful member of Little Hope Church and truly a mother in Israel. Surviving are five sons, N. E. Stanley, T. C. Stanley, Perry Stanley, John B. Stanley, Boyd Stanley, two daughters, Mrs. Olis Robison and Mrs. J. D. Pope. Yet we feel that their loss is his eternal gain. The following Elders conducted his funeral which was held at his home in the presence of a large congregation of friends, neighbors and brethren.

Elder B. F. Chapman  
Elder R. C. Bell  
Elder J. J. Staten

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**RESOLUTION OF RESPECT FOR  
MRS. LAURA HENRIETTA  
PAGE HOUSE**

We, the Church at Flat Swamp bow in humble submission to God's will in removing from our midst a dearly beloved Sister and Mother in Israel.

Sister House died at the home of her daughter on January 24, 1957 at the age of 72 years after a prolong illness. She suffered a heart attack in December, 1955, and May 16, 1956 she fell and broke her hip and was left a semi-invalid but appeared to be as well as usual otherwise, until she suffered a fatal attack and died a short time later.

Sister House was born in Pitt County on August 26, 1884, the daughter of the late Annie Eliza Whichard and J. W. Page. She came to this county 40 years ago and was married to Brother E. C. House December 24, 1902, and three children were born to this union, a daughter, Mrs. Bruce Roebuck, and a son, Clinton, both of Robersonville. Halford preceded her to the grave five years ago. She also leaves 10 grandchildren, five great-

grandchildren and her husband to mourn her passing.

Sister House united with the Flat Swamp Primitive Church 40 years ago and was very faithful in attending until she was left a semi-invalid. After breaking her hip she and her husband moved from their home in the country to live with their daughter. She was a good mother, wife and neighbor and all will miss her.

Her funeral was conducted in the home by her pastor, Elder W. E. Grimes and Elder A. B. Ayers. She was laid to rest in the Robersonville Cemetery.

Done by order of the church in conference, Saturday before the first Sunday in February, 1957.

Elder W. E. Grimes, Moderator  
Lester Bryant, Clerk  
Neffie White,  
Frances R. (Fannie) Alford,  
Committee

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**ASSOCIATION NOTICE**

The Seventy-Second Spring Session of the Bear Creek Association will convene, the Lord willing, with Liberty Hill Church, Stanley County, N. C., beginning on Friday before the first Sunday in May, 1957, and continuing through Sunday.

The church is located on highway No. 27, about eight miles west of Albemarle, N. C., and about two miles east of Redcross, N. C.

Brethren, Sisters and friends are invited to attend, and we especially invite the ministering brethren. For further information write Brother C. F. Morton, Route 1, New London, N. C., or the undersigned.

Troy A. Williams  
Association Clerk  
Route 2  
Monroe, N. C.

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**NOTICE**

To the Old School Predestinarian Baptist: Dear Brethren:

Although we are few in number, a lot has been donated on which we can build a church house, but we need help very much in constructing the building.

Anyone desiring to help us, please send contributions to Brother W. A. Foster, Route 1, Box 111, Chandlevue, Texas. We shall appreciate any help.

Carolina  
pm

# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--: AT --:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL: LXXXX

MARCH 15, 1957

No. 9

## PSALM I.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

But his delight is in the law of the LORD; and in his law doth he meditate day and night.

And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

The ungodly are not so: but are like the chaff which the wind driveth away.

Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.

## PSALM II.

Why do the heathen rage, and the people imagine a vain thing?

The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his Anointed, saying,

Let us break their bands asunder, and cast away their cords from us.

He that sitteth in the heavens shall laugh: the LORD shall have them in derision.

Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

Yet have I set my King upon my holy hill of Zion.

I will declare the decree: the LORD hath said unto me, Thou art my son; this day have I begotten thee.

Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

Serve the LORD with fear, and rejoice with trembling.

Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

## EDITOR

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

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

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

# ZION'S LANDMARK

*Devoted To The Cause of Jesus Christ*

## PHARISEE AND PUBLICAN

Dear Brother Adams:

I have been given a mind to write a little in connection with the following Scripture: "Two men went up into the temple to pray; The one a pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week. I give tithes of all that I possess. 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. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." St. Luke 18:10 to 14.

These are the words our Saviour used to explain the difference between those who are trusting in their good works and self righteousness for salvation and those who are trusting in the Lord for all their blessings pertaining to both this world, and the world to come. The later of the two characters mentioned in the text was brought to the end of his strength and learned that his good works and self righteousnesses were as filthy rags in the sight of God.

It is not my desire to take anything from or add anything to a

scripture, and I feel to realize that what you or I or anyone else may think or believe concerning it, does not change the meaning of it in the least. "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Mal. 3:16. I believe I would be justified in saying that the two men who went up to the temple to pray were both included in one or the same man, or were a type of the natural and spiritual man. This same carnal mind or pharisaical principle is in all, and when we are left to ourselves, we will follow the carnal mind and become exalted above measure. But when we are led by the Spirit of God, we are made humble and feel that we are nothing; yea less than nothing and altogether vanity. "Verily every man at his best state is altogether vanity." Psalm 39:5. "A double minded man is unstable in all his ways", James 1:8, which means it is uncertain which way he will go. If he is led by the carnal mind, he will be exalted in the flesh, and praise himself instead of praising God. "Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven. But he that doeth the will of my Father which is in Heaven: Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name

done many wonderful works? And then will I profess unto them, I never knew you, depart from me ye workers of iniquities." Matthew 7:20-23.

My parents did their best to train and rear me to live a moral life, and as I grew up, I could see other young men who seemed to enjoy drinking to excess and who did other things, which I had been taught not to do. This caused me to feel that I was as good as any and much better than some. I could pray within myself and say I was not like others whom I knew. For I felt to be better than they. I was single minded, for I knew not God nor His Son. Therefore, I followed the carnal mind as that was the only mind I had, and of course at times I was exalted. "He that exalteth himself shall be abased." And at God's own appointed time I was brought to the end of my strength and made to see what a vile and wretched sinner I was from the soles of my feet to the top of my head. I was made to see that I was full of sin and corruption; that there was nothing good within me, and I felt that were I to die in this condition hell would be my doom. In this condition, I felt I was not even fit to look heavenward for that was God's throne. I was not fit to be on the earth for that was God's footstool. I cast myself upon the ground and begged God to have mercy upon me, a poor, wretched, lost and condemned sinner, and at God's own appointed time, I feel to hope He appeared with healing in His wings, took my feet out of the miry clay of sin, placed them on Christ,

the Rock, opened my blinded eyes, unstopped my deaf ears, took away my hard and stoney heart and gave me an understanding heart of flesh. He established my going, put a new song in my mouth, even praise unto God; He gave me a sweet hope in Christ that my sins were forgiven. "But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God and they shall be my people." Jeremiah 31:33.

This is what He did for the man that went up to the temple to pray and I hope He did for me. Now instead of feeling as I once did, that I was as good as any and better than some, I feel to be less than the least of all saints if a saint at all, and altogether unworthy of the many many blessings I feel the Lord has been pleased to bestow upon this poor sinner. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" 1st Cor. 3:16.

After this is done for a poor sinner, he is a double minded person, and when he goes up to the temple to pray while led by the carnal mind, he will pray with himself singing his own praise. But when he is led by the Spirit of God, he will always stand afar off from all those pharisaical principles, feeling his unworthiness and unfitness to even lift up his eyes toward Heaven, but is made to beg, "God, be merciful to me a sinner." Prayer is a true and sincere desire of the heart, and unless it is placed in the heart by the

Spirit of God, it is only a form of words. I do not know that I have ever been blessed to pray many times in my life, but if not deceived in my poor heart, I have been a poor beggar since I first felt the chastening hand of God and felt myself to be a lost, ruined and condemned sinner before God.

Until this time I thought I was a pretty good fellow and could do about like I pleased. I didn't know what warfare was for I was very seldom condemned in my feelings for anything I did. But since that time I have found things quite different. "When a strong man armed keepeth his palace, his goods are in peace: But when a stronger than he shall come upon him, and overcome him, He taketh from him all his armour wherein he trusted, and divideth his spoils." St. Luke 11:21, 22. After this stronger man had overcome me and taken away the things wherein I trusted, behold old things had passed away and all things had become new. I now loved the things I once hated and hated the things I once loved. I was given a sweet hope in Christ that my sins have been forgiven, and that after this life is over, I will have a Home not made with hands eternal in Heaven whose Maker and Builder is God. This hope has been and still is worth more to me, a poor sinner, than all this world contains.

Yes, I have a sweet hope that I am embraced with those of whom the Saviour spoke when He said, "I will leave in the midst of thee a poor and afflicted people, and they shall trust in the name of the Lord." These people have learned

in their experience that "Cursed is he that trusteth in man or maketh flesh his arm."

Now, I find a warfare in my members, the flesh against the Spirit, and the Spirit against the flesh; so much so that when I would do good evil is present with me, and the things I would do, I do not, and the things I would not, that I do. But as the Apostle Paul testified, it is no more I that do it but sin that dwells in my body. Zacchaeus climbed up the sycamore tree in order to see Jesus, but as Jesus passed by and saw him, He said, "Zacchaeus, make haste and come down, for today I must dine at thy house." When one is exalted in himself feeling to be better than anyone else, he has to come down in humbleness before he is in condition to either see or pray to God.

"Know ye not that ye are the temple of God and that the Spirit of God dwells within you." The temple of God dwells in such humble characters as the publican, who smote upon his breast, and cried for mercy. But to such characters as the pharisee, Jesus will confess, "I never knew you, depart from me ye workers of iniquities." He knows them in creation, but not in the pardon and forgiveness of their sins. "He that exalteth himself shall be abased, and he that humbleth himself shall be exalted."

I pray that God will keep me humble at the feet of my Brethren and Sisters, esteeming others better than self.

Mack K. Alford

R.F.D. 1

Loris, S. C.

**REPUBLISHED BY REQUEST**

"Behold, how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments. As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore." Psl. 133.

I had read this Psalm many and many a time before, but one night not long since I read it, it seems, in new light revealing a beauty and glory never before seen. And it lingered in my mind and heart for days with an indescribably sweetness still unfolding its doctrinal beauty and glory; even when awaking in the night I found it in my mind waiting, as it were, to shed abroad its comfort. And still it lingers with me as a power to gladden, insomuch that I feel inclined to write about it to the readers, and especially the writers, of the Landmark, as dividing, if possible my precious things with those who have so often divided with me.

By His resurrection from the dead we know the Father was well pleased with His beloved Son, that His work was accepted. So much so, that He not only crowned Him with glory and honor, giving Him a name above every name; and gave Him all things in earth and Heaven; and all rule and power over all; but also Spiritual blessings and life. For as including all the lesser in the greater, He decreed "the gift of God is eternal life, and that life is in His Son."

And gave Him, not only to have life in Himself, but also to give eternal life to all that obey Him. "For this is the record, that God hath given to us eternal life, and this is in His Son. He that hath the Son, hath life; and he that hath not the Son of God hath not life."

Thus He becomes the author of eternal life, in whom dwelt the God-head bodily; and in whom was treasured all the graces of the Spirit — all the Spiritual blessings and life, and who as anointed King and consecrated Priest for ever sat down in His presence at the right-hand of the Father — where there is fullness of joy, and pleasures for evermore, as Surety and Head over all things to the Church.

And thus endowed with all the fullness of God and of the gospel of salvation and divine life and blessings, He is prepared to dispense gifts and mercies to all that believe and obey Him.

These are the "brethren" that dwell together in unity, or in oneness with Him. He is their dwelling place. "I in you, and you in me, and I in the Father" says Jesus to them. So that their dwelling is also in the Father. For these, as dead to the law, and married to Christ as it were, are no more twain but one flesh; and thus by this relationship and unity the Father accepts them in the Beloved, as the Beloved; and thus they, as a building fitly framed together, become a habitation of God through the Spirit. While Jesus is Head over all things to her; and she is heir to all things with Him.

By virtue of this unity in body, or thus "formed in Him" when

the Holy oil anointing Him King, and the precious ointment consecrating Him Priest for evermore, was poured upon Him, as it were the Head, it ran down with like perfume and unction and blessing upon the body, even to the skirts of the garments, as implying that the least and lowest member of His body partakes of the blessing. It is like the dew upon Hermon, and like the dew descending upon the mountains of Zion; thus descending, as drawn by the mountain, the least and lowliest plant rooted in, and, by unity drawing life from the soil of that mountain, is alike blessed and revived. Otherwise it would perish. Otherwise there in, and by Jesus Christ, no mortal can receive Spiritual life.

Then behold indeed how good and how pleasant it is for brethren to dwell together in unity — in oneness with Christ. "For (as including all the lesser in the greater, it is recorded) there the Lord commanded the blessing even life evermore."

For days I was considering and searching and wondering how good and how pleasant. How good in God to devise the means, by the "means of death", of His Son, how good to man; how good and profitable and pleasant to dwell together with brethren and sisters in bonds and principles of the gospel. And oh! how unspeakably good that one so corrupt and vile as I find myself within, should have evidences of a call to this blessed unity with Christ and His Body: and whereby I am saved, not only from torment and death, but to eternal life and fullness of glory.

"And how pleasant?" Who can tell of the solid new and abiding peace and comfort and sweet secret satisfaction bounding even to this life? — the joy unspeakable and full of glory inflowing from this relationship and unity whereby we reap righteousness, sanctification and redemption, love, joy, and peace eternal in the Holy Ghost. It never has entered into the heart of a natural man, the good and pleasant things that God has prepared and reveals to those who love and obey Him.

Then, seeing that in Jesus Christ are all divine treasures, or that on His Head, as Head of the Church or Body, is found the Holy oil and precious ointment, consecrating King and Priest to God, and whence descending only can it ever reach a member, and there only the members in vital union with His Body: and that this then is the one and only way whereby God can remain just, and justify a sinner, behold how all-important that we are formed in Him and dwell there.

To dwell at a place is not to visit it occasionally, but to continually abide there. To stray, to abide and trust for Spiritual blessings elsewhere is vain and destructive. Why seek for the living among the dead? Why should the faint and thirsty wander from the only fountain of life? In Christ, not only eternal life, but every gift, blessing, Heavenly place and promise to be dispensed in time to the obedient is commanded. Practical unity with His walk makes one's calling and election to Spiritual unity sure to ourselves.

Oh that now, and ever, and in

every sense, I be found in Him not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

R. Anna Phillips

### THE BEGINNING AND THE END

Dear Brother Floyd:

Some how I feel poor and afflicted this morning, I am made to cry, "O Lord, restore unto me the joys of thy salvation. Can it be His dear face is hidden for ever? Have I ever known Him in the pardon of my sins? Did I only see the shadow and not the substance?"

Am I deceived in what I trust is my hope of Heaven? God only knows. However, if eternal punishment is my portion, it is only what I deserve, and if my name is written in the palm of His hand it was according to His will before the foundation of the world, it was for nothing good that I have done, but only through grace have I been blessed with this great blessing. The only reason poor sinners ever know the goodness and mercy of the Dear Saviour is because they were chosen in Him before they were born into the world. "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.

He is the great cause of all causes. Nothing happens in this life, it only comes to pass. See

Isaiah 46:9,10. All blessings come down from Heaven; they may be through afflictions in body or in heart. When our wretched, sinful state is revealed to us it brings affliction, it brings a sin sick soul, but was this revelation sought? Does anyone in nature desire to be sick in soul, depressed and dejected? No, they were in the same condition as the one whose goods were in peace until a stronger than he came and bound him. We, in nature, feel strong until the stronger one comes and binds us. Then we are carried before the bar of justice and justly condemned, until He reveals Himself as our Redeemer, our Saviour and the one altogether lovely. We do not live on flowery beds of ease in this life. We are troubled with sin. Our flesh is so sinful. "When we would do good evil is present" with us. We are distressed with a continual warfare in our members. This is true because as Solomon said: "The fear of the Lord is to hate evil", and we see so much evil in ourselves. This causes the inner man, the one born of God, to strive to overcome this sinful nature of ours. This is why Paul cried out, "Oh wretched man that I am, who shall deliver me from the body of this death?" There is something in my bosom that I would not exchange for all worlds.

I realize my days on this earth will soon be over, for I am now eighty-two years old, and I cannot yet say I know that Christ died for me; yet sometimes for a short duration I am made to cry out and say, "My Lord watches over me and directs the way that I am car-

ried through." However, these are the steps that glorify our God. All evil steps (and they are many) are directed by the evil one, and the Lord permitting this to be, has a purpose in all. But had not the devil been created, where would redemption come in?

O, it is so heart rending to see the evil of the day; yet who permits this to go on? Who permits false teachers to set up false doctrine? Who causes some to leave us? Was all this unknown of the Lord? Why are strife and division among us? And last but not least, why should the Lord send His Son, Jesus, in this world of sorrow and suffer afflictions for such a poor sinner as I feel to be? This is still the great question with me. May the Lord ever keep us at each other's feet, and may it be in the mind of all to remember a poor sinner saved by grace if saved at all. May it be His will to gather us all around that great white throne and enable us to sing His praises in that city that has no end.

Pray for me.

Z. J. Sugg

R.F.D. 3, Box 357

Raleigh, N. C.

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#### GOD IS MERCIFUL

Dear Brother and the Faithful in Christ Jesus:

If not deceived I have been given a mind to write a little of that which, I have read and experienced; but unless I am led by the Spirit, what I have to say will be of little comfort, if any, to the Lord's people.

All men are conceived in sin and

shapened in iniquity. David said, "Behold, I was shapened in iniquity; and in sin did my mother conceive me." Men in nature are dead in trespasses and in sin. They do not know God or His Son. They have only a carnal mind; therefore they go their way, taking sin under their tongue as a sweet morsel. They choose darkness rather than light because their deeds are evil.

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." But before this choice is made, something has to take place in the sinner's heart. The sinner travels in sin until it pleases God, who has all power in Heaven and in earth, to shine the light which is brighter than the noon day sun into the sinner's heart, by which he is made to see that he is exceedingly sinful and desperately wicked. He sees from the crown of his head to the soles of his feet that he is full of sin and corruption. He is made to know that were he to die in this condition, he would have to spend eternity in hell. O it's so dark and so wintry; he is made to cry and beg, "God, be merciful to me, a sinner." Lord, save or I perish. He is made to know if his soul is sent to hell, God's righteous law approves it well. But instead, God, who is merciful, good and kind, whose hand is not shortened that it cannot save; neither His ear heavy that it cannot hear, hears the poor sinner's pleadings and cries for mercy, con-

descends and comes to the poor sinner, takes his feet out of the miry clay of sin, places them on Christ, the Rock. He takes away his hard and stony heart, gives him a heart of flesh, places His Spirit within him, causes him to walk in his statutes, keep His judgments and do them. (See Ezekiel 36:26,27)

The Lord has opened his blinded eyes that he may see the truth as it is in Christ Jesus, hath unstopped his deaf ears that he may hear the joyful news of salvation by grace, led him about and instructed him, placed a new song in his mouth, even praise to God. Now, the sinner that has been born again, born of that incorruptible seed or Spirit which liveth and abideth for ever, hears the voice of his Saviour saying unto him, "Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; The flowers appear on the earth; the time of singing of birds is come, and the voice of the turtle (dove) is heard in our land." (See Songs of Solomon 2:10, 11, 12)

Yes, dear Brethren and Sisters, you likely remember the winter referred to, the time of travail, which is from conception to the time of your deliverance. This deliverance comes as it did to the children of Israel when the Egyptians were pursuing them and Moses said to them, "Fear ye not, stand still and see the salvation of the Lord, which He will shew to you today: for the Egyptians whom ye have seen today, ye shall see them again no more for ever." "The rain is over and gone." The Spirit has refreshed your drooping

spirits. The love of God has flowed freely in the desert of your heart and soul. "The flowers appear in the earth." Everything appears to be praising and showing the handiwork of God, who is so good, merciful and kind. "The time of the singing of birds is come." I feel the birds here spoken of are the children of God, those in whom God dwells. They are singing that sweet song of deliverance. They have been freed from under the bondage of sin and death and given a sweet hope in Christ Jesus. Now, the time has come for them to sing praise to the God of their salvation for His kindness, love and mercy which He has bestowed upon them. "And the voice of the turtle" as here spoken of, is the dove that is mentioned so many times in the word of God.

"And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, He saw the Heavens opened, and the Spirit like a dove descending upon Him: And there was a voice from Heaven, saying, Thou art my Beloved Son, in whom I am well pleased." (See St. Mark 1:9,10,11) This is the same voice which is heard in our land (this breast of ours) saying, "Blessed is the people that know the joyful sound, they shall walk, O Lord, in the light of thy countenance." Psa. 89:15.

Noah sent forth a dove from the ark to determine whether or not the water was abating during the flood. He, together with his sons and daughters, were made to rejoice when the dove returned with

an olive leaf which proved there was dry land. The poor and afflicted people of the Lord are made to rejoice when they hear the voice of truth in our land, and if the Comforter did not descend and come to us, we could not hear that sweet voice when our hope has become so weak, it seems to be almost gone. How discouraged we would become, but if we are to reign with Him, we must suffer with Him. (For proof, see Jeremiah 12:9)

"Mine heritage is unto me as a speckled bird. The birds round about are against her. Come ye, assemble all the beasts of the field, come to devour." I believe this speckled bird represents THE CHURCH which Jesus built upon the Rock, and said, "The gates of hell shall not prevail against it." The modern institutions of men have ever been against the true Church, teaching for doctrine, the commandments of men. The wrong has for ever been against that which was right. Cain slew his brother, Abel. Daniel was cast into the den of lions for worshipping God. The Hebrew children — Shadrack, Meshack and Tobednago — were cast into the fiery furnace for serving the Lord. The Lord took care of them all. Saul held the garments of those who stoned the Lord's servant, Stephen, to death, and the world today would do away with the Old Baptist Doctrine if it were possible. They say we (if I may include myself) are behind the times, and out of date, and that we will soon all be gone. But what did Jesus say, "Blessed are ye, when men shall revile you,

and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad, for great is your reward in Heaven: for so persecuted they the prophets which were before you." (See Matthew 5:11,12)

To be carnally minded is death, but to be Spiritually minded is life and peace. If the Lord withdraws Himself from us, and leaves us subject to the carnal mind, we will do as the sow that returns to her wallow, or as the dog that returns to his vomit. This demonstrates the weakness of the flesh and teaches us our dependence on our God. But when God's people are led by the Spirit, they strive for the things that make for peace. These characters are found at the feet of their Brethren and Sisters, esteeming them better than self. They prove by a Christian walk and a Godly conversation that they have been taught of the Lord. They now feel to be less than the least of all saints, if one at all. They are then led to work out their own salvation with fear and trembling, realizing that it is their Heavenly Father which worketh in them both the will and the do of His good pleasure, thereby letting their light so shine before men that others may see their good works and be constrained to glorify the Father which is in Heaven. These good works are the light that shines. "By their fruit ye shall know them."

When the Spirit of Christ is joined with the soul in Spiritual wedlock, this one becomes a double-minded person, and finds that he has a warfare in his members, the

flesh striving against the Spirit, and the Spirit against the flesh; so much so that when he would do good, evil is present with him, and the things he would do he does not, and the things he would not do that he does; but then it is not he that doeth it, but sin which dwells in this body of ours.

Please cast the mantle of love over my many imperfections, and remember me in your prayers.

Yours in need of mercy,

Mack K. Alford

R. F. D. 1

Loris, S. C.

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### ADULATION TO GOD

Dear Elder Adams:

I had thought to try to write a few words that would be written in praise and adulation to our Triune God, but feel now that I better wait on for a while, or until I be endowed with power from on high to write of such sacred things. As I grow older, I fear exceedingly to write, lest I may write something that is not in accord with the WORD. However, I do get much comfort from reading from the pen of others, which, I feel reasonably sure, are far more qualified to feed the little flock, or speak comforting words at the right time and in due season than I. I fear that what I have already written in times past, should have been better not written at all. I believe I do love these dear children of God, yes, I do feel that those who experience, and feel a lively hope in the Lord, are only moved by our dear Lord who lives up in Heaven at the right side of the Father. When He was here on earth, He told them that it was

expedient that He go away; for if He went not away, the Comforter would not come. But if He went away, He would send the Comforter. We go along toiling, rejoicing sorrowing; sometimes our hope reaches up in the skies, as it were, and again our hope seems nearly gone. But when He has begotten us again with a lively hope, it does not finally fade entirely away, even though it seems very dim at times. We are saved by hope; but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

Thanking you Elder Adams for continuing to send the little paper on, I have been blessed to enjoy the last few issues more than tongue can tell. All the preparation is in the hands of the Lord, for He prepares the heart in both the preacher and the one who is benefited by it — He has never made a mistake. I was down in North Carolina several years ago, when one of the preachers was not fully prepared to preach, and the dinner hour was called. This preacher went to the well, and began to preach one of the best sermons; therefore, the preparations of both the preacher and the hearers is of the Lord.

I hope if it be His will, I may be enabled to hear you preach again of His wondrous power to save. May He continue to bless you.

From one of the very least of all,

Mrs. C. W. Adams

643 Mt. Vernon Avenue

Portsmouth, Virginia

## 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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VOL: LXXXX No. 9

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Entered at the postoffice at Wilson  
as second class matter.

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WILSON, N. C. MARCH 15, 1957

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### JESUS IS THE STONE

Elder T. F. Adams

Dear Elder in Christ:

If you have the mind to do so, will you please give your understanding through the Landmark of the meaning of the Saviour's words in Math. 21:44, "And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder"?

Yours in hope,  
Bycie Greathouse  
R. F. D. 2, Box 8  
Elkins, West Virginia

The above scripture is the words of Jesus. He was speaking to the chief priests and elders of the people who came in unto Him as He was teaching. Officers were sent by the chief priests and pharisees to take Him. But they said, "Never men spake like this man." John 7:46.

Jesus Christ is the Stone; His advent into the world was foretold by many prophets of old. The rejection of Him by the Jews, the calamity that should befall them, the

Kingdom of God to be set up in the gospel day, and the cutting in pieces of all other kingdoms was recorded in Holy writ. David said, "The stone which the builders refused is become the head stone of the corner. This is the Lord's doings; it is marvellous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it." Psalms 118:22,23,24. Isaiah said, "Therefore thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. 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." Isa. 28:16,17.

Neb-u-chad-nez-zar's dream, the image and the stone, which was interpreted by Daniel, pointed to the coming of the Messiah, and the awful calamity that should befall them. "Thou sowest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and broke them to pieces. Then was the iron, the clay, the brass, the silver and the gold, broken to pieces together and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." Dan. 2:34,35. "And in the days of these kings shall the God of Heaven set up a Kingdom, which shall never be destroyed: and the Kingdom

shall not be left to other people, but it shall break in pieces and consume all these Kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it broke in pieces the iron, the brass, the clay, the silver and the gold; the great God hath made known to the King what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." Dan. 2:44,45.

Jesus Christ is a stumbling stone to unbelievers. The Lord spoke by the mouth of the Prophet Isaiah and said, "And He shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken." Isaiah 8:14,15.

The stone is not affected or moved by those who fall on the stone, the injury is felt by those who fall. Jesus Christ is the tried stone, the chief corner stone, the stone that God set in Zion that shall never be removed.

The unbelieving Jews, their kings, priests, and pharisees were arrayed against the Lord's anointed. Herod attempted to destroy the man child (Jesus) when He was born in Bethlehem, Judeah. They gathered mobs and sought on many occasions to take His life. Peter said, "The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ." Acts 4:26. "They stumbled at that stumbling-stone; As it is written, Behold I

lay in Zion a stumblingstone and rock of offence: And whosoever believeth on Him shall not be ashamed." Rom. 9:32,33. Unto the unbelieving Jews He was a stumbling block, and unto the Greeks foolishness, but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. See 1st Cor. 1:23, 24.

When Jesus was born in Bethlehem, Judeah, it was revealed to Simon that he should not see death before he had seen the Lord Christ. "Then took he Him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel, And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary His mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against." Luke 2:28 to 34.

Jesus is set for the fall of many, as well as He is set for the rising of many. He is set for the fall of those who rejected and received Him not. The lineage of Judah of which He was born rejected Him. "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." John 1:11,12,13. The common people among the Jews heard Him gladly. They were born

through the righteousness of faith, of which Jesus is set for the rising. He is set for the fall of those who are born through the law and not through the righteousness of faith. Paul 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." Those who are born through the righteousness of faith are children of promise. Isaac was a child of promise. Paul said, "Now, we, brethren, as Isaac was, are the children of promise." Gal. 4:28. "They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." Rom. 9:8. "They are not all Israel that are of Israel, Neither are they children because they are the seed of Abraham, but in Isaac shall thy seed be called."

The pharisees were builders by works of their own righteousness. They rejected the Stone (Jesus). Jesus saith unto them, "Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doings, and it is marvellous in our eyes? Therefore say I unto you, The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Matt. 21:42,43. So the Kingdom of God was given to the Gentiles. The Jews spoke against Christ and His apostles. They were filled with envy, and spoke against those things which were spoken by Paul, contradicting and blaspheming. "Then Paul and Barnabas waxed bold, and said, it was necessary that the

word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Acts. 13:46.

The child Jesus, which was set for the fall and rising of many of Israel, was severity to the Jews, but goodness to the Gentiles. Paul said, "Behold therefore the goodness and severity of God: on them which fell, severity; but towards thee, goodness." Rom. 11:22.

"And whosoever shall fall on this stone shall be broken." Jesus was speaking to and of the unbelieving Jews. This is the fulfilling of the prophecy of Isaiah. "And many among them shall stumble and fall and be broken, and be snared, and be taken." Isaiah 8:15. "But on whomsoever it shall fall, it will grind him to powder." The first part of this verse sets forth the danger to which the Jews were exposed, and the latter part signifies the vengeance of God and a display of His wrath in removing the gospel Kingdom from them and turning to the Gentiles, which is expressed in verse 43. Jesus trimped over all His enemies, which was spoken by Daniel. He prophesied that they would be broken in pieces and become like the chaff of the summer threshingfloor, and the wind carried them away that no place was found for them: And the stone that smote the image became a great mountain and filled the whole earth.

When Pilate would have released Jesus before He was crucified, His enemies cried out and said, "Crucify Him." Pilate took water and washed his hands and said, "I am

innocent of the blood of this just person: see ye to it. Then answered all the people and said, His blood be on us and on our children." See Matt. 27:24,25.

Jesus Christ is the stumbling-stone and rock of offence to those who are born only under the law. He is a shield and hiding place for those who are born through the righteousness of faith. The flood which destroyed the wicked in the old world, raised the ark and saved Noah and his family. The waters which drowned the ungodly was the salvation of the godly. Jesus is set for the fall of the wicked, but the rising of those who are embraced in the covenant.

"And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder." When the chief priest and pharisees heard His parables, they perceived that He spoke of them. Verse 45.

Many of God's humble poor feel that the words of Jesus to the unbelieving pharisees are directed to themselves. But this can not be true. The Prophet Isaiah said, "None shall be weary nor stumble among them." Isaiah 5:27. Sometimes they are lifted up, but much of the time they are cast down and feel forsaken by God. This was the experience of David. "Will the Lord cast off for ever? and will He be favorable no more? Is His mercy clean gone for ever? doth His promises fail for evermore? Hath God forgotten to be gracious? hath He in anger shut up His tender mercies?" Psalms 77:7,8,9. The Lord lifted David up and cast him down. See Psalms 102:10. Whether

they are up or down, they are in Jesus Christ. "For in Him we live, and move, and have our being." See Acts. 17:28.

T. F. Adams

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**ANNOUNCEMENT**

Due to increased cost of operation, it is necessary that we increase the subscription price of Zion's Landmark to \$3.00 per year, Elders \$2.00 per year.

We hope this will not be a hardship to any of our subscribers, for this increase has been needful since we became the owners of the Landmark. — Editor.

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**ANNOUNCEMENT**

In our first announcement we failed to state that this subscription price change will become effective April 1st. Any renewals for one or more years or new subscriptions received before that date will be credited at \$2.50 per year.

Those who have recently sent renewals and new subscriptions at \$3.00 per year will be credited at the old rate. — Editor.

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**IN MEMMORY OF  
SISTER MARY L. LUPER**

By request of the family, I will endeavor to write a sketch of the life and death of Sister Mary L. Luper.

She was born February 6, 1871 and passed away July 20, 1956, making her stay on earth 85 years, 5 months and 14 days. Sister Luper was the daughter of W. B. and Margaret Ruffin Williams. She was married to J. Reden Luper September 5, 1888 who preceded her in death on August 8, 1922. Five children were born to this union; three daughters, Mrs. Bettie Whitehead of Elm City, N. C., Misses Maggie and Martha of the home, and two sons who died in infancy. There was a step-daughter, Mrs. Mavis L. Williams, now deceased, also there are five-step-grandchildren and ten step-great, great-grandchildren.

Her funeral was conducted by her pastor, Elder Johnnie Joyner, assisted by Elder Leslie Coker at Upper Town Creek

Church. Her body was interred in the Church cemetery by the side of her beloved husband under a mound of beautiful flowers, to await the morning of the resurrection.

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."

Sister Luper united with the Church at Mill Branch October, 1896 and was baptized by Elder J. W. Jackson. She has been a faithful member, always filling her seat unless providentially hindered. Her health was much impaired for a number of years before she passed away, but her dear children were very attentive and saw that she got to her meetings when she was able to go.

The vacancy incurred by her departure, can only be filled by the Giver of every good and perfect gift.

Mrs. Ethel J. Whitley.

#### MOLLIE E. DIXON

Mrs. Mollie Dixon was born in Onslow County, N. C., January 19, 1865, and died at the home of her daughter, Mrs. Bettie Lanier, October 24, 1956. Mrs. Dixon was married to Stephen B. Dixon January 4, 1884, to whom were born eight children, five of which survive her. Mrs. Dixon was the mother of two daughters, Mrs. Bettie Lanier of Harris Creek and Mrs. W. R. Petteway of Tampa, Florida; three sons, Mr. L. R. Dixon, Mrs. C. L. Dixon and Mr. J. N. Dixon, all of Jacksonville, N. C., R.F.D. 3. Mrs. Dixon was also survived by seventeen grandchildren, and twenty-nine great grandchildren. Mrs. Dixon's death was due to a stroke. She had been in bed for the past ten years. She was taken off the bed three times during that period of time. Her suffering was unknown to any one as she never complained. We know she suffered some, but she never had a bed ulcer or sore during her confinement. She was a person that loved everyone and liked for people to drop in to see her. Mrs. Dixon was a strong member of the Bay Church, joining that Church in the year, 1899. She loved her Church very much. Mrs. Dixon will be missed by her family and many friends.

Funeral services were conducted by the Rev. Alton Williams, pastor of the Harris Creek Baptist Church, Elder Lonnie Yopp, and Elder Horace Bryan of the Primitive Churches at the family cemetery, October 25, 1956. This service was attended by a very large congregation of the lovers of Mrs. Dixon and the family. A precious one from us has gone: a voice we loved is stilled. A vacant place in our hearts can never more be filled.

By her granddaughter,  
Sybil Lanier Mazingo

#### REMARKS

Sister Dixon was a much loved member of the Bay Primitive Baptist Church for a long time, and always attended her meetings until disabled by her afflictions, she was confined to her bed for ten years, but bore her afflictions with much patience, and in her passing the Church has lost a loving and faithful member, therefore be it resolved that we bow in humble submission to the will of our Heavenly Father, for we feel that He knows best, and we have that hope for her that she is now resting in the Paradise of God, there to await the resurrection morn, when she, together with all the redeemed family of God, shall be raised and wafted home to that Eternal Heaven, there to be forever with the Lord.

Sister Dixon made her home with her daughter, Mrs. Bettie Lanier, who together with her family tenderly cared for her. May the Lord abundantly bless them and reconcile them to His divine will.

J. B. Pollard

#### OBITUARY OF BROTHER CHRIS OAKLEY

Brother Christ Oakley was born December 23, 1892, making his stay here on earth sixty-one years, nine months and five days. He united with the Church at Stories Creek November 18, 1944. He was appointed Clerk and Treasurer in December, 1948, and ordained Deacon May 29, 1949.

Brother Chris was a firm believer in the doctrine of salvation by grace and attended his Church at every meeting. He would visit other Churches when his health would permit. He had been in declining health for several years. He is now resting in the silent grave waiting, I believe, for that Memorial Day when God shall call for His sleeping bride to carry her to that Heavenly Home; there to sing praise and give honor and glory to His Blessed name.

Brother Chris leaves to mourn his loss, his wife, Mrs. Daisy Oakley, three daughters; Mrs. Clarice Jones of Wilson, N. C., Mrs. Cornelia Langly of Roxboro, and Mrs. Christine Carver also of Roxboro; two sons, Mr. Zachariah Oakley of Postume, Virginia, and Mr. Morris Oakley of Smithfield, N. C.

Therefore, be it resolved that a copy of this obituary be placed on the Church record, a copy be given to the family and a copy sent to Zion's Landmark for publication.

Done by order of Stories Creek Church in conference, March 16, 1957.

Elder N. D. Teasley, Moderator  
Brother Wallace Oakley, Clerk

# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL: LXXXX

APRIL 1, 1957

No. 10

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## PSALM 111.

LORD, how are they increased that trouble me! many are they that rise up against me.

Many there be which say of my soul, There is no help for him in God. Selah.

But thou, O LORD, art a shield for me; my glory, and the lifter up of mine head.

I cried unto the LORD with my voice, and he heard me out of his holy hill. Selah.

I laid me down and slept; I awaked; for the LORD sustained me.

I will not be afraid of ten thousands of people, that have set themselves against me round about.

Arise, O LORD; save me, O my God: for thou hast smitten all mine enemies upon the cheek bone; thou hast broken the teeth of the ungodly.

Salvation belongeth unto the LORD: thy blessing is upon thy people. Selah.

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## PSALM IV.

Hear me when I call, O God of my righteousness: thou hast enlarged me when I was in distress; have mercy upon me, and hear my prayer.

O ye sons of men, how long will ye turn my glory into shame? how long will ye love vanity, and seek after leasing? Selah.

But know that the LORD hath set apart him that is godly for himself: the LORD will hear when I call unto him.

Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah.

Offer the sacrifices of righteousness, and put your trust in the LORD.

There be many that say, Who will shew us any good? LORD, lift thou up the light of thy countenance upon us.

Thou hast put gladness in my heart, more than in the time that their corn and their wine increased.

I will both lay me down in peace, and sleep: for thou, LORD, only makest me dwell in safety.

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## EDITOR

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

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**\$3.00 PER YEAR  
TO ELDERS \$2.00 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*

## **THE LOVE AND MERCY OF GOD DEMONSTRATED IN HIS PEOPLE**

Dear Brother and All Lovers of  
The Truth:

I desire that it be the Lord's will to take my mind off of the vain and perishable things of the world, place it on Heavenly and divine things and bless me with the Spirit of understanding, that I may write a little in connection with the following scripture:

"The word of the Lord that came to Joel the son of Pe-thuel. Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers? Tell ye your children of it, and let your children tell their children, and their children another generation. That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten." Joel 1:1,2,3,4.

First of all let us notice it was the word of the Lord that came to His servant Joel, and therefore is as true today as when it came to Joel.

What was it that was to be told? I believe it was the same thing that the Lord's servants are telling today and will continue to tell as long as time shall last. When they are called, qualified, and sent by the Lord, they come preaching

Christ and Him crucified, telling about the only true and living God, the God who is all wise, the God who saw the end from the beginning and declared His counsel should stand, and that He would do all His pleasure in Heaven and among the inhabitants of the earth, telling of the God that has all power in Heaven and earth, the one who speaks and it is done, commands and it stands fast; the God who spoke the world into existence and holds the wind in the hollow of His fist.

They tell of God's tender love and mercy, how He watches over and takes care of all that He made and created even down to the little worms and ants that crawl upon the ground, and the birds that fly in the air. He says, "Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father's notice." "Fear ye not therefore, ye are of more value than many sparrows?" Those little ants that crawl upon the ground have been given knowledge to gather and store up food in summer or time of plenty for the winter or when there is none to be found. Those little worms that protect their eggs with a heavy web, always place enough food inside the web to last the young when they are hatched, until they are strong enough to gather for themselves. God is taking care of them all. Jesus has said,

“Consider the ravens: For they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest? Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothed the grass, which is today in the field, and tomorrow is cast into the oven; how much more will He clothe you, O ye of little faith?” St. Luke 12:24-28.

In the scripture quoted in the beginning of this article we notice that the worms and the locust left something to eat. But nothing is said about the caterpillar's leaving any thing at all to eat. We have seen army worms go through fields and eat practically every thing that was eatable. I would like to call your attention to the caterpillar, which I feel in some of its ways is comparable to a child of God before and after regeneration or being born of the Spirit of God. The caterpillar will eat just about any thing that is eatable, both sweet and bitter leaves, and it appears to enjoy them all; but when the caterpillars have reached a certain stage or time in its life, it comes to the end of its strength, it has to go down into the earth and remain there for a season.

In like manner the sinner who is born in sin and shapened in iniquity, knows nothing about a war-

fare in his members, because the mind and Spirit of Christ has not as yet been placed in him. While in this condition he goes his way, taking sin under his tongue as a sweet morsel. He enjoys the pleasures of sin for a season and he chooses darkness rather than light, because his deeds are evil. “There is a way that seemeth right unto a man. But the end thereof are the ways of death.” A strong man armed keepeth his palace, his goods are in peace: But when a stronger than he shall come upon him, and over come him, he taketh from him all his armour wherein he trusted and divideth his spoils.” And at God's own appointed time He shines the light into the poor sinner's heart, and shows him what he is by nature. He sees from the crown of his head to the soles of his feet that he is full of sin and corruption. He sees that his good works and self righteousness is as but filthy rags in the sight of a Holy and Righteous God. He has come or been brought to the end of his strength. He does not have any merit to depend upon and is made to know that were he to die in this condition he would have to spend eternity in hell with the devil and his angels, and so he has to go down in the belly of hell to learn that salvation is alone of the Lord.

Now, Dear Reader, go with me if you please to where we left the caterpillar in the earth. After a season spent in the earth, the caterpillar has to come forth, and does it come forth like it went into the earth? And does it live the same life and eat and enjoy the

same things it did before? No, my dear friends, there has been a big change. It comes forth a beautiful butterfly, and you may see it as it flutters from flower to flower, sucking and eating the sweetness from the buds of the flowers, (beauties of nature). Its life and taste has changed altogether, and the things the caterpillar ate and enjoyed before have now lost their attraction for the butterfly.

In like manner the poor, lost, and condemned sinner that has gone down into the belly of hell and has been made to beg God for mercy to a poor sinner, has received forgiveness for his sins and pardon for his iniquities; his blind eyes have been opened and his deaf ears unstopped. His feet have been removed from the miry clay of sin and placed upon the Rock (Christ). Does he come forth the same? Jesus said, "No man can come to me except my Father which sent me draw him." God has said, "I have loved thee with an everlasting love. Therefore with loving kindness have I drawn thee." He also said, "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. 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. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God." Ezekiel 36:24-28.

After this is done for a poor sinner, he is now a new creature in Christ Jesus. Behold old things have passed away, and all things have become new. He now hates the things he once loved (sin and things of a sinful nature) and loves the things he once hated, (the attributes of God). He is now a double minded person. He has the carnal mind and also the Spirit of Christ. So he now finds he has a warfare in his members, the flesh against the Spirit and the Spirit against the flesh. So much so, that when he would do good, evil is present with him, and the things he would do he does not, and the things he would not do that he does. But then it is not he that doeth it but sin which has been condemned in the flesh.

We are told a double minded man is unstable in all his ways, which to me means it is uncertain which way he will go. If he is left to himself he is sure to follow the carnal mind which means death. He exalteth himself, and will be abased. But if he is led by the Spirit he will find life and peace. It is the desire of a child of grace to live at the foot of the cross and at the feet of his brethren and sisters, esteeming them better than self, where we are kept only through tribulation, and it is through tribulation the child of God is enabled to work out his own salvation with fear and trembling, realizing that it is God

which worketh in him both to will and to do of His good pleasure, thereby letting his light so shine before men that others may see his good works and be constrained to glorify his Father which art in Heaven. When the light of God shines in the hearts of His people, it is evidenced in their daily walk. This was true in the case of Peter and John, when the high priests, the captain of the temple, and the Sadducees came upon them because they taught the people; then they "perceived that they (Peter and John) were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus." See 4th chapter of Acts.

Yours in need of God's rich mercy,  
 Mack K. Alford  
 R. F. D. 1  
 Loris, S. C.

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**EXPERIENCE**

Dear Brethren and Sisters:

I have for several years been impressed to write what to me, is the reason of my hope in Christ Jesus, the Lord. Why I look upon Him as the chiefest among ten thousand, the one altogether lovely. I wish to go back and mention certain things that I witnessed when a child, in which I believe the Lord was teaching me.

When I was about 12 or 13 years old I dreamed I was at the Church at the Falls of Tar River, and a very large and long black snake got after me. I ran to my father and he told me the snake would not hurt me, but I could not believe it, and ran to my mother,

and she told me the same. I was so scared, and thinking that Father and Mother had forsaken me, I then looked up and said, Save me; then I awoke. I feel that in this snake were my sins the Lord had shown to me, and neither Father, Mother, nor any one else (for there was a large crowd there) could see them, and although I was but a child there was a long list of sins attached to me. Some time after that I dreamed that I was in the garden one morning while the hog feeder was cropping collard leaves for the hogs, and he caught me and cut my neck to the bone all around, but I was not dead, for I ran to Father and he told me it was a pity Ned did not kill me. I then ran to Mother and she told me the same. I then looked up and said, Lord have mercy on me, haven't I a friend in the world? And I awoke. The dream was so vivid that I felt to see if my neck was really cut. To me, the lesson taught by this is to fear not him that can destroy the body only, but rather fear God who can destroy both soul and body in hell.

Some time after this I dreamed I was on the bank of a creek and the water was very deep. I was trying to cross but the creek was about 15 feet wide. After a while I found a pole about 6 inches in diameter lying across the creek level with the water, and with much difficulty I crossed, but as I stepped on the bank the earth sank all around me and left me standing on a place just large enough for me to stand on. I looked back and my pole was gone. I was much alarmed, and expected

to be lost every second, but after a while I saw a very narrow strip of land not over 2 inches wide extending from where I was to the main land, and this was my only chance, so I attempted it and got to the main land again, but as I stepped on it the earth sank as before. I became so frightened that I cried out, Lord save me, and I awoke.

The longer we live and try to walk the narrow way that leads to life, the narrower the way appears to become, and the more seldom we see ourselves in it.

The above dreams had the effect of opening my mind and thought to the fact that there is a God, and that I had a soul that would live after I was dead. This caused me to fear God in the sense that I thought I was accountable to Him for every thought, act and word. This lesson has remained with me more or less all my life.

Nothing more occurred with me that I care to relate until I was 19 years old when I went to a Methodist camp meeting, and while the preacher was preaching I became so affected that I commenced crying, and not wishing to be seen crying I started to leave the ground but after getting about 50 yards I stopped and went back to the seats and stood there some time. They had quite a time shouting and going on when I started to leave, but they had got quiet and another preacher had taken the stand. He did not preach, but commenced begging for money. I stood there until I became disgusted with the proceedings and turned to go home. I mounted my horse

and started in a walk, when these words came to me as if they had been spoken, "You are without God and without hope in the world, and if you die in your sins, where God and Christ are you cannot go."

It so alarmed me that I commenced crying. I thought it would never do for a young man to be crying, so I tried to stop, but the same words came back with renewed weight, and I was compelled to cry aloud again, and in this condition I reached my home, (eight or ten miles). I was in so much trouble I do not know what time I got home, nor what I did with my horse. I was living alone. My cook had supper for me, but I did not eat, neither did I sleep any that night. I walked the floor and yard and tried to pray to God for mercy, but it would come to me that God would not hear my prayer which seemed to go no higher than the loft of the house. The next day I was ploughing corn and a colored man was ploughing with me. I got in such a condition that I got on my knees and prayed to God for mercy, but I did not want any one to see me, so I managed to get the colored man at one end when I was at the other; then I went into the woods nearby and knelt down, but that did not satisfy me, for I felt I was not fit to approach such a Holy Being as I looked upon the God of Heaven to be, even in that attitude. I wanted to humble myself even in the dust, and when I had fallen on my face my only plea was Lord, have mercy on me. I thought I heard something, and rose up, and looked around, but saw no one. I went

back to my plough and not long after the same feeling came over me. The feeling was so forcible that I felt I could not wait to get to the end of the row, so I stopped my horse and dropped on my knees between my plough handles, and all I could say was, Lord have mercy on me, a poor sinful being. For 2 years the burden of sin and condemnation was so severe on me that I saw little or no peace. Finally it gradually wore off and I returned as the hog, to the wallowing in the mire, and was as though I had never felt the hand of the Lord, or the burden of sin. For about 20 years, except at times, I remembered not the misery I had felt.

The Civil War came on, and I went into it. While there, I would try to pray to the Lord for His protection during the battle. One day I was in battle and was wounded, and immediately it occurred to me that I did not ask the Lord for His protection. I was carried to the hospital and remained there for three months. Most of the time I was hovering between life and death, and would feel surely if I had obeyed my impression and prayed, the Lord would have protected me, as He had done before. I feel that the Lord was with me all the time, and gave me good friends in the hospital, for I was nursed as a child, and my every whim gratified as far as it could be; but I did not see the Lord was with me then. Now I see His hand in it all.

After this, things went on with me much after the former style, until Monday after the second Sun-

day in May or June, 1871. Elder John Purvis preached at Brother Rick's house, and it happened that I was there. To me it happened then, but now I see it was all in accord with God's purpose. While Elder Purvis was preaching a calm tranquil and serious feeling came over me, and the first thing I knew the way of redemption for fallen man was opened, and I saw man in his fallen state, and saw Christ, his only Saviour. I felt like crying out, "Glory to God!" I felt like I wanted everybody to hear that sermon. I went home and told my wife she ought to have been with me today to hear Elder Purvis' sermon. She asked me why? I replied it was the best sermon I had ever heard, not knowing it was the first I had ever heard in the Spirit and understanding. I felt good all over. I did not want to do anything but meditate and enjoy what I had heard. I did not know the eyes of my understanding had been opened. Next morning I awoke singing, and while dressing (still singing) something seemed to say, now you are trying to make out you are something. I said to myself, "WHY?" When the answer came it was, "Because you have not been singing this way, and if you keep on this way, somebody will be ready to say you are trying to make out you are good, and you know you are nothing but a vile sinner." I thought I would not sing any more, for I did not want any one to be deceived in me. So I stopped singing aloud, but my heart was singing, and the first thing I would know I would be singing aloud again.

After breakfast I started to my gin-house, where I had some hands working, and when I got about half way all nature seemed to change. Every thing was praising God, even the very sprigs of grass, and behold, I was trying to praise Him too. I was lost to every thing around me. My mind was completely absorbed in the goodness and mercy of God to me, and then faith came to my rescue, and by it I was enabled to lay hold of the promise set before me, and could say, "My Lord and my God." Not till then could I claim Him as my Lord and my God. Ever since then I have felt that I had a personal interest in the blood and righteousness of the immaculate Lamb of God. I was carried above all pain and sorrow. My mind was carried away from this world, and the things of this world. Oh, what joy I had! for then I could hold sweet communion with the Lord every day, and not a wave of trouble did cross my peaceful breast. I went on my way rejoicing.

Not long after this I saw that Elder Purvis had some appointments at Pleasant Hill and Upper Town Creek Churches. I desired to go, but did not want my wife to know why, so I proposed to my wife that we go to my sister's on Sunday, but she would not agree to it. I then went and sat down by her and said to her, "Sarah, I think you have a hope in Christ, and I hope I have. Now if you will tell me the reason of your hope I will tell you the reason of mine." Instead of her telling me her hope, she commenced slapping her hands and said, "You thought you were

keeping it from me, but I knew it." I asked her how she knew it. She said, "Several months ago I was lying on this bed one evening, and our two little children came to me and asked me where you were, and I saked them why—what did they want with you? They said they had come after you." She said she turned over to speak to them again and they were gone. She said they were angels, and from that time, she said, "I was satisfied that the Lord had answered my prayers, for I had prayed time and again that you might be brought to love to go to preaching, and then you would fix for me to go, or go yourself and carry me." She then agreed to go and we met Elder Purvis at Pleasant Hill, and went with him to Upper Town Creek, and on the way I told him about what I have written, and he said he thought my duty was plain. I did not know what he meant by my duty and asked him, and he said, "Go and offer to the Church." I told him I was not fit to go, and he told me if I were to go and tell them that I was fit they would not receive me. I thought it very strange they would not receive a fit person, and take one that was not fit. That night after we got home I felt unusually happy, and was lost in sweet meditation. I did not know when my wife and children retired to bed. But I finally aroused and as I lay down something seemed to say. "Now you have done it." I asked, "What have I done?" The answer was, "You know you are no Christian, you have deceived Elder Pitt, and others, but you have not deceived El-

der Purvis, for he knew you were nothing but a hypocrite; but as he was connected with your family, he did not wish to hurt your feelings." The tempter got the upper hand of me, and caused me to acknowledge or rather fear it was so. Then I had to resort to all prayer, and I tried to go to God with my complaints. I wrestled in prayer with the Lord, trying to beg Him that if I were deceived to undeceive me; and if I were not, that He would make it known to me in some way; and just before day I heard a voice, or seemed to hear it, saying, "Fear not, little lamb for it is your Father's good pleasure to give you the Kingdom." Doubts and fears were gone, and I was again praising God with all my might. Soon I fell asleep and awoke praising God. I was so helped I felt I would not believe satan again. In my happy state I wrote Sister Caroline Jones (who lives in Conoeta) and told her, or tried to tell her, what wonderful and glorious things the Lord had done for me; how He had washed me, and made me whole, and covered my naked soul with a beautiful white robe, and had given me a bright and shining lamp to guide my weary feet while I remained here on this earth, and I thought, "Surely as little as I can do to show my appreciation of the beautiful dress and lamp is to keep my garments unspotted from the world, and my lamp bright, that I may see how to go."

Dear Brother Gold, I shall never be able to tell my feelings at that time. I love to linger here. I am near Bethel, and can say the Lord was in the place and I knew

it not. I felt that all my deformities were covered, for I felt the Lord had completely wrapped me up with this beautiful robe, and surely I would not see any more trouble while I remained here. But I was sadly mistaken, for about six months after, I was mindful to go to the Kukee Association, and a few days before I was to start, satan came to me and said, What are you going to the Association for? You want to deceive those people down there (Lawrence's) and I saw no peace until I promised not to go. Then, after it was too late, he came back and told me, if I had been a Christian, I would not have been so easily scared out of going.

The next Sunday Contentnea Association was to be held at Town Creek, and my wife and I went. When I came back home my arm inflamed from an old wound received in the war, and I was down two months. My friends almost despaired of my recovery: but the Lord was there. After I began to get better I was one day lying with my face toward the East, and whether asleep or awake I do not know, but I have always thought I was awake, though I was in a different state from what I am when awake; but be that as it may, I though I was in the land of Egypt, and something seemed to say to me, you are where you have been all the time — you have tried to make people believe you have crossed the Red Sea, and are in the land of promise, but you see you are not. I agreed that it was even so, and I might as well be contented, but pretty soon I found myself in a

dense forest of large trees, no undergrowth, but the upper foliage was immensely thick, and it was so dark I could see nothing. I was trying with all my might to find my way out, and while looking for some way out I espied a star. At first it was a mere glimmer in the far distance, but it seemed to get nearer and nearer, and larger and larger, until it seemed to be only a few hundred yards off, and about two hours high.

The darkness had all disappeared in front of me, and I was standing on the line between the light and darkness, and while I was standing gazing at the beautiful sun, something seemed to whisper cast your eye to the earth underneath the star, and when I looked I saw a little Babe wrapped in a cloth, and I thought the whisper said, this Babe is the Lord Jesus: It soon vanished from my sight, but my mind continued to follow the Babe, and soon I beheld Christ the Lord in the garden in the attitude of prayer. He was on His knees, and His hand lifted up. I heard no words as from Him, but He seemed to be in great agony, and the same whisper seemed to say, see what agony He suffers for you, and the scene was removed. Again I was standing, and suddenly a large temple appeared before me, with a great multitude standing in the porch, and while looking I saw the Lord as they led Him in the judgment hall and out of it. He had on the crown of thorns, and the same whisper said, see what ridicule and contempt was cast upon Him, and He bore it all for you. Again I was standing

alone, and suddenly Christ appeared before me suspended on the cross, and the whisper again saying, He died that you might live, but not a word did I hear as coming from the body of Christ, but I believe His Spirit was confirming my mind that I was interested in all things He did for the redemption of man.

In the same vision or dream, I was standing on a hill and there was a beautiful valley on the other hill on the other side, and while standing there a white cloud appeared on the other hill about the size of a large house, and in the midst of the cloud was our risen Lord and Master about to ascend to His God and my God. The cloud arose and bore my Lord from my view. Then I returned to my natural state, and began praising God and rejoicing, for He tells us that "In my Father's house are many mansions, I go to prepare a place for you," and I believe He has prepared for me (unworthy though I be,) a mansion in the skies. At this time I was not able to sit up, or to read, but when I got so I could read I was impressed to read the Bible, but no particular part, so I let the Bible open where it would, and it was at the birth of Christ, by Matthew. I read it with as much interest as any one ever read a book. Not long after, I was again impressed to read and did the same thing, and the book opened at the birth of Christ, by Luke, and I was as much interested as I was before, and when I finished reading something seemed to say, you are satisfied now, since you have two witnesses to what

you have seen, and I said it is enough.

Brethren, joy filled my heart, and love overflowed my bosom and I loved all of God's creation, but now especially the Primitive Baptists, and I would go anywhere in my reach to hear them preach. I never was at a loss to know where the Church of God is, for flesh and blood had not revealed it to me, but my Father who is in Heaven.

The next spring Friday before the second Sunday in May, Elder John Respass, of Georgia, preached at Pleasant Hill, and I went to hear him. The next day he preached at the Falls and his subject was the Siege of Samaria and the leprous men at the gate, (read it) I was so wrought upon that when the conference was opened I went before the conference and was received, and given the right hand of fellowship by the moderator and all the members of the Church that were present, for the love that I had for Christ and His people caused me to want to shake hands with every one. There was no Jew nor Gentile with me, for they were all one in Christ Jesus. A little more and I will stop: but there is much more I would like to say, yet this is already too lengthy. Then brethren, I had a glorious time for two years. When there was a traveling minister to be met I was always ready. If I live I hope to write more.

With much love to all, I wish to remain your loving and devoted brother,

William C. Trevathan

**Remark**

The above was written by one

of the loveliest brethren, and one of the best deacons in my knowledge. I have been blest to know him 30 years, and have been endeavoring to serve the Church he is a member of, Falls of Tar River, about 30 years. He is one of its most beloved members — a right hand man to me.

P. D. G.

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**ERRATA**

In the February 15th issue, the following correction is made. On page 108, first column, seventeenth line from the top, the sentence should read, "Those who have been quickened by the Spirit of God are living sinners." — Ed.

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**RESOLUTIONS OF RESPECT**

It is with much sadness that we, the Church at the Falls Tar River attempt to write a few lines in regard to our pastor, Elder J. D. Fly, whom the Lord called, we believe, to his Heavenly rest.

Brother Fly was born October 7, 1884 and passed away on December 20, 1956, making his stay on earth 72 years.

He served his Churches very humbly and faithfully.

Elder Fly never enjoyed good health during the four years he served his home Church, but was present at the meetings most of the time and preached very ably, salvation by the grace of God, and stood for that doctrine which is established by our Heavenly Father.

Elder Fly was first married to Miss Lula Joyner to which union was born one daughter, Mrs. Gladys Gardner. The second marriage was to Miss Mamie Bullock who survives to mourn his loss. His funeral was conducted by the writer and Elder W. E. Turner of Wilson, N. C. After which he was laid to rest in Pineview Cemetery under a beautiful mound of flowers.

We desire that a copy of this writing to be placed on our Church record, a copy sent to the family, and a copy sent for publication.

Written by one who had much love and fellowship for him.

Done by order of the Church in conference March 9, 1957.

Elder R. B. Denson, Moderator  
J. S. Raper, Clerk

## 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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VOL: LXXXX No. 10

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Entered at the postoffice at Wilson  
as second class matter.

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WILSON, N. C. APRIL 1, 1957

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### NEW BIRTH AND FIRST RESURRECTION

Dear Elder Adams:

There is a subject that has been on my mind for quite awhile. Can you separate the new birth and the first resurrection? I would like to see your views in Zion's Landmark.

A friend,  
R. L. Gilley  
R. F. D. 1  
Gilmer, Texas

If I understood our friend, Mr. Gilley, he desires to know if the new birth and first resurrection are simultaneous; that is, does the first resurrection take place at the time the chosen of God are born of the Spirit of God, or does the first resurrection come later in the experience of a child of grace. If a direct question requires a direct answer, I would say in the light of the scriptures according to my understanding, those who are born of the Spirit of God are the ones to whom Christ referred when He said, “Ye must be born again”, while the first resurrection is the resurrection of the bodies of the

saints of God at the second coming of Jesus Christ.

The work of creation, giving life to dead sinners, granting them pardon for all their sins and transgressions, giving them peace, redeeming them from the curse of the law, changing their vile bodies and resurrecting them from the graves, is the work of God the Father, God the Son, and God the Holy Ghost. This is a work in which no man can participate nor have any lot or part. It is the work of God. God begins the work and perfects it. It is a good work. Paul delivered to the faithful in Christ Jesus, those things which he received. He said, “Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ.” Phil. 1:6. God begins this work. He quickens the dead sinner, brings him under His law. In the light of this law, he sees himself a guilty sinner before a just and Holy God. One's helplessness to keep this law reveals to him his miserable state and standing before God. He sinks low. He sees and feels the justice of God in condemning him because of his sins. His guilt before a just and Holy God makes of him a penitent beggar. He speaks and feels as David, who said, “I have sinned against the Lord.” 2nd Sam. 12:13. And like the thief on the cross, who said to the other thief, “And we indeed justly; for we receive the due reward of our deeds.” Luke 23:41. His continual prayer is “God, be merciful to me, a sinner.” His work of righteousness has become filthy. He is shut up to faith until

it pleases God to reveal His Son in him. When Jesus is revealed by God to this one, he beholds Him as the chiefest among ten thousand and the one altogether lovely. Old things have now passed away, and all things have become new. This is evidence of the new birth. He is born again, not of the corruptible seed but of the incorruptible by the word of God which liveth and abideth for ever. He sees the Kingdom of God, but before this new birth he cannot see the Kingdom of God. Jesus said to Nicodemus, "Except a man be born again, he cannot see the Kingdom of God. Except a man be born of water and of the Spirit, he cannot enter the Kingdom of God." The evidence that one is born again is, that he is blessed to hear the joyful sound. His stony heart is taken away, and God puts within him a new heart and a new Spirit. He is a new creature in Christ. His thoughts of God are different. His heart is tuned to sing praises unto God for having saved him from so great a death. He can now bear testimony with Paul who said, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." Eph. 2: 8,9. This child of grace feels the embrace of a Saviour's love. The words recorded by Solomon are descriptive of this experience in the souls of His people: "My beloved spoke, and said unto me, Rise up, my love, my fair one and come away. For lo, the winter is past the rain is over and gone; The flowers appear on the earth; the time of the singing

of the birds is come, and the voice of the turtle dove is heard in our land." S. S. 2:10,11,12.

When the body is deceased, the Spirit united with the soul in Holy wedlock, returns to God who gave it, and the body returns to the dust from whence it came. See Gen. 3:19, also Eccl. 12:7. The resurrection of the bodies is one of the cardinal principles of the true doctrine. It was revealed to the prophet Daniel, verified by Jesus Christ, and proclaimed by the apostles. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life; and some to shame and everlasting contempt." Dan. 12:2. The clause, "Many of them that sleep", means a multitude; not all, for some will not die a corporal death, which we observe by the words of Paul, "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, and 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." 1st Thess. 4:15, 16,17. "The coming of the Lord" which the apostle had under consideration, is the second coming of Jesus Christ. He 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. Jesus who was crucified, whose body was laid in Joseph's new tomb, and who arose from the grave and ascended to Heaven is the Lord Himself who shall come the second time. This was verified by two men who 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 1:11.

The purpose of the second coming of Jesus is to change these vile bodies, fashion them like unto His glorious body. Paul said, "For our conversation is in Heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." Phil. 3:20, 21. At the second coming of Jesus these bodies will be resurrected, at which time they will receive the full adoption. This is in the future. Paul said, "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption body; to-wit, the redemption of our body." Rom. 8:22,23. When the quickened souls of the chosen of God are redeemed from under the law, and given a good hope through

Jesus Christ, they receive the Spirit of adoption. The evidence of those who have received the Spirit of adoption is manifested by a filial fear (the love of a son or daughter) rather than a slavish fear when under the law and wrath of God. The Spirit of adoption is a pledge, or earnest and seal of the future adoption of the body to eternal inheritance.

The Spirit that raised up Jesus from the dead is the Spirit that will quicken and raise these mortal bodies. 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. In the teachings of Jesus, he set forth or made a distinction between the dead sinner who is quickened and made alive from the resurrection of their mortal bodies. He said, "Verily, verily I say unto you, The hour is coming and now is when the dead shall hear the voice of the Son of God: and they that hear shall live." John 5:25. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28,29. This unequivocal testimony of Jesus Himself, sets forth clearly that there will be a resurrection of the righteous and the wicked. There will be a space of time between the rising of the righteous and the rising of the wicked. The dead in Christ shall

rise first. Inasmuch as the bodies of the righteous will rise first; this is called the first resurrection but in alluding to the rising of the bodies of the wicked, which will be last, it is the last resurrection. "Blessed and Holy is he that hath part in the first resurrection: on such the second death hath no power." The second death applies to those who are resurrected last — the wicked.

The resurrection of the body is quite different from the teachings of the Saudusees. The tenor of their belief of the resurrection was the same as planting a seed in the ground. The seed germinates and brings forth new plants, but they leave the old hull in the ground. This, instead of being a resurrection which means the rising or bringing forth of the self-same thing that was planted, is the process of a germination and not a resurrection. The body of Jesus which lay in the grave was the same body that was resurrected by the Spirit of God. As proof of this He said to Thomas, "Reach hither thy finger, and behold my hands; and reach hither thy hand, thrust it into my side: and be not faithless but believing." John 20:27.

The body of Jesus did not see corruption. The bodies of all believers and unbelievers that die do see corruption or are in corruption. Hence the Apostle said, "It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a Spiritual body. There is a natural body, and there is a Spirit-

ual body." 1st Cor. 15:42,43,44. Paul reputed the erroneous doctrine which was taught by the Sadusees, by saying "For some have not the knowledge of God: I speak this to your shame. But some man will say, How are the dead raised up? And with what body do they come?" 1 Cor. 15:34,35. The true doctrine cannot be fathomed or reasoned out by the carnal mind of man; "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

Through all the fightings of the Apostle with the beast at Ephesus, he shunned not to declare the whole counsel of God. He reasoned out the false theory of propogating as being a type of the resurrection when it was only germination, saying, "Thou fool, that which thou sowest is not quickened except it die: And that which thou sowest, thou sowest not that body that shall be, but bore grain, it may chance of wheat, or some other grain:" 1 Cor. 15:36,37. This sort of sophism, sowing seed, reproducing, leaving the old grain in the ground to decay, rot and never rise, calling the reproduction a resurrection instead of germination, was calculated to deceive the minds of many by beguiling the unstable souls. If the vile body is never raised from the grave, how could Paul say, "We wait for the adoption, to-wit the redemption of our body? Man is a complex being, composed of soul, body and Spirit. The soul and Spirit are inseparable at death. The body is separated from the Spirit when it dies. It will be united with the Spirit again in

the resurrection. This will be accomplished by the Spirit of Him who raised up Jesus from the dead. The climax of the Apostle's prayer will be turned into sight: "And the very God of peace sanctify you wholly. I pray God that your whole Spirit, soul and body may be preserved blameless unto the coming of our Lord Jesus Christ." 1st. Thess. 5:23.

As before stated, the Spirit will return to God at the expiration of this life. The body will receive the full adoption at the second coming of Christ.

The first resurrection will be the rising of the saints to glory when Christ comes back to earth again. The last resurrection will be the rising of the wicked. The bodies of both the just and the unjust will be raised immortal, the just to everlasting happiness and the wicked or unjust, to everlasting shame and contempt. The rising of the saints will be the first resurrection. Those who are raised in the first resurrection will escape the second death. John said, "He that hath an ear, let him hear what the Spirit saith unto the Churches; he that overcometh shall not be hurt of the second death." Rev. 2:11. The second death is the death of the wicked who will be separated from the presence of God. Those whose bodies are brought forth in the first resurrection will receive the welcomed applause, "Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." Matt. 25:34.

T. F. Adams

#### IN MEMORIAM

Whereas, it pleased the Lord in His merciful wisdom to remove by death our much beloved Sister Rodah Lilly on October 30, 1956, we bow in humble submission to His will.

Sister Lilly was born December 12, 1882, the daughter of Cornelia F. and Daniel Lilly. In early life, she married Samuel J. Lilly and lived all her life in the same community in which she was born.

Sister Lilly was a faithful and devoted member of Hayes Swamp Primitive Baptist Church. She was greatly afflicted for many years, but was faithful to the end bearing her afflictions patiently. Though she was an invalid for sometime, she proved her faith by her works —attending church, going to funerals, and visiting the sick in a wheel chair.

While we mourn our loss, we do not mourn as one having no hope. For we believe Sister Lilly manifested that hope, contending for that faith that is once delivered to the saints, looking for the fulfillment of that hope and the appearing of our Lord and Saviour, Jesus Christ.

The church has lost a faithful member, her family a faithful and devoted wife and mother. The community a good neighbor and citizen.

We feel our loss is her eternal gain, for it is said, precious in the sight of the Lord is the death of the saints.

She has ceased from her labors, sorrows, pains, and afflictions, and entered into that rest prepared for his saints.

Sister Lilly leaves to mourn with her husband and friends, two daughters, Mrs. Romlus Revels and Mrs. John Bland; four sons, Raleigh, George, Lawrence Lilly of Williamston, and Urbin of Oak City; two half-sisters, Mrs. John A. Revels, Mrs. Charlie Gurkins, and one half-brother, Perlie Lilly, all of Williamston, and several grandchildren.

Her funeral was conducted in Hayes Swamp Church by Elders E. C. Stevenson, A. B. Ayers, and W. B. Harrington. Burial was in the family cemetery with a large floral offering spreading over her grave.

Done by order of the church in conference.

Elder E. C. Stevenson, Moderator  
E. C. Harrison, 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.

# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-- AT --

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

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VOL: LXXXX

APRIL 15, 1957

No. 11

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PSALM V.

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Give ear to my words, O LORD; consider my meditation.

Hearken unto the voice of my cry, My king, and my God: for unto thee will I pray.

My voice shalt thou hear in the morning, O LORD; in the morning will I direct my prayer unto thee, and will look up.

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.

Thou shalt destroy them that speak leasing: the LORD will abhor the bloody and deceitful man.

But as for me, I will come into thy house in the multitude of thy mercy: and in thy fear will I worship toward thy holy temple.

Lead me, O LORD, in thy righteousness because of mine enemies; make thy way straight before my face.

For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue.

Destroy thou them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee.

But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee.

For thou, LORD, wilt bless the righteous; with favour wilt thou compass him as with a shield.

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EDITOR

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

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**\$3.00 PER YEAR  
TO ELDERS \$2.00 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*

### CALL TO THE MINISTRY

"Go ye and preach my gospel."  
These words were said to me,  
Now I'm dead unto the world,  
And the world is dead to me.

The hand of the Lord was upon me,  
And gave me great distress;  
I know not how to tell Thee,  
But the pain was in my breast.

I felt so weak and unworthy!  
O Lord What shall I do?  
I'll go into the woods  
And hide myself from view.

I was not fit for company,  
I wished to be alone  
While in a strait, because of which,  
I then began to roam.

I walked the woods both far and  
near;  
My thoughts were all a prayer;  
Begging the Lord for mercy,  
But it seemed He did not hear.

I seemed to be seeking,  
For what I did not know;  
Instead of finding relief,  
It was all a wail of woe.

I found the Rock of Ages  
That proved a cliff for me,  
As the whale was unto Jonah  
When they cast him in the sea.

Upon this Rock of Ages,  
I sat thereon to rest;  
To meditate upon a plan  
To ease my troubled breast.

I thought I'd go to Texas,  
Or some other far off state,  
And never tell a living soul  
The story I now relate.

While sitting on this boulder,  
These thoughts, they came to me—  
Is there not a God in Texas  
Or where ever I might flee?

Yes, His presence fills both Heav-  
en and Earth,  
He's nowhere an absentee,  
His majesty is so immense,  
It envelops both land and sea.

After solemn meditation,  
I was caused to change my plan;  
I'll stay with my relations,  
And do the best I can.

Oh! if I could preach like Peter,  
Or Paul at Mars Hill,  
With the Holy Ghost to help me,  
I'd preach God's sovereign will.

Why do I fear and tremble  
While speaking in Thy name?  
I know without Thy Spirit  
My preaching is in vain.

If these trials and afflictions  
Be the shadow of a call;  
Then I must be less than the least,  
If I am one at all.

There's one more thing I'd like to  
say,  
Before I bid adieu:  
My Brother Preachers, is this the

way  
It happened unto you?

Charles D. Turlington,  
RFD No. 1,  
Clayton, N. C.

---

**DO I HAVE ANY HOPE?**

W. E. Branch  
319 Mankin Avenue  
Beckley, West Virginia  
Dear Brother and Sister:

I will try to write a few lines as I am confined to the house. I feel to be in much affliction both natural and Spiritual.

A question has lingered with me for some time — "Do I have any hope?" I hope I do, but all say they have a hope and that they hope to be saved; certainly no one wants to be lost but most people in this day have their hope set on their works; but my works have become so vile, causing me to be so depraved. So the merit of my hope must come from another source. I hear them say, "Behold Christ is here", and "Come and see", but I see Him not, and believe them not. Now I seek to know hope. I desire to give or to find a reason for hope. I have great distress of mind, seeking to know the foundation for my hope. If Christ, whom I have not seen yet believe, is not the foundation, then it is in the dust and shall perish in corruption. But if my hope is in Christ I have a sure foundation and it shall not fail.

Now as to the first part of this epistle, it is reprimanded by the word. (The Lord reproves a hope based on works.) Job 4:18-19 says, "Behold, he put no trust in his servants; and his angels he charged

with folly: How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth?" Yea, all their garments are moth eaten and their nakedness doth appear. Now, if the Lord will, I will get to the point, as I mentioned in the second part of the subject, what reason can we give for this hope, which is the foundation?

Now if I am misled, I will dig in the dust to no avail, but if I am blessed to bear out with the Holy scriptures, both in the Old and New Testaments as the word of God, being Christ Jesus, the one and only name under Heaven whereby we must be saved, it is a sure foundation. In Peter 4:14-15 Peter exhorted this people to be ready always to give a reason for this hope which reads thus: "For the eyes of the Lord are over the righteous, and His ears are open to their prayers: but the face of the Lord is against them that do evil, And who is he that will harm you, if ye be followers of that which is good? But if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason for the hope that is in you, with meekness and fear." He also testified that the prophets of old spake not of their own will, but as they were moved by the Holy Ghost which signified the coming and suffering of Christ and the glory which should follow. Now Christ being in one, the hope of glory, is the firm reason for his

hope. As it is by faith that we are saved, we will take the scripture where Christ blessed the disciples and told them they believed on Him, because they had seen Him. Though there were those that believed not, because He revealed Himself not unto them. But He added that more blessed were those who had not seen Him yet believed. So we find the Apostle Paul declaring that faith is the substance of things hoped for, the evidence of things not seen, (Which in patience we wait for.) Rom. 8:25.

He also declared that this hope is both sure and steadfast and an anchor of the soul. Since we believe and see both the Old and New Testaments, the written word of God, testimonies of Jesus Christ — we hear him, the same apostle, tell them that they are a Spiritual house, a royal priesthood and built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone, the foundation stone. "Thou, Lord, in the beginning, hast laid the foundation of the earth; and the Heavens are the works of thine hands: They shall perish; but thou remainest; and they all shall wax old as doth a garment; And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail." "The children of thy servants shall continue, and their seed shall be established before thee." Psa. 102:28. I will quote more scriptures, see what they say, (one is,) Christ's language. "This is the work of God, that ye believe on Him whom He hath sent." The other is James' writing, I think. He said, "Thou

believest that there is one God; thou dost well: the devils believe, and tremble." 2:19.

A certain noble told me the other day that this latter scripture was second handed. It is in a sense, but it has its power and purity, the noble mentioned, believes and trusts in a people who declare the Old Testament to be no good and to be without any evidence of the truth, as to make it all, (The counsel of God) of no effect. He gave me certain commandments and said I had need of nothing else. As I see it, to believe is to be saved, that is in Jesus Christ our only hope. Now to deny the Old and New Testament, to me, is not to believe Christ. We conclude that the Old and New Testaments are the testimonies of God and he that believes the scriptures believes in Christ, and has the testimony within, which is the reason for his hope and the foundation of same. The Author and Finisher of our hope is Christ. "God, who at sundry times and in divers manners spake in times 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."

Now as the Apostle testified of the depth of those things so it is with us who believe, "Oh, the depth of the riches both of the wisdom and knowledge of God, how

unsearchable are His judgments, and His ways past finding out!" It is an epistle written in the heart which is the reason for our hope and belief. He said as He was not of the world, so He had chosen His people out of the world, ordained them and sent them into all the world to preach the gospel to every creature, and he that believes on Him through their word, believes that "Thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one." Jno. 17:21,22. So we see it has pleased God by the foolishness of preaching to save them that believe. For the Apostle said, "We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness: But unto them which are called both Jews and Greeks, Christ the power of God, and the wisdom of God." 1 Cor. 1:23,24. Blessed are they that know the joyful sound, for they shall walk O Lord in the light of thou countenance. Isaiah says, "Behold I lay in Zion for a foundation stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." I do believe every one of them who is given the testimony of Christ; will believe in, by, and through the spirit of prophecy. It is by the revelation of Christ that we believe and possess this hope. This is a good reason for our hope which is the anchor of the soul both sure and steadfast.

Submitted in love,  
Lemuel C. Branch  
319 Mankin Avenue,  
Beckley, West Virginia

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

Dear Precious Brother Adams:

I have had the privilege of meeting you about three times in my unprofitable life, if I remember correctly, and was blessed to hear you preach twice. Your sermon, the first time I heard you, has been a long time ago. We were attending the Pocatolico Association. I cannot remember at this time your text, but do remember the text you were given and expounded so sweetly, the last time. I do not remember whether you read this text, exactly, but it was your train of thought and your theme at the time, it seems you read somewhere else in connection with it; however, I don't think I will ever forget the comfort that I felt in this sweet gathering. This was at the Abbot's Creek Association in 1955. The scripture was, "And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone." Eph. 2:20. I think what brought this to mind was the thought conveyed in the foregoing letter, I am sending you to publish in Zion's Landmark if you see fit and deem it proper and worthy. I noticed while copying this on the typewriter, that his thoughts, (My brother in the flesh, and I hope in the Spirit) were the same as yours in the text that I mentioned about hearing at Abbot's Creek. So evidently both of you are led by the same Spirit, and I feel certain it is the unerring Spirit of God, for it is according to the law and testimony as found recorded in the scriptures.

I have desired to write a few thoughts for a long time on this same theme and what I hope has been revealed in my heart concerning this same scripture, but I have never felt to have the ability and knowledge to properly approach and present the subject. I realize, if not deceived, if I am not led by the Spirit of God that all attempts will end in failure in the sight of the one and only True and Living God.

I will say to begin with that I believe that all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works. Hence it must be revealed by the Spirit of God, being prepared of God for them that love Him. It is first received through experience. This brings the growth in grace which prepares His people for this revelation by the Spirit. So this being the way that it comes it must harmonize with that which is written and can only mean one thing and have only one true meaning or interpretation. As is said in another place, "No prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but Holy men of God spake as they were moved by the Holy Ghost." II Pet. 1:20,21. Then it being given to the prophets and apostles of old by one Spirit, it can have but one meaning in my humble judgment, and is revealed by that one Spirit — the Spirit of God." "The natural man receiveth not the things of the

Spirit of God:" "Because they are Spiritually discerned." I cannot conceive that the city which John saw coming down out of Heaven from God described with her many beauties and characteristics was describing the eternal Heaven of what shall be the eternal enjoyments of God's people after this life is ended here on earth.

I allow that all of us, if speaking of these things when we are not in the Spirit, will err and if I am wrong in my conceptions of this, I am just deceived in it. John described this city as having twelve foundations and in them the names of the twelve apostles of the Lamb. The city had twelve gates which were twelve pearls; and every several gate was of one pearl.

We notice in the book of Acts of the apostles that before the Holy Ghost came as a rushing mighty wind, the eleven apostles were gathered together in an upper room, together with about an hundred and twenty of the disciples. "Peter stood up in the midst of the disciples, and said, Men and Brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas which was guide to them that took Jesus." "For it is written in the book of Psalms, let his habitation be desolate, and let no man dwell therein: And his bishoprick let another take." Acts 1:15,16,20. They appointed two, Joseph and Matthias. They cast lots and the lot fell on Matthias. It must be one that had accompanied with them all the way from the baptism of John unto the same day that He (Jesus) was tak-

en up into Heaven, to be a witness of the resurrection of Jesus. It must be an eye witness too, it seems here, which made the twelve complete; which number I think in some sense means complete.

Now, when the Holy Ghost came and sat upon each of them, those who dwelt there at the time were several different nations and all these that spoke were Jews, but spoke in the mother tongues that these people were born in, which caused many to marvel and accuse them of being drunk and etc. On down it reads that Peter stood up with the eleven and said that this is that which was spoken by the prophet Joel, And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: Now the term "All Flesh" did not mean all of the flesh of the human family any more than the many terms mentioned in the scriptures concerning the word ALL as applied to the whole world in general as the unregenerate use it. To my understanding it means those included in His covenant of grace. This covenant includes a people of every nation, kindred and tongue. Therefore, it was necessary that this gift of tongues, as mentioned here be bestowed upon the apostles, that each nationality might hear in his native language. The Gentiles as well as the Jew were brought to the knowledge of the truth, for they were commanded after His resurrection to go unto all nations and preach to them, "teaching them to

observe whatsoever things I have commanded you."

As I see it the city that we mentioned above in which the twelve foundations of the wall of the city had in them the names of the twelve apostles, represent the testimonies or doctrine of the apostles of the Lamb. For they all testified of this one Saviour Jesus Christ, being eye witnesses of His Majesty. The gates of the city were pearl and every several gate was of one pearl. We know that a gate is that which furnishes access to a house, city, garden and etc.; hence, we find that under the law dispensation the gates of natural Jerusalem were closed at night, and according to the scriptures the Gentiles were not brought in until Jesus came and broke down the middle wall of partition between us, abolishing in His flesh the enmity, which was the law, contained in ordinances, for it was the Jews under this legal dispensation that the law was committed to, and not the Gentiles. Hence it was not revealed unto the sons of men that the Gentiles should be fellow heirs of the same body, and partakers of his promise in Christ. By the gospel, as is recorded at this time, was revealed that they should be made partakers of His grace also!

So we see the purpose of the gates of old Jerusalem being closed at night was to shut the Gentiles out. At that time, they were in darkness, and were aliens to the commonwealth of Israel, and strangers to the covenants of promise, having no hope and being without God in the world. Now we see that the gates of the city described by

John, the Apostle, were not shut at all by night for there is no night there. This is plain to me, when we are dwelling in Christ manifestly and He in us, there is no night, the darkness is dispelled and our whole body is full of light. Now the gates being pearl and every several gate being of one pearl has its significance also.

We turn to the 12th chapter of 1st Corinthians, and we find there are diversities of gifts, but the same Spirit. There are differences of administrations, but the same Lord. The 11th verse says, "But all these worketh that one and the self same Spirit, dividing to every man severally as He will."

The gates are pearl. This is a precious stone or jewel. I know it is very precious in its natural value, but the Spirit of God in the hearts of all His people is far above rubies; there is nothing to be compared with this great gift. It furnishes evidence of our salvation; it is the infallible witness that we are the children of God, "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." Oh, how precious is this to the children of God, nothing can compare with its greatness; yet the gems and precious stones are a type of the Spiritual gems in their value and purity. So the gates being pearl represent the Spirit of God that divide severally to every man as He will, (chiefly we have in consideration at the present time the twelve apostles of the Lamb) and severally means, each of these gifts are distinct and separate one from an-

other, yet all in harmony one with another, and are called "the UNITY of the Spirit" in one place. We see here now why one must be ordained to take the place of Judas who fell by transgression, that he might go to his own place. The two who were appointed had "companied" with them from the baptism of John unto the day that He was taken up into Heaven, to be a witness of the resurrection of Jesus, and eye witness of Him after His resurrection from the dead, which Judas could not be for he was dead. He died according to the scriptures about the time of the crucifixion of Jesus. The lot was cast and fell upon Matthias and he was numbered with the eleven apostles.

Here is where He divided to every man severally as He will, chiefly the apostles, which does not mean that He does not do the same thing today, yes, but these gifts here were the greatest of all in their order and after this He gave gifts, but not as He did here, they are inferior if this is the right expression for it, for when He led captivity captive and gave gifts to men, "He gave some, apostles; and some, prophets; and some evangelists; and some, pastors and teachers; for the perfecting of the saints; for the work of the ministry; for the edifying of the body of Christ: Till we all come in the UNITY of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning

craftiness, whereby they lie in wait to deceive." We notice here that the Apostle Paul includes himself when he says, Till we all come in the unity of the faith.

I mentioned above that a gate gives access or entrance into something — a city, house, garden and etc. Just so we enter into this city, the Heavenly Jerusalem, through the gates which is none other to my mind, than the entering into the GRACE COVENANT through revelation of the Spirit, represented as ONE PEARL. "There is ONE SPIRIT even as ye are called in one hope of your calling" and these gates are open at all times and will remain so until "We all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ," which will be when every heir of promise shall be brought into the knowledge of the salvation of God, then the body of Christ will be full and complete, and I cannot see where God will have any further use for this natural world. When this shall be, I do not believe an angel in Heaven knows, Jesus says, that my Father only, speaking of the fullness of time concerning the destruction of this world.

W. E. Branch  
Big Sandy,  
Premier, W. Va.

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**CARRYING A HEAVY LOAD**

T. F. Adams  
Willow Spring, N. C.  
Dear Elder Adams:

I am more than thankful to you and your dear friend for making it

possible for me to get this little book of the truth. I have for a long time wanted to subscribe for it, but didn't know where to send to.

Well, some how I feel to tell you my life as it has been. Since I can remember I have loved the singing and preaching of the Old Baptist. I feel that I have had a little of all kind of sorrows in my life. I have given up so many of my dear loved ones. My dear mother passed away when I was a very small girl, I guess I was about 8 years old, so I grew up a motherless child. My mother was no member of any Church, but she believed in the Primitive Baptist doctrine, and on her death bed she told my dad about that beautiful home that was ready for her.

My dad was also a Primitive Baptist and went to Church real often. But he did not belong to any Church. All of my sisters and my only brother are members of the Church, but not the Primitive Baptist. My dad passed away a few years ago. Sometimes I feel that I am the little black sheep in the family, for I am no member of any Church. But I go to hear you good Old Primitive Baptists when I have an opportunity. As 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. This baptism I hope and pray I have had. I feel so little! If I could only go into the Church and listen to the preaching just like a little mouse and then slip out and no

one see me, it would be just fine, for I do not even feel fit to walk into the Church. But when I attend and they begin singing and extending to each other the right hand of fellowship, it affects me seriously, for it is the sweetest thing I have ever seen. It seems like Heaven opens up.

My greatest grief and sorrow occurred almost two years ago, when my darling husband took his own life. We were so happy, and he dearly loved the Primitive Baptist but was not a member. Why he did it I will never know. Oh! how I did want to hear him say, "Father, forgive me," but he never spoke. He left me with our darling little 8 year old boy. My whole heart and soul went out with him, for I loved him more than anything in this world, and he was so good and kind. I grieved and cried over the loss of him, but the Lord giveth and the Lord taketh away, blessed be the name of the Lord. All of his people have been so good to me in this sorrow. I love them as much as I do my very own. They take me to Church real often. They are all believers in the Primitive Baptist. His father is an Old Baptist preacher. His mother was a member.

After this happened to me, all kinds of preachers have been to talk with me. Some say I must make the first step. But if I made the first step, I would get there first. Some tell me that they know that they are saved. But my Bible tells me that no man knows who is His, not even the angels in Heaven. I don't believe that any one knows that he is saved, for

that would be knowing as much as Christ. The scriptures say, "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?" I would be afraid to say I know I am saved for without Him, ye can do nothing, and if this poor sinner is saved, it was before I was ever born. "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. "For I am not come to call the righteous, but sinners to repentance." We are all sinners, for none doeth good, no not one, but so few realize they are sinners. If He does not come into our heart; we cannot live a good life. He is our worthiness. Some tell me if you will let Him come into your heart, He will do thus and so. But He is not a God of want, He speaks and it is done, commands and it stands fast. Without Him we cannot even move. I know that I cannot even walk or move without His wonderful power. All I can do and say is, Oh Lord, be merciful to me a poor sinner. I have even heard a so called preacher say that God is out of His place; He is in Heaven but should be here in the world ruling the people. To my understanding, He is every where present and no where absent. And I also heard a preacher call Job squince eyed Job, all the time griping and complaining. Well, I don't see it that way, for his wife told him to curse

God and die and he said the Lord giveth and the Lord taketh away, blessed be the name of the Lord.

I feel if I could burst like a chestnut burr and let all of my troubles and burdens roll away, I would be so happy. There is no one on this earth who known what I carry around with me. I try to keep it all to myself. I feel that the Good Lord has a purpose in my troubles. I hope and sometimes believe my sufferings are for my good. Rom 8:28 says: "And we know that all things work together for good, to them that love God, to them who are the called according to His purpose." If not, He would have made it an easy road for me, but if this is what it takes to keep me near Him and enables me to cry out, "Oh Lord, have mercy upon me", I will gladly take it. For sometimes I do feel that He has spoken peace into my heart; I don't expect to be happy any more, but I am thankful for what I believe He has done for my soul. I trust in one that has all power both in Heaven and earth. The scriptures say, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." This we do when we are heavy laden, for we are seeking rest and know no other source of relief. My hope is when He comes back to earth again, and sets one foot upon the sea and one upon dry land and cries out to His sons and daughters from the four corners of the earth, I will be in that calling if the very least one.

Oh! how can I, for I am such

a sinner? When I try to do better, I do even so much worse than ever. Oh! is my name written in the Lamb's Book of Life? I have often been told that, "He will not beg you always." To me that is so weak, for we are His, and He does not have to ask us if we will do anything. When He speaks, it is done at the very moment He wants it done. For if it were left to us and we were in control when it came time for us to die we could say, "No, we want to stay here a while longer." I don't think He is pleased with sin and lots of things that go on in this world, but He was so wise that He knew every move that would be made. For why did He make satan? He knew the wicked things that would go on. He even knew that Lazarus was dead when He was miles away, for He said he sleepeth. Look what Peter told Him, I will lay my life down for you, and He said to him: "Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice."

If you think I am fit to get this little book of truth — Zion's Landmark — I will be more than happy. But if not, just take this \$2.50 and send it to some good person, and all will be well with me. Just a sinner in this world of sorrow. May the Good Lord bless you and your wife and keep you both in good health.

I just hope I am a true Primitive Baptist friend,

Mrs. King E. Martin  
Martinsville, Va.

## 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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VOL: LXXXX

No. 11

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Entered at the postoffice at Wilson  
as second class matter.

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WILSON, N. C.      APRIL 15, 1957

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### FIRST SHALL BE LAST

Dear Brother Adams:

Please give your views through the Landmark on Mark 10:31, "But many that are first shall be last; and the last shall be first." Also Luke 13:30, "And, behold, there are last which shall be first, and there are first which shall be last."

Mrs. J. H. Owen  
Danville, Virginia

At present I am offering my views on Mark 10:31. I hope to comply with our Sister's request on Luke 13:30 very soon.

The Jews were first in the favor of God. The Holy commandments were delivered unto them. They had the law and the prophets. They had many privileges as a nation. The promises were unto Abraham and his seed. Abraham was a Jew and so were his seed. As a nation they came to be known as Israel. The Lord fought their battles and conquered their enemies. But they became proud and boastful. Their hearts were hardened. They were stiff necked. They departed from the Holy commandments of God. "They changed the truth of God in-

to a lie, and worshipped and served the creature more than the creator." They followed the tradition of the elders, rather than the true and living God. They built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and daughters to pass through the fire unto Molech, which was not written in the law of Moses. "Wherefore God also gave them up to uncleanness through the lusts of their own hearts." Paul said, "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in."

"But many that are first shall be last; and the last first." These words of Jesus are not to be understood to apply to individuals, but as a nation. Israel as a nation was the first to receive the special favor of God under the legal dispensation. As a nation they did not receive Jesus as the true Messiah. A few of them did; but the Gentiles were not the receivers of the old covenant under the law; yet they were first (together with a few of the Jews) to embrace the Messiah in the gospel dispensation. The Jews as a nation rejected the word of God. His favor was turned to the Gentiles. "Then Paul and Barnabas waxed bold, and said, it was necessary that the word of God should first have been spoken to you: (meaning the Jews) but seeing ye put it from you, and judge yourselves unworthy of everlasting life lo, we turn to the Gentils. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth." Acts. 13:46,47.

The Jews were dispersed as a nation, and will continue to be so "until the times of the Gentiles be fulfilled." Jesus said, "And they shall fall by the edge of the sword and shall be led away captive unto all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentile be fulfilled." Luke 21:24. The Gentiles are the other sheep to be brought into the Spiritual fold. Jesus said, "And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." John 10:16.

Notwithstanding the Gentiles together with a few believing Jews were first to receive the Messiah in the gospel dispensation, yet the covenant that God made with Abraham shall never fail "If His children forsake my law, and walk not in my judgments; If they break my statutes, and keep not my commandments; Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn of my Holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in Heaven." Psalms 89:30 to 37.

The promise that God made to Abraham and his seed cannot be disannuled. This promise or covenant which God made to Abraham did not embrace all of his natural posterity, but the seed of Christ. To

make sure that the Apostle might not be misunderstood, he adds, "Now to Abraham and his seed were the promises made. He sayeth not, unto seeds as of many; but as of one, And to thy seed, which is Christ." Gal. 3:16. Again he said, "For the promise, that He should be the heir of the world, was not to Abraham or to his seed, through the law, but through the righteousness of faith." Rom. 4:13.

God has a Spiritual seed among the nation of the Jews, as well as a Spiritual seed among those of the nation of the Gentiles that will be brought together into one fold. Peter said, "For the promise is unto you, and your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:39. The Gentiles are those who were afar off, which is observed by the Apostle. "Wherefore remember, that ye being in times Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the common wealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in His flesh, the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace; And that He might reconcile both unto God in one body by the cross, having slain the en-

mity thereby; And come and preached peace to you which were afar off, and to them that were nigh. For through Him we both have access by one Spirit unto the Father." Eph. 2:11 to 18.

"But many that are first shall be last; and the last shall be first." The last that shall be first are the Spiritual seed of the Gentiles. They were aliens from the commonwealth of Israel and strangers from the covenants of promise. While they were considered the off scouring of the earth and cast outs, by the Jewish nation, yet they, together with a few of the Jews, were the first to embrace the Messiah and the gospel. The many that "are first shall be last" and the Spiritual seed of Christ among the Jews who will be brought in last. Paul said, "God hath not cast away His people which He foreknew." Some of the branches were broken off. The Gentiles were grafted in. "Now if the fall of them be the riches of the world, And the diminishing of them (Jews) the riches of the Gentiles; how much more their fulness." Rom. 11:12. Add to this testimony the Apostle said, "For if the casting away of them be the reconciling of the world, (Gentiles) what shall the receiving of them (Jews) be but life from the dead." Rom. 11:15. The Apostle warns the Gentiles not to boast against the natural branches, nor be highminded, but fear. "For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches be grafted into their own olive tree?" Rom. 11:24. The young ruler of the Jews,

who glorified in his riches, trusted in his own righteousness for life and salvation, may be at least a hint that he is a representative head of the Jews who will be grafted into their own olive tree. It is recorded, "Jesus beholding him loved him." Mark 10:21.

To make sure that the Gentiles were not ignorant of the things which he had previously recorded, he said, "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." Rom. 11:25. It is evident from the teaching of the Apostle Paul that the seed of Abraham, who are born through the righteousness of faith, shall be saved, a remnant of which will be brought to a saving knowledge by grace at the latter times when the fulness of the Gentiles be come in. He verifies this by saying, "And all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the Father's sake." Rom. 11:26, 27, 28. The Jews were first the favored people, this was under the law covenant, but when blindness in part happened unto them, the Gentiles were brought in and became the first to receive the gospel covenant. Thus "Many that are first shall be last; and the last first."

T. F. Adams

**DEATH OF FATHER—BRO. DOSS**

I hope by the help of the good Lord I can put into writing some of my feelings of the passing of my precious Father. He passed away the 24th day of August, 1956. He was eighty-five years, two months, and twenty-six days old.

He was the father of fifteen children. He was first married to Ida Virginia Willis, and to this union were born eight children, namely: Lou Ella Halley, Cassie Brumfield, Charlie B. Doss, Willie A. Doss, (Baby boy who died in infancy), Sally Elgin, Oscar Doss who preceded his father in death, June 25, 1952 and Elder Albert A. Doss. His first wife preceded him in death in the year 1910.

He later married Edith Halley, and to this union seven children were born namely: Drewie Doss, Mennie Blackwell, Bud Samuel Doss, Luther W. Doss, (Baby who died at birth), Catherine Nylon, and James E. Doss.

February 7, 1932, he was married to Amanda Frances Bardsdall. He had no children by this marriage, but there were four step-sons. There were thirty-five grandchildren, thirty-six great grandchildren, and one great, great grandchild.

Father lived to be a ripe old age. He saw seven of his thirteen children join the Primitive Baptist Church, which he dearly loved.

I have heard Dad say, so many times, the Lord blessed him with three good wives. They were all members of the Primitive Baptist Church. He was a member nearly sixty years. I don't know exactly. He was an ordained deacon about twenty years. There was never one that loved or stood for the doctrine any stronger than he, and for years it was all he wanted to talk about. He would visit me for weeks and this was his daily conversation. He was so much pleasure to us all! He was such a sweet Daddy, and oh, how we all miss him! I feel so lonely every where I go. He had a certain chair he sat in, now it looks so vacant! but I would not call him back if I could, because I feel like he is at rest. As far back as I can remember he was a regular attendant of the Primitive Baptist Church.

Usually his health was very good, and he was blessed to go to his meetings, which I believe no one ever enjoyed more than he.

He was dearly loved by his entire family — wife, children, grandchildren and in-laws. I never heard any one say, "Dad did so and so I did not like." What ever he did pleased us all; he was so precious to us all. I looked forward to the time when he could not wait on himself, so I could do it for him. I felt like it would be so sweet to do for him, but it did not please God to have it this way. Father was sick about four weeks, but he was not near me. His precious wife

did the caring for him. She did all she could do, and we all love her. Years before Dad passed away, when he became the least bit ill, I wanted to steal off to myself and cry. It pained me to see him suffer, he was so precious.

One night my brother came for me in the night. We thought Father might die, he was so seriously ill, and when I came home I just wanted to cry and cry. I cast my eyes up above, and the most beautiful place I ever saw appeared to me. It was so beautiful! It was just as bright as gold, and in this place lay my sweet Daddy. A voice from above spoke to me saying, why do you worry about him when you know this is his Home, prepared just for him. This gave me relief, but oh! I did not know how it would be to see him leave us. Oh no, I did not give him up, sweet Jesus just called him from this world of sorrow and trouble. I'll never forget the last time I saw him alive. For many years, every time I left him when I visited home, I would leave him shedding tears. This time I spent the day with him, and he sat up most all day, he seemed to be so much better, and we talked of the goodness and mercy of the Good Lord. He was depending on the one who has all power. I told him he was so much better, perhaps he could come to our Association, and he said, "I have given up even going to Church again." I said, "Oh, no Dad, don't say that, you don't know." But this day when I was leaving I shook his hand, laid my arms around his neck, kissed him on his forehead and said, "Daddy, you will come and stay some with me soon, won't you?" He looked up at me his face shining brightly, and said, "If it is the Lord's will."

I went home and to the Association the next day, but it was the most miserable day I ever spent. I did not know what the trouble was with me; but that night about 10:15 P. M. the telephone rang and a voice said: "I have sad news, your Dad just passed away." No one will ever know how I felt. I ran back into the room and fell across the bed where my husband was lying and said: "Honey, my Daddy is dead; he is gone. Oh it was so bad!" But he had told us so many times he was not ready to go. He said he wanted to stay with us, and he said he could not understand why it was this way. I told him it was because it was not time for him to go, and before he left here, he said all he minded was leaving his wife, children and the Baptists, but he was not afraid to die. I was so sorry I left him that night, but we can't see the future. He went at the very minute and place ordained for him to leave this world. I always felt like when the time came for him to pass away, I wanted to stand and look at him all night, for it would be the last night I could spend with him; but when I looked at him the first time, I just went down,

all my strength left me. Oh, how sad it was to look on his pale cold face, but I could not see him, for my eyes were filled with tears. They set me down and oh what a hard thing. I sat there and this came to me, "I thought you were going to look at him all night and you are not looking at him at all." A small still voice said, "Now you can"; and I went back alone, and stood and looked at him. He looked so peaceful, he did not look like he was dead, but just sleeping; that sweet sleep. All I could think was, "Sleep on sweet Daddy, take your rest." O may it be God's will that I may meet him in that happy Home free from trouble and sorrow. I would not call him back if I could. I only hope it will be the Good Lord's will to make me reconciled to His will. There is a vacant place in our home which can never be filled; the voice we loved is still; this vacancy is in our lonely hearts. We all loved Dad so much but Jesus loved him more. Oh precious Lord, guide my feet and help me that I may not be a burden to my family and friends. My desire is to do the right thing, which I feel so short of.

Written by his unworthy daughter, saved by grace if saved at all.

Mrs. R. G. Elgin  
1548 Albright Avenue  
Burlington, N. C.

#### IN MEMORIAM

My father-in-law, Will Bullins, passed away the twenty-fifth day of last April. We miss him so badly, his seat can never be filled.

He was kind to everybody and always wore a smile. His children have lost a good dad; his wife has lost a dear husband. He never did join a Church here on earth but was a believer in the Primitive Baptist doctrine. He was so humble and seldom complained. We all dearly loved him and are grieved at his passing, but God does things right. I believe he is much better off, than while here in this troubled world. I know his children feel their loss keenly, but I hope the Good Lord sees fit to reconcile them and make them feel that their father is now dwelling in love and peace with God.

My humble hope for them and his wife is God will take care of them and may we too have a hope of a better

This is written by,  
Trudie Bullins  
Lawsonville, N. C.

## HAS YOUR SUBSCRIPTION EXPIRED?

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Editor

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## ANNOUNCEMENT

Due to increased cost of operation, it is necessary that we increase the subscription price of Zion's Landmark to \$3.00 per year, Elders \$2.00 per year.

We hope this will not be a hardship to any of our subscribers, for this increase has been needful since we became the owners of the Landmark. — 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.

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**

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**VOL: LXXXX**

**MAY 1, 1957**

**No. 12**

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**PSALM VI.**

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O LORD, rebuke me not in thine anger, neither chasten me in thy hot displeasure.

Have mercy upon me, O LORD; for I am weak: O LORD, heal me; for my bones are vexed.

My soul is also sore vexed: but thou, O LORD, how long?

Return, O LORD, deliver my soul: oh save me for thy mercies' sake.

For in death there is no remembrance of thee: in the grave who shall give thee thanks?

I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears.

Mine eye is consumed because of grief; it waxeth old because of all mine enemies.

Depart from me, all ye workers of iniquity; for the LORD hath heard the voice of my weeping.

The LORD hath heard my supplication; the LORD will receive my prayer.

Let all mine enemies be ashamed and sore vexed: let them return and be ashamed suddenly.

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**EDITOR**

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

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**\$3.00 PER YEAR**

**TO ELDERS \$2.00 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*

### **GOD'S GREAT LOVE!**

Dear Brother Langdon,

I have felt the need to write or either talk with someone for some time. Feeling to be so weak and unworthy to even speak of Heavenly things and yet having the desire to do so, unless I am inspired from above, there is nothing I can do. It seems that I have always felt to be alone and different from anyone else. Before I had tasted God's love, I felt to be as good as those around me, but when this light came, I saw myself so differently. My unworthiness is now so apparent, it stares me in the face constantly.

I have longed to know just what is meant by the scripture that speaks of the Holy Ghost descending upon the people with a shout, but the more I read my bible, when I am blessed with understanding, the clearer this picture is. This is the way I was filled with the love of His spirit. I was visiting my sister not realizing I would be in the hospital soon. The night before I was taken sick, I was preparing for bed when a golden path from Heaven descended upon me with a shout. It was the most beautiful scene I have ever seen. I did not realize the joy and peace that was mine. It grows dearer as the days go by. Nothing can compare with the hope and sweetness we have in Christ alone. I have days when I wonder if everything is gone. I feel

so depressed and fear I am deceived and have deceived those I love so dearly. Then my thoughts are carried back to the night when my soul was made alive with a realization of His love and I was enabled to rejoice in His great name. I was made to say with David of old, The Lord casts me down, and He lifts me up. My mind is drawn from the cares of the world and centered on the everlasting love of God. The flame that is kindled in my breast, I hope will keep me from falling to temptations that encompass me at times. God does not tell us that we will have no temptation, but that He will give us strength to endure. The love He has put in my heart is none other than the love He promised those who obey, and this obedience is brought about through His love, for He says, "By loving kindness have I drawn thee." I feel to be so unworthy! How could He give such love to the creature that I feel to be?

When I see the painted skies at sunset, I think, How beautiful Heaven must be! I think of the faces of the brethren and sisters as we sit together and God blesses you to proclaim the glory of His love. Having been given a taste of God's love, seems to cause me to hunger and thirst even more for an out pouring of this love. The more I receive the more I want. I hope to have seasons of hunger until I am made perfect in His love. Real-

izing the weakness of the flesh, I continue to feel guilty before a God so full of love and ready to forgive. If I am one of His, I am the least. Hoping to be one, I am what I am by the grace of God. I hope He will keep me humble and submissive to His will.

I hope I have not bored you. There is so much I could say, if I were able to express it. You can tell my feelings better than I can. I hope the Lord will continue to bless you and yours as He has in the past. I feel built up every time I hear you preach. I desire to give God the praise, for we are His and what ever we do in his kingdom, is of Him whose pleasure it is to give us the Kingdom.

A sister in hope,  
Mrs. Mariam Lee  
410 Barbour Street,  
Clayton, N. C.

The night I saw Jesus I was filled with His love,  
I was not aware of this beauty above;  
My soul was awakened to treasures untold,  
It was filled with love of the street paved with gold.  
No one was aware of Jesus so near,  
He had conquered my doubt and calmed all my fear.  
The beautiful light that lighted my way,  
Was the sweet voice of Jesus, my Saviour, to say,

“Come unto me, Little One I am the way.”

Lo! my eyes were opened, “O sinner obey.”

I was made to cry through unwor-

thy tears,  
“Have mercy, Dear Jesus, and calm my fears;  
Tho’ afflicted in body and soon to depart,  
From those I love dearly, so dear to my heart.

The love that was mine to cherish for ever,  
Is with me today, to depart, no never.

God gave me mercy and saved me by grace  
With strength for my burdens and a smile on my face.

When I think of Jesus, how He bled and died,  
He hanged on the cross — a sinner on either side;  
I think, the pangs of life are but short and tend  
To lead us in strength and truth to the end.

Am I worthy of such a great price,  
Of His forgiveness, His pardon, The only Christ?

I am but one sinner He has looked down upon  
To chasten and quicken ‘til eternity dawns.

Tho’ I feel that I’ve lost those that I love,  
I would not exchange this beauty above

For all the world’s riches, its pleasures and strife,  
God is the answer, He gave to me life.

When I think of the night He purged my dead soul,  
The price was His life, for us, we are told.

My mind is drawn from the cares of the day,

And I'm filled with love of the only  
way.  
Believe, my Child, you have seen  
His light,  
Tho' your sorrows are with you, it  
still shines bright;  
It guides you each day tho' weak  
you may be,  
It is always beside you more glory  
to see.

Dear Lord, walk beside me, save  
me from sin,  
There's only one peace it is from  
within.  
It keeps me humble and willing to  
share  
Thy love with others, the world's  
beauty beware!  
May my life be a blessing for some  
soul in need,  
Tho' I feel so unworthy and on thy  
word must feed.  
This leads us to Heaven with His  
Saints to dine,  
We are enabled to taste His glory  
Divine.  
A sacred ordinance is brought to  
mind,  
When we break the bread and taste  
the wine.

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A sister in hope of eternal life,  
Mrs. Miriam Lee  
410 Barbour St.  
Clayton, N. C.

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### JEWS AND GENTILES

Dear Beloved Brethren:

As there are some that seem to be somewhat alarmed over the return of the Jews to Palestine as a sign of the second coming of Jesus, the end of the world, and a sign of the fullness of the Gentiles, I wish to give some of my

finding in the scriptures. But before I offer any quotations, let me make this statement or ask a question. If the fullness of the Gentiles is come in and the Jews are to be restored, what will be their promise, or what will be their standing as to the salvation by the blood of Jesus.

It is true that Jesus said in Matthew 21:43, Therefore say I unto you, The Kingdom of God shall be taken from you, (the Jews) and given to a nation bringing forth the fruit thereof. Did you notice that Jesus did not say that it would be given to the Gentiles, but a nation, which was to be of both Jews and Gentiles made so by the blood of Jesus on the cross.

Now look with me to Romans 2:11. "For there is no respect of persons with God." 12th verse, "For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law." Therefore they all stand condemned of sin.

Now turn with me to Ephesians 2:11. "Wherefore remember, that ye being in times past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the common wealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world." Here Paul was describing the condition of the Gentiles as a people compared to the Jews who had the law of circumcision of the flesh made by hands.

Now we look to the 13th verse. "But now in Christ Jesus ye who sometime were far off are made nigh by the blood of Christ." Here we have the leveling, not by circumcision of the flesh but the blood of Christ, and Paul gives as a reason, For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us. Having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain, one new man so making peace. Now if Christ has abolished the law of commandments in Himself and made both Jews and Gentiles one twain, a new man so making peace. Would not the restoring of the Jews to the Kingdom, destroy the work of Christ, and what assurance would the Jews have of salvation seeing they are separated and restored as they once were. The Apostle Paul gives as a reason for all this, the reconciling of both to God in one body, not two bodies but one by the cross.

Now what was all this done for? Let the Apostle answer, chapter 3, verses 1 to 6: "For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward; How that by revelation He made known unto me the mystery; (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ,) which in other ages was not made known unto the sons of men, as it is now revealed unto His Holy apostles and proph-

ets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in Christ by the gospel:"

Here the Apostle declares that he was made a prisoner for the sake of the Gentiles, that they might know the mystery in Christ as he had written in few words, that the Gentiles should be fellow-heirs of the same body, and partakers of His promise in Christ. What was all this for? The answer is that He might reconcile both to God in one body by the cross.

Why should they both be reconciled in one body? Let the Apostle answer it. "For through Him we both have access by one Spirit unto the Father." Ephesians 2:18, Is that all? "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God;" verse 19-22, "in whom ye also are builded together for an habitation of God through the Spirit."

Now, if the joining of the Jews and the Gentiles together was for the building of the household of God, would not the separating of them destroy the household of God, seeing that it was for that purpose that they were joined together?

And the first manifestation of the Gentiles' coming in was when Peter went to Cornelius' house, which was a violation of the Jewish law, but he had that vision which taught him that there is no respect of persons with God. Let me quote Peter's own language, Acts. 10:34, Then Peter opened his mouth and said, "Of a truth, I perceive that God is no respect of persons, but in every nation he that feareth

Him, and worketh righteousness is accepted with Him." That word which God sent unto the children of Israel (who were Jews) preached peace by Jesus Christ (He is Lord of all). Here again the Apostle Peter puts both Jews and Gentiles on one common level, which again proves that there is no salvation outside of Christ.

Now go with me to the 45th verse, "And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost," giving as a reason, "For they heard them speak with tongues, and magnify God." Was not that a sufficient reason?

Now by way of explanation that I am not alarmed by the things that are taking place in Jerusalem or any other place in the east. Let me give you a bit of Bible history. David became king and took Jerusalem 1048, B.C. At the death of Solomon a revolt of the ten tribes, the Kingdom of Israel established, Shishak took Jerusalem 971, B. C.; the ten tribes were taken captive, the end of the Kingdom of Israel 721, B. C.; Jerusalem destroyed; the Kingdom of Judea ended, 586, B.C.; Ptolemy took Jerusalem 320, B.C.; Cassius plunders Jerusalem 43 B.C.; Jerusalem destroyed by the Roman Jews and forbidden to return to the Holy City 136, A.D.; Jerusalem was taken by the Turks, 1099, A.D.

Now, if you will look at the history of Jerusalem you will see that it has been in a turmoil for over 2000 years from 1048, B.C. to 1099,

A.D. So why get alarmed now?

Yours in gospel bonds,  
B. B. Walston  
Kinwood, Texas

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### THE LIGHT THAT LIGHTETH HIS PEOPLE

"The people which sat in darkness saw great light." Matt. 4:16.

The light that is under consideration in the above scripture is that true light which lighteth every man, and has been, through all generations, revealed to the heirs of promise of the promised land through faith who will ultimately come to inherit this "Promised Land." This light which is made manifest to every believer after being borned of the Spirit again is the understanding of Christ whom God caused to shine out of darkness to bring us into His marvelous light. Christ was born under the law, being surrounded with darkness, but there is no darkness found in Him because He is the son of God. See 1st John 1:5. This power which raised Him from the dead and which came from the God Head, hath raised us (His bride) up into the dispensation of light as we now walk by faith of the joys to come, anticipating that day when death and sin will be no more and we shall rest beyond the reach of Satan's power in one eternal day. This light which has never diminished in radiance and is from all eternity, hath redeemed us from under the condemnation of the law of sin and death by shining into the heart to give the light of the knowledge of the glory of God. See Corin 4:6. This shining of God's grace into the heart brings

the day of faith in which Christ said, "If any man walk, he stumbleth not, because he seeth the light of this world." If we see this light then we have evidence of being on the foundation against which the gates of hell shall not prevail. It must be understood that it is Christ who builds us on the foundation of his being raised from the dead, and that the solid foundation is God Himself who laid the foundation that cannot be touched by any. Those who are not on the foundation, who have not Christ and his being raised from the dead "walk in the night, and he stumbleth because there is no light in Him." Jno. 11:10.

While we journey on with this hope of living again the days of our change, (see Job. 14:4) we desire the second coming of Christ who made his first appearance when He delivered our soul from under the bondage of the law of sin and death. The inborn spirit of God reveals the truth of God's righteous and Holy law which has exposed the sin and corruption that dwells within the flesh, causing us to hate our own wicked lives. This causes a cross which is the conflict between the flesh and the spirit within us, every true child of God must bear, if indeed, we have the Spirit of Christ formed within. This cross the preaching of which to them that believe, is the power of God, will continue to keep us humble and at the feet of our brethren. This will be so until death conquers the natural body. During this time the soul is preserved blameless until His second coming, when He shall return bringing the

souls for All whom He has interceded (these being the ones the Father gave Him for whom He did taste death). These bodies which contain the souls whom the spirit has quickened and brought into the light of the Gospel here in time will be saved at the second coming. It will be in this day when he "will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; Even every one that is called by my name." Isa. 43:5. It is the bodies of these people whom God will call. There will be no sons and daughters after this resurrection as we know them here, neither will there be Jew nor Greek, because the enmity of the flesh will be finally abolished in that day, and they that are of one twain (one resurrected flesh in the likeness of Christ) are both one. Paul said, "I pray God your whole SPIRIT and SOUL and BODY be preserved blameless unto the coming of our Lord Jesus Christ." See 1st. Thes. 5:23 Neither do they marry, or are they given in marriage. See Mark 12:25.

What more could we desire in this world than a knowledge of the truth. It is the highest of all privileges to be blessed to dwell with His saints whom He keeps in the Gospel Light. It was nothing short of the Love of God, who is rich in mercy, wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ." Eph. 2:5. Christ said concerning this day of light by faith

which we walk that "ye shall know that I am in my Father, and ye in me, and I in you." Jno. 14:20. Inasmuch as He dwells in us, we have received the spirit of adoption, now waiting for the adoption, to wit, the redemption of our body. The importation of His spirit into our hearts beareth witness with our spirit that we are the children of God, and if children, then heirs and joint-heirs with Christ." Hence if we be heirs with CHRIST who is to come again, the second time, without sin unto Salvation, we have a lively hope of heaven and immortal glory which God has blessed us with according to his mystery of unboundless grace.

It is the spirit of God that quickens, and those whom His spirit has not quickened, are yet dead in their sins and are in the flesh; they that are in the flesh cannot please God. But, ye are not in the flesh if so be that the Spirit of God dwelleth within you. The carnal or fleshly mind which cannot believe because of unbelief is left with the flesh to perish, but the spiritual mind which is life and peace gives us the understanding which mind is found in the Gospel. This knowledge is the doctrine of the sovereignty of God according to the scripture, 'For by him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions or principalities. This text imparts the meaning that it was God who has created the visible throne of Satan who is up and down the earth seeking whom he may devour, and that the principality or power of Satan is de-

pendent upon the power of God for motivation and direction who carries out His purposes at all times in order that His pleasure toward the redeemed church that is to be made ready for eternal salvation might be performed. In this faith our fears are removed in that we know he governs the universe according to His unerring counsel and one mind which was in the beginning.

Satan hath desire to destroy the salt, but God preserves the savour of Himself and his church by redeeming the soul and saving the body by His Son, Jesus, who being the brightness of his glory, and the express image of his person, and upholding all things by the word, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." Heb. 1:3.

Inasmuch as He has conquered all His foes, Satan knoweth that he hath but a short time (See Rev. 12:12) when his tares will be gathered up and burned in the fire by the angels of God who shall gather out of God's kingdom all things that offend, and them which do iniquity and shall cast them into a furnace of fire. Then shall be brought to pass the saying, "And the God of peace shall bruise Satan under your feet." 1st Corin. 16:-20. Then shall the righteous shine forth as the sun in the kingdom of their Father. (See Matt. 13:37,43) Then shall the heirs dwell in the House of the Lord forever where the power of sin and the sting of death shall be no more.

May God continue to keep us by His indwelling Spirit who hath abolished death and brought life and

immortality to LIGHT through the Gospel that we may be found should He come, ready to give an account of the deeds done in the body which deeds are the work of the Holy Spirit in not having our own righteousness which is of the law, but which is through the faith of Christ.

J. M. Mewborn

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**BROTHERLY LOVE**

“Let brotherly love continue. But not forgetful to entertain strangers: for thereby some have entertained angels unawares.” Heb. 13:1,2. “And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, He shall in no wise lose his reward.” St. Matt. 10:42.

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Dear Brother Adams and all lovers of the truth as it is in Christ Jesus:

I have a mind to write a little in connection with the above scripture, not that I feel to be capable of properly applying it, but I hope that in what I say, the Lord blesses me to see, understand, and present same to His honor and praise and not to the honor of man.

The word “strangers” here spoken of does not necessarily mean people we have never known socially, but sometimes these strangers are among us, and are people we have known in nature perhaps for years. However, the length of time we have known them has little to do with whether or not they are included in this group — “strangers”. When one is quickened from darkness into the marvelous light of God,

sees himself as never before — a guilty, lost and ruined, hell deserving wretch — this one then becomes one of the strangers mentioned in this scripture. The way he is taught is strange to the world. His understanding is strange to those who understand not. The knowledge of himself humbles him and causes him to become a witness with the poet:

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

This poor stranger is seeking the truth. He hungers for comfort in witnesses and here a “word fitly spoken is like apples of gold in pictures of silver.” Prov. 25:11. I believe all of those who are taught of the Lord know what it is to feel to be a lonely stranger in this wilderness of woe.

“The Lord preserveth the stranger; He relieveth the fatherless and the widow. But the way of the wicked He turneth upside down.” Psalm 146:9. Paul said, “Wherefore remember, that ye being in time past Gentiles in the flesh, etc. That at that time ye were without Christ, being aliens from the common wealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.” Ephesians 2:11,12.

These strangers very often are gathered around the sheep fold, watching and listening to what we do and say. These are entertained by those who are able to drop a few crumbs from the Master's table. In this way the Lord's people are enabled to unconsciously “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." Isa. 40:1. This is the sense in which His people are enabled to "Let your light so shine before men that others may see your good works and be constrained to glorify your Father which art in Heaven." Math. 5:16. They comfort each other with the comforts and revelations of scriptures by which they have been comforted and all who have been taught of the Lord receive these experiences and revelations with joy and thanksgiving. The light so shines in those who are so enabled to testify. "Now therefore ye are no more strangers and foreigners. But fellow citizens with the saints and of the household of God." Eph. 2:10.

"Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." These are the words of the Lord meaning that if any service is rendered Spiritually to God's children, the one rendering this service is rewarded at the same time. Paul said, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." So it is all of God. It is through Him the preparation is made, the service is rendered and the benefit is received. What a gracious and merciful God He is!

"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 hungered, 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 hungered, 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 hungered, 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 hungered, 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. Matt. 25:31-46.

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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**GREAT BLESSINGS BESTOWED**

Dear Brother Adams:

I feel so unworthy to make the attempt to write you, the good man that I feel you are, but something keeps telling me to let the great blessings the Lord has bestowed on me since the 26th of October, 3 days before I was admitted to the hospital, be known. The Lord so wonderfully showed me what my suffering on earth was. I was lying on my bed suffering so badly when suddenly, I was carried to Heaven in a vision. I saw my precious mother-in-law and daddy there. I said, Mama Wray, I am here with you. Lessie will be here soon. I heard the sweetest singing I have ever heard when I was being carried to Heaven by the all wise, all knowing God of Heaven and earth, who made all things and without Him nothing was made.

Three days after this vision I was X-rayed and they found a cancer of the spine. There is no cure for it. I dreamed while in the hospital of going to Heaven and when I awoke, I wondered why I had to

wake up in this old sin cursed world again. Oh, how dreary this world looked to me, although, I realized all power was in the hands of the Lord. No human will ever know what I have suffered since last October. I try to do all I can to help my husband. I feel so sorry for him. But I can stand only a little while at a time. Not long ago I was sitting on the bed trying to iron, wondering why I had to suffer so hard and long, when I was again carried to Heaven in a vision. How I got out from between the bed and ironing board without being burned, God only knows. When I got to Heaven, Brother Noel Tilley from Fieldale had a large white song book singing "Sweet Rivers of Redeemer's Love." I hope they will sing that at my funeral.

I have not been able to go to Church since the second Sunday in January. I once felt if that were taken from me my pleasure on earth was gone, but when the dear Brethren and Sisters visit me it brings joy to my soul. What a blessing it was to me, this poor worthless worm of the dust, that I feel to be, and on yesterday, to my surprise, I received a crumb from the Master's table. Brother Noel Tilley, Brother Harry Prilliman and several more sweet and precious Old Baptists came and sang awhile, and Brother Prilliman preached wonderfully. To me it seemed like Heaven below; my Redeemer to know. I felt poor and unworthy for such people to enter my little humble home, but oh, how precious to hear their voices!

The Lord has shown me death

in a dream. I was dying a long time and suffered awfully hard, but Heaven's door opened like a book, and I died happy seeing the beauties of Heaven; and during this experience He showed me I would die with a cancer. I have not been free from pain during the last four weeks. I thought several weeks ago, I was dying. I made a list of the songs and ministers I want at my funeral and put it in my Gobel hymn book.

Brother Adams, pray for me. I desire the prayers of all the saints of God. Come to see me if you can. If I never see you on earth again, I hope to meet you where there will be no sad farewell, no pain nor sorrow; but all will join in praise around God's throne; be like Him and be satisfied. There will be nothing but joy and love there.

Your poor little humble sister in hope,  
Gladys Wray  
Patrick Springs, Virginia

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#### LANDMARK A COMFORT

Elder T. F. Adams

Dear Brother:

I am enclosing check for five dollars to pay for Zion's Landmark for two years. Sorry to be late but have been away from home since before Christmas, just have gotten home from Florida where I have been spending some time with my daughter and children. Many thanks for your kindness and forbearance. I would greatly miss it after having had it in my home all my life.

It is so comforting and uplifting to a lonely one as I feel to be. I do not get to hear preaching often; therefore, I spend many hours

reading Primitive Baptist papers.

The beautiful articles written from God's dear children are wonderful indeed. These writings are Spiritual food to me. I meditate often on the pharisee and the publican who went up to the temple to pray; the pharisee said to God, I thank thee that I am not like other men, I pay so much of what I possess, fast twice a week, and I am not as this publican. The poor old publican standing still with bowed head, not feeling worthy to lift his eyes toward Heaven said, "God, be merciful to me, a sinner."

I hope to be one of God's chosen ones. I love to think of the sweet promises that our Lord and Saviour has presented to me that He will be with me all the way. I desire to be thankful for His many blessings and I beg for His goodness and mercy always.

Wish I could write what I feel and want to say, but just can not.

Your unworthy sister in a sweet hope,  
Mrs. Frances D. Harrison  
California, Maryland

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#### THE HOPE OF MANKIND

Dear Brother Adams:

I am sending five dollars for which extend my subscription to Zion's Landmark for two years more. It was due in January. Please forgive me for overlooking this matter.

I have been reading the Landmark about as long as I have known how to read. I enjoy reading it very much, especially the experiences of God's humble poor. I have desired for a long time to be enabled to write an experience

like some of them I read, but often wonder if I have ever had any experience of grace. And too, I do not know how to put it in words so it would be of comfort to any one else; although at times it is much comfort to me, when I can meditate on some of the things that I have been through, some of which were sore trials, tribulations and afflictions. I love to think of a God that knows every trial we have to face and every pain we have to bear and causes them all to yield us good, for we are told that 'All things work together for good to them that love God, to them who are the called according to His purpose.' I do believe they are every one needful to make us know that we are helpless and dependent creatures, and He is our only hope of Heaven.

From a little sister in hope of a life of peace and sweet fellowship with God's humble saints beyond this veil of tears.

Annie Mae Proctor  
R. F. D. 1  
Pinetops, N. C.

**HAS YOUR SUBSCRIPTION EXPIRED?**

Dear Subscribers,

Please check the expiration date on the label of your Landmark. If your time has expired, and you desire to renew your subscription, please send us your renewal. This will help us to pay our monthly printing expenses. If however, you are not in a position to pay at the present time, please notify us that you plan to pay later. If you do not plan to renew, please write us to discontinue your subscription and

include your back due if any.

Editor

**MEMORIAM**

Brother Dallas E. Young was born October 4, 1895, and departed this life January 27, 1957. He was united in the sacred bonds of matrimony to Miss Laylon Dupree, August 23, 1919. To this union were born five sons, Cloniger, Durwood, Orville and Hershhal, Angier, N. C., RFD 2, and Loxton, Raleigh, N. C., all of which survive him. He has three brothers and three sisters, H. M., and M. C. Young, Angier, N. C., RFD 2, and S. R. Young, Angier, N. C., RFD 1; Mrs. Jack Ferrell, Varina, N. C., Mrs. Sampson Dupree, Coats, N. C., and Mrs. W. C. Benson, Bunn Level, N. C., RFD 1, and nine grandchildren.

Brother Young professed a hope in Jesus Christ and united with the Primitive Baptist Church at Bethel, in Johnston County, N. C., July 22, 1923. He was a brother of honest report and often rendered decisions as one of wisdom. Manifestation of the Holy Ghost was exemplified by his orderly walk and Godly conversation. The church recognized his gift and set him apart to the sacred office of Deacon, November 10, 1924. He was chosen Clerk of Bethel Church April 12, 1924. He was chosen assistant Clerk of the Little River Primitive Association, September 24, 1926, and was appointed Clerk of said association, September 25, 1953.

Brother Young filled the offices to which he was chosen in simplicity and humbleness. He proved himself worthy of the confidence of his brethren. He was meek and humble. Wisdom and fear were displayed in his endeavors to point out the ancient landmarks and footprints of the flock as a safe guide for our people with no thought of lording anything over God's heritage. His advice and counsel were often sought.

Our brethren, sisters and friends share the sorrows of his devoted companion and children in the loss of this faithful husband, father and servant. We humbly bow in submission to the will of Him who is the giver of every good and perfect gift, believing that our loss is his eternal gain.

Humbly submitted,  
T. F. A.

**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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VOL. LXXXX

No. 12

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Entered at the postoffice at Wilson  
as second class matter.

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WILSON, N. C.

MAY 1, 1957

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### MANY SHALL COME

Dear Brother Adams:

As I feel there are many who would like to read it as much as I, I am writing to ask you to please explain to me through the Landmark, the following scriptures, Matthew 8:11,12. I have pondered many times as to who the people were that came from the east and from the west and sat down with Abraham, Isaac and Jacob in the Kingdom of Heaven and who the children are who are cast out. I believe I will tell you what I have gotten out of pondering over it: These people who came from the east and west must have been the Gentiles, "the children of the kingdom" are the Jews. Oh, I do so much crave a Spiritual understanding of the scriptures. I know they are not life, but they tell us of that life that is hid in the Lord Jesus. There is nothing I enjoy as much as I do reading or hearing about it. Our circumstances do not permit me to go to Church and hear about it much, but I hope I feel thankful for the many blessings I do rec-

eive, for I know I have nothing I did not receive from His gracious hand. I do not deserve anything, I am such a sinner. I grieve about being such a sinner. Occasionally, a little light seems to break through and show me where I am blessed to know I am a sinner, because I see that is the only way I can have a hope. Jesus said He came not to call the righteous but sinners to repentance. He also said, "They that are whole need not a physician but they that are sick."

Brother Adams, please excuse rambling remarks and remember me when at the throne of grace.

An unworthy sister if one  
at all,

Mrs. Heber Smith

R. F. D. 4, Box 140  
Kinston, N. C.

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"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." Matt. 8:11,12.

In my opinion Sister Smith is correct. The Gentiles are those who shall come from the east and from the west. God has a seed among the nation of the Gentiles that is to be brought into the fold, and sit down in the Kingdom of Heaven with Abraham, Isaac and Jacob in the glory world, also be partakers of the same faith in this present world. Paul said, "They which are of faith are blessed with faithful Abraham." Ga. 3:9. The prophets of old prophesied of the favor that

God should bestow upon the Gentiles, and the name of Jesus shall be great among them. Malachi said, "From the rising of the sun even unto the going down of the same my name shall be great among the Gentiles." Mal. 3:11. This is verified also by Isaiah, "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.

Further testimony is recorded. "Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west, I will say to the north, Give up; and to the South, Keep not back: bring my sons from far, and my daughters from the ends of the earth." Isaiah 43:5,6.

These scriptures were future prophecy to be made manifest at the appearing of the Messiah. The day began to dawn upon the Gentiles when Jesus began His ministry and performed many miracles. The centurion, a Gentile, was given faith to believe that Jesus could heal his servant, who lay sick of palsy, he sent for him. Jesus said, "I will come and heal him." He did not feel worthy that Jesus should come under his roof. He said, "Speak the word only, and my servant shall be healed." "When Jesus heard it, He marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. 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." Matt. 8:-7,8,10,11. When Jesus was born in

Bethlehem, Judea, Simeon took Him up in his arms, and prophesied that He was "A light to lighten the Gentiles, and the glory of thy people Israel." Luke 2:32.

The love and favor of God was poured out more abundantly upon the Gentiles after the crucifixion, resurrection and ascension of Jesus Christ. Cornelius (a Gentile) and his household was converted and baptized by Peter. Paul, himself a Jew, was a minister of the Gentiles. The salvation of God was sent unto them. They heard the word and rejoiced in the truth. "But the children of the Kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." Matt. 8:12. Those that are cast out are the unbelieving Jews, the lineage of which the Saviour was born. After "blindness in part" had happened unto Israel, only a few of the Jews believed on Him. The greater part did not. The scribes and pharisees, who followed the tradition of the elders, rejected Him. "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." John 1:11,12. The Jews as a nation hated Him. They treated Him with shame and contempt. He was despised and rejected by them. Jesus said, "Therefore say I unto you, The Kingdom of God shall be taken from you, an given to a nation bringing forth the fruit thereof." Matt. 21:43.

The gospel was first preached unto the Jews. But they proved themselves unworthy of everlasting life. They were filled with envy. "Then

Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Acts. 13:46. These are the children of the Kingdom that shall be cast out into outer darkness. They are the seed of Abraham after the flesh, who were born through the law and not through the righteousness of faith.

Those who are born of the flesh manifest the works of the flesh. They endeavor to establish their righteousness by the deeds of the law. 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. Those who teach for doctrine the commandments of men are clothed with their own righteousness. They manifest an assumed unworthiness and beguile the unstable souls with voluntary humility. They are known by the fruit they bear. If the tree is corrupt, the fruit is corrupt. The man who came to the wedding feast is an example of those who are cast out of the Kingdom. He did not have on the wedding garment. "Then said the King to his servants, bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth." Matt. 22:13. The wedding garment is the robe of righteousness. This is the best robe. When the prodigal son returned, confessed his sins and transgres-

sions, his 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." Luke 15:22.

The children of the Kingdom are the Jews who were first, the favored people of God, but were later cast out of the Kingdom. The Gentiles at that time "Without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." Eph. 2:12,13.

T. F. Adams'

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#### ANNOUNCEMENT

Due to increased cost of operation, it is necessary that we increase the subscription price of **Zion's Landmark** to \$3.00 per year, **Elders** \$2.00 per year.

We hope this will not be a hardship to any of our subscribers, for this increase has been needful since we became the owners of the **Landmark**. — Editor.

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#### UNIC NOTICE

On the fifth Sunday in \_\_\_\_\_ our Union will convene the \_\_\_\_\_ at the new Pierce Chapel Church near Silver Valley School. It is located about one mile east of the school building on Old 64 Highway between \_\_\_\_\_ City and Lexington, near Jarr \_\_\_\_\_

We heartily invite \_\_\_\_\_ and lovers of the true \_\_\_\_\_ ministers, to attend our \_\_\_\_\_ Your least brother, and \_\_\_\_\_ humble servant in the \_\_\_\_\_ us Chi.

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JUN 3 1957

H. C. R...

# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--: AT --:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL: LXXXX

MAY 15, 1957

No. 13

## PSALM VII.

O LORD my God, in thee do I put my trust: save me from all them that persecute me, and deliver me:

Lest he tear my soul like a lion, rending it in pieces, while there is none to deliver.

O LORD my God, if I have done this; if there be iniquity in my hands;

If I have rewarded evil unto him that was at peace with me; (yea, I have delivered him that without cause is mine enemy;)

Let the enemy persecute my soul, and take it; yea, let him tread down my life upon the earth, and lay mine honour in the dust. Selah.

Arise, O LORD, in thine anger, lift up thyself because of the rage of mine enemies: and awake for me to the judgment that thou hast commanded.

So shall the congregation of the people compass thee about: for their sakes therefore return thou on high.

The LORD shall judge the people: judge me, O LORD, according to my righteousness, and according to mine integrity that is in me.

Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins.

My defence is of God, which saveth the upright in heart. God judgeth the righteous, and God is angry with the wicked every day.

If he turn not, he will whet his sword; he hath bent his bow, and made it ready.

He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors.

Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.

He made a pit, and digged it, and is fallen into the ditch which he made.

His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.

He will praise the LORD according to his righteousness: and will sing praise to the name of the LORD most high.

### EDITOR

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

**\$3.00 PER YEAR  
TO ELDERS \$2.00 PER YEAR**

Printed 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*

### FAITHFUL TO THE END

My Dear Brethren:

I am impressed to write you what I believe to be my last letter in this world. I will be ninety years old the last day of June, and I feel that I will soon be called Home. There I hope to praise God for-ever-more where there will be no more trouble. I have been trying to preach fifty-six years, and I thank the Good Lord that all of the good brethren that I have preached with, have given me comfort and encouragement. Well do I remember one time when dear Brother Gold came to the churches I was then serving. I felt afraid to preach before him, but when I arose to preach, all fear left me, and when I sat down he praised the Good Lord because of what I had preached. I never have forgotten this experience. Brother Gold and I loved and believed a common doctrine; we lived in true fellowship.

This has been my experience generally with my brethren in the ministry, for which I am thankful to the Good Lord. It is a great comfort to me to read the good pieces that you print in the good old Landmark. I would like to meet the dear brothers and sisters whose writings are printed in the Landmark, but I will not continue to have this privilege much longer. I never will forget a vision I had a few years ago. I was lying on

my bed one night when it seemed I went out into the yard and saw the light of the Church of God. I went to it as fast as I could go, and behold the most beautiful sister I ever saw, said: "Welcome, welcome." She said, "Preach for us." The Spirit of the Lord gave me a willing mind to preach. She then said: "Go out and see this beautiful place." and Behold! it was Heaven. I was clothed with the prettiest suit of clothes I have ever seen in all of my life. I was praising God. I went over the place praising God with all of my heart. I came up to the throne and behold, my beautiful suit was taken off and my old suit put on. I awoke then and O, how I cried! My wife said to me, "What in this world is the matter with you?" I said, "O, I have been to Heaven." She said, "The Good Lord has shown it to you because you have had so much trouble in this life." O, my dear Brethren, I am glad now that I have had so much trouble in this life, during the last fifty-six years. I have gone night and day trying to serve my Good Lord, and I feel that the time is near that I will go Home, and O, how I pray that the Good Lord will take me Home. I believe I will meet my good Father and mother and all the dear brethren who are here on earth. I often think of how our Good Lord suffered when He was here on earth,

for us. We hope that He will be with us again.

Well, Dear Brother, I would like to see you and be with you and associate with you as I have Brother Gold. I feel that the Good Lord is blessing you to write just as he did. He preached it was by grace His people were saved.

I am so nervous, I will close my remarks. I would like for all of the good brethren and Sisters to write me a letter before I leave this world. I truly hope I will be happy that day. It has been my prayer that in dying, it will be the happiest hour of my life.

Kindly look over this. If you can read it and if it is worth printing, put it in your dear paper; for this, I guess, will be the last letter I will ever write to my dear brethren and sisters in this life, but I hope to meet you all in that happy place where there will be no night and no more trouble. May the Good Lord bless all who read this.

(Elder) P. H. Johnson  
Henry, Virginia

It is remarkable that a servant of God who has lived such a useful and devoted life to the cause, is still mentally alert at such a mature age as Brother Johnson has reached. I hope many of the readers of Zion's Landmark will have a mind to write him. — Ed.

#### DISCUSSING THE SCRIPTURES

“Who is the image of the invisible God, the first born of every creature: For by Him were all things created, that are in Heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or

powers: all things were created by Him, and for Him: And He is before all things, and by Him all things consist.” (Coloss. 1: 15,16,17)

The above declaration of Holy writ certainly does cover all the bounds of Heaven and earth. It leaves no space for any other power. No declaration could describe more fully the sovereignty of an all wise and all powerful God. So, if He is before all things, then all must come by Him; and if by Him all things consist, nothing could exist without Him. It is said He made all things for Himself, yea, even the wicked for the day of evil. He had just as much purpose in making the evil or the wicked as He did the good, and it was just as much to His honor. If the “all things” mentioned in our text does not mean every thing in Heaven, and every thing in earth, who would know just what things he meant or who would have a right to restrict the **all things to all of some things.**

If God's chosen, elect people had not been made to become guilty sinners before Him, how could God's goodness, mercy and grace have been made known to them, and how could they have been prepared to love, honor and worship God for having saved them from condemnation and guilt. If God had not given man a law which He did not enable him to keep, how then could man become guilty before God? and if God did not intend for man to become guilty before Him, why then did He prepare for him a Redeemer before He ever formed him of the dust of the ground. He

made man with his human nature, with his likes, dislikes and desires. That is, He made him with a nature which was subject to evil while he stood innocent and upright until he violated the law which God placed him under.

God placed the tree of knowledge of good and evil in the midst of the garden of Paradise which was pleasant to his eyes and a tree to be desired to make one wise, a tree which was most tempting to his natural desire, while God did not by physical force or by direct temptation or influence cause him to partake of the tree. He, God, did not give him the strength to withstand the temptation; however, He made all the provisions or conditions which brought about his fall; yet the man was made to feel that his condemnation was brought about by his own volunteered acts, and was just. It is then that his eyes are opened to his nakedness before God, and he begins to try to hide his nakedness with the works of his own hands, by making aprons of fig leaves, but man never did nor never can hide the evil of his nature. Being subject to vanity, man is thereby a victim to his evil thoughts and the imaginations of his evil heart. God is not ignorant of what man is, for He made Himself with all his attributes; therefore, it is not wisdom to speculate, imagine or suppose that man could have done any thing different than what he did, neither could he have been anything or any way except the way God made him. He did not make man for man, but He made him for Himself as our texts say. Please keep

in mind our text, which says, He made all things for Himself, and He made no exception of any thing. He says, "Yea, even the wicked for the day of evil." He says further, "Surely the wrath of man shall praise thee and the remainder of wrath thou wilt restrain."

The above is sufficient to prove that God controls the evil deeds of man as well as the good deeds, and it works as much to His praise as does the good. If not, then why not? He made both, and He made them for Himself. He was under no obligation nor restriction to make man as He did, so it must have been according to His own will and pleasure that he do as he did. He could have as easily made him a perfect man which was not subject to vanity or fall if it had been His pleasure, but as we have above said, how could His goodness and mercy have been made known if there were none who needed it. So man was made as he is that he may become guilty before God in order that He — God — may make manifest His goodness and mercy unto him — man — in saving him from guilt and everlasting destruction in order that he may be prepared to love, honor, and worship him throughout all eternity, and make known his righteousness judgment on the wicked or non-elect in casting them into everlasting perdition or punishment.

Please keep in mind our text that He has not done all this for me or you or any other of His created subjects, because of any thing which we have done, but all was made and done for Himself: "For the

scripture saith unto Pharoah, 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. Therefore hath He mercy on whom He will have mercy, and whom He will He 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 replieth against God? Shall the thing formed say to Him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor? What if God, willing to 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 we see from the above scripture and many other scriptures that His purpose in making the wicked and wickedness was that He might make His power known in the overthrow of wickedness and the destruction of the wicked as He did in the case of Pharoah that His name might be declared in all the earth, so He hath made all things for Himself and in the way which hath pleased Himself, but these things cannot be understood by the man who only has the carnal mind. Paul witnesses this fact when he 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." (I Cor. 2:14) No man has the Spirit of God except those who have been regenerated and born of the Spirit of God and these things revealed to him through and by the Spirit of God. This should settle any question about why all men do not believe this Spiritual truth, and so can not love it, but hate it instead. Paul in his epistle to the Thesalonian brethren, beginning with the second epistle and second chapter says: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him. That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that He as God sitteth in the temple of God, shewing Himself that He is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that He might be revealed in His time. For the mystery of iniquity doth already work; only He who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the Spirit of His mouth, and shall destroy with the brightness of His coming: Even him, whose coming is after the working of satan with all power and signs and lying wonders. And with

all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believe not the truth, but had pleasure in unrighteousness." (2nd Thess. 1-12).

So there is but one truth, and one way to believe that truth and that way is to be made alive to it. Our Blessed Lord says I am the way, the truth, and the life, and there is none other way given under Heaven or among men whereby ye must be saved. No man has any control over love, neither hatred. We can not hate something which we love, neither can we love something that we hate, so to love the Spiritual truth, God must shed His love in our hearts and souls for it. So we can see from what Paul says about it, what the fate of them is who love not this truth, and the things above said are not my words, but the apostles whom the Lord inspired to write.

May the Lord take care of us all according to His will and purpose.

H. L. Rogers  
Denton, Kentucky

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#### ABRAHAM'S GOD

I wish God's Elect in all the world could believe in the God that Abraham believed in, (Election in Christ before the world began). God foresaw every child He created in Christ, and Christ stood as a Lamb slain, before there was a child born. Every child is born a sinner. Christ saves sinners and if a child is born a saint, Christ does

not save saints, for they that are whole need no physician or Saviour, but they that are sick. God made Christ to be sin for us, who knew no sin; that we might be made the righteousness of God in Him. In other words, He took all sin on Himself to redeem the sinner, no conditions.

God created all things before there was anything made. Then He (God) made all things and put them in their places. God made the earth first, (He had no help) and the things that appear are of the earth and live on the substance of the earth. The elect live on Spiritual food from Heaven. It is their comfort and their water, the elect thirst for. When Christ comes to earth again, He will call His elect first. They are Christ's redeemed children. He calls to the South to give up and to the North to hold not back. Bring my sons from afar and my daughters from the four winds of the earth.

The council of God stands sure, not a stake is moved nor a cord broken, for He speaks and it is done, commands and it stands fast. The will of the Lord must be done.

F. P. Welch  
R. F. D. 1, Box 123  
Stanton, Texas

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#### TRAVELS OF A SINNER

Dear Brother and Sister Adams and all the Faithful in Christ Jesus:

I desire that the Lord remove from my mind the vain and perishable things of earth, and enable me to write with understanding in connection with the following scripture, "When a strong man armed keepeth his palace, his goods are

in peace: But when a stronger than he shall come upon him, and overthrow him, He taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me is against me, and he that gathereth not with me scattereth. 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 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." (Luke 11:21 to 26).

Those are the words of our Dear Lord and Saviour Jesus Christ, which He used in describing the travels of a poor sinner through the wilderness or from the time of conception up to but not including the time of deliverance, from under the bondage of sin and death.

We were all born in sin and shapened in iniquity. David said, "I was shapened in iniquity, and in sin did my mother conceive me." (Psalm 51:5) We only had the one single carnal mind, therefore did not know anything about a warfare in our members. "We loved darkness rather than light because our deeds were evil." (John 3:19) "There is a way that seemeth right unto a man, but the end thereof are the ways of death." (Proverbs 14:12) We went our way and enjoyed the pleasures of sin for a season. We felt we were strong and could do just as we pleased, and that when we had gained as much

of this world's goods as we desired, we would change our way of living and live better lives. We thought all of our goods were in peace. But when the stronger man, to-wit Christ, came upon us, He overcame us and took away the things wherein we trusted and made it known to us. "Thus saith the Lord, cursed is the man that trusteth in man or maketh flesh his arm and whose heart departeth from the Lord." (Jeremiah 17:5) He taught us that our good works and the things wherein we trusted were as but filthy rags in the sight of God, and so He divided our spoils from the things that are right and made it known to us that "In Him we live, move and have our being", (Acts 17:28), and that we could not live or breathe were it not for the blessings wherewith He so bountifully blessed us. "He that is not with me is against me." The Lord hath called His people from out of all nations, kindred and tongues and has made them to sit down in Heavenly places with Abraham, Isaac and Jacob. He has said, "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 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." (John 10:4,5,14,15)

"When the unclean spirit is gone out of a man he walketh through dry places, seeking rest and finding none." When He that was

stronger than we had overcome us and taken away the things wherein we trusted, we fell under the chastening hand of God and we were made to know that we were sinners and without God or hope in the world. We turned to the law for comfort and to every other source which we could think of. But while going through the wilderness we could find no rest and we decided to go back into our house (this old body of ours). But when we came back we found it swept and garnished, (cleaned out and furnished). There had been a change wrought within us, and while we were still traveling through the wilderness, had not as yet been delivered we could not enjoy our former life. Then we seemingly took seven other spirits more wicked than we. They entered in and dwelt there. We were in so much trouble and went from day to day bowed down beneath our heavy load of sin. We did not feel worthy to even ask God for mercy, for we felt we had sinned away the day of grace. We felt that if our souls were sent to hell, God's righteous law would approve it well. We would have gladly exchanged our life with any of the dumb brutes which had no soul to be saved or lost. We were made to beg, "God be merciful to me a sinner." "O wretched man that I am. Who shall deliver me from the body of this death?" and our last state was worse than the first.

Yet we feel to hope that God who is so good, merciful and kind for His great love wherewith He loved us has heard our cries and pleadings for mercy. David said, "O

give thanks unto the Lord, for He is good: for His mercy endureth for ever. Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy; and gathered out of the lands, from the east, and from the west, and from the north, and from the south. They wandered in the wilderness in a solitary way; They found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and He delivered them out of their distresses. And He led them forth by the right way, that they might go to a city of habitation." "Then they cried unto the Lord in their trouble, and He saved them out of their distresses. He brought them out of darkness and the shadow of death, and brake their bands in sunder. Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men! For He hath broken the gates of brass, and cut the bars of iron in sunder. Fools because of their transgressions, and because of their iniquities, are afflicted. Their soul abhorreth all manner of meat; and they draw near unto the gates of death. Then they cry unto the Lord in their trouble. And He saveth them out of their distresses. He sent His word, and healed them, and delivered them from their destructions." Psalm 107:1 to 7 and 107:13 to 20.

Dearly beloved Brethren, Sisters, and kind Friends, please cast the mantel of love over my many mistakes and short comings and remember me when at a throne of God's rich grace, for I feel to need

the prayers of all the Lord's poor and afflicted people.

Yours in hope of a better home beyond the grave and in need of God's rich mercy,

Mack K. Alford  
R. F. D. 1  
Loris, S. C.

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**“WHO SHALL LAY ANYTHING TO THE CHARGE OF GOD'S ELECT”**

Dear Elder Adams, and Brother I hope, in Gospel Bonds:

It has been quite a while since I have written anything for publication in the dear “Old Landmark”; although, several times I have felt strongly impressed to do so, but being in so much darkness I have hesitated to make the attempt, fearing that the impression to write was prompted only by a carnal desire to try to comply with the request of some of the brethren and friends who have repeatedly asked me to write again. However, if it be in the counsel of a covenant keeping God, to undertake for me, I will try to jot down a few thoughts in connection with the above text which for some reason known to God, has been occupying my thoughts more or less for the last several days.

Before going further dear reader, may we get our Bibles and turn to the eighth chapter of Romans and read the entire chapter? By referring to chapter one, we find that this is an epistle of Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, to all that be in Rome, beloved of God, called

to be saints. And in chapter 8, verse 33, the apostle asks the question quoted in the above text, “Who shall lay anything to the charge of God's elect? It is God that justifieth.”

The apostle was not addressing the Roman brethren exclusively, but also all the beloved of God, those called to be saints regardless of where they are. We find a witness to this in Eph. 1:1, “Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus.” (Read the entire chapter.) In other words, he was addressing the children of God, the elect, the Church, the bride, the Lamb's wife, all that were chosen in Christ before the foundation of the world are embraced in this arrangement and compose the elect referred to by the apostle in the text saying, “Who shall lay anything to the charge of God's elect?”

Let us go back to the 28th verse, he says here, “And we know that all things work together for good to them that love God, to them who are the called according to His purpose.” On one occasion we hear Paul saying, “I reckon that the sufferings of this present world is not to be compared to the glory which shall be revealed in us.” On another, he gave his opinion as one who had obtained mercy at the hand of God. But in the 28th verse he emphatically declared, “WE KNOW.” Why was Paul so positive of this? How could he be so sure? He states his authority in the following verses; he proceeds to state reasons why it IS SO, and why it MUST BE SO. He says, “For whom

He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover, whom He did predestinate, them He also called; and whom He called, them He also justified: and whom He justified, them He also glorified. 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 (elect), 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 intercessions for us. Who shall separate us from the love of Christ? shal tribulations, 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." Verses 29:39.

Having all this wonderful evidence dear reader, what would be your answer to the apostle's question? "Who shall lay anything to the charge of God's elect"? Would you say that anyone, or anything,

had the power to lay anything to the charge of God's elect? when the apostle emphatically declared that God hath foreknown, predestinated, called, justified, and glorified them? He hath done all these wonderful things for them. He spared not His own Son, but delivered Him for THEM ALL. Shall He not with Him freely give (not offer) them all things? If God be for them, who CAN BE AGAINST THEM? Who hath the power to charge anything to them? It is God that hath justified them. 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 intercessions for them. Will Christ condemn them? No. We hear Him saying, "Their sins, and their iniquities, will I remember no more." They shall not rise in time to shame, nor in judgment to condemn. If Christ does not condemn them who can?

Who then shall lay anything to the charge of God's elect: Who shall separate them from the love of Christ? Shall tribulation? In Rom. 5:3, the apostle says, "We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." In 2nd Cor. Paul says, "But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses." This is positive proof that tribulation and distress will not separate them from His love. Now let

us see if persecution does. "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." 2nd Cor. 4:8,9. Famine did not separate the prodigal son from the love of his father, (see Luke 15); neither the children of Israel in the seven years of famine, but we see Joseph here as a type of Christ being sent before to store up food in the seven years of plenty against the seven years of famine to save much people alive. (See Gen. 45) Nakedness did not separate Adam and Eve from this love, for we see that God clothed them with coats of skins. (see Gen. 3:21)

Paul names some of the perils which he encountered in 2nd Cor. 11:23-29; yet none of these separated him from this love. Instead he was made to know that the grace of God was sufficient in the day of his trials. An he was made to glory in his infirmities.

The sword was commanded to awake, and it did awake and smite the great shepherd of the sheep, but this did not separate them from His love, for He says, "I will turn my hand upon the little ones." (Zech. 13:7)

Is it any wonder that Paul could say, "We know that all things work together for good to them that love God, to them who are the called according to His purpose? Is there any wonder that he could be so sure of this? He was clothed with authority from Heaven for he was an apostle of Jesus Christ by the will of God.

The apostle did not learn this of man, neither was he taught it but

by the revelation of Jesus Christ. This is the glorious truth which I have been made to love. The doctrine of salvation by the sovereign grace of God. It honors and glorifies God and comforts His people. It is both meat and drink to all that have been taught of the Lord.

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 intercessions for us. Good news dear saints, can you not see the hand of God in all this, working both to will and to do of His good pleasure? No wonder Paul could say, "We know that all things work together for good to them that love God, to them who are the called according to His purpose." What did Paul mean by the term "All Things"? Some say that he meant only good things. Some time ago a man who is regarded by some as a prominent Elder said the apostle was referring only to the things mentioned in verses 29 and 30, namely, Foreknowledge, Predestination, Calling, Justification and Glorification.

If this be true, I still contend that Paul was justified in using the term 'All Things', for if I have any Spiritual understanding, God's foreknowledge and predestination covers all things. We find in Holy Writ, The Lord of host hath sworn, saying, surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." (Isaiah 14:24) Also we hear the Lord speaking by the mouth of the prophet saying, "Thus saith the

Lord, the King of Israel, and His redeemer, the Lord of hosts; I am the first, and I am the last; and beside me there is no God. And who, as I, shall call, and shall declare it, and set in order for me, since I appointed the ancient people? and the things that are coming, and SHALL COME, let them shew unto them." (Isa. 44:6,7). Also in Isa. 46:9 to 12 He said, "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from 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."

To me, this is sufficient proof that God's Holy purpose and decree covers all things from the highest dome of Heaven, to the lowest depth of hell, as the poet says,

"Life, death, and hell, and worlds unknown

Hang on His firm decree;

He sits on no precarious throne,

Nor borrows leave to be."

David, a man after God's own heart says, "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." (Psalms 76:10) The wrath of Joseph's brethren was kindled against him and they conspired against him to slay him. But it was not in God's purpose for them to slay him, so He restrained this wrath by causing Reuben to say, "Shed

no blood, but cast him into this pit in the wilderness and lay no hand upon him." However it was according to His purpose and decree for them to sell Joseph to the Ishme-el-ites for twenty pieces of silver, for Joseph when he made himself known unto his brethren who had come down to Egypt to buy corn because there was a famine in the land of Israel, said unto them, "Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. For these two years hath the famine been in the land: and yet there are five years, in which there shall be neither earing or harvest. And 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." (Gen. 45:4 to 9. Also in Gen. 50:20 he says, "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."

This was one of the all things that work together for good to them that love God, to them who are the called according to His purpose. Yes, instead of the all things referring especially to those mentioned in verses 29 and 30, I feel that they are rather brought in addition to those which he has named, as which he proceeds to name. Indeed, it would not have been needful to say to his brethren, "All those good things work together for

your good", since this truth was obvious to them all, but it is not so apparent that tribulation, distress, persecution, famine, nakedness, peril and sword, and even their ups and downs were working for their good. So the apostle includes this in his writing to them that they be not over burdened, or be in despair, when they are made aware of their inability to keep God's Holy law. Our slips and falls do work for our good in that they show us our vileness so that we learn the truth about ourselves — that in our flesh dwells no good thing. And they work for our good in that they do drive us nearer to the Lord for grace and strength to overcome.

I desire to close this article by quoting the words of the Apostle Paul, Romans 11:33-36, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counsellor? Or who hath first given to Him and it shall be recompensed unto Him again? For of Him, and through Him, and to Him, are ALL THINGS: to whom be glory for ever. Amen."

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

**IN MEMORY OF  
 SISTER W. H. ATKINSON**

I feel most unworthy that the Church at Oak Grove appointed me to write an obituary of Sister Nannie Tipton Atkinson, who was called from us on March 8, 1957 at the home of her son, Brother Isaac Atkinson at Carthage, N. C.

Sister Atkinson, better known to her

brethren, sisters, and friends as "Grandma Atkinson," was born in Lincoln County June 10, 1859 and died March 8, 1957, making her stay on this earth 97 years, 8 months and 8 days.

On December 31, 1874 she was married to Elder W. H. Atkinson, who preceded her in death on October 13, 1938. To this union was born ten children, seven boys and three girls, five of whom are surviving—Mrs. Lizzie Patterson, Elder S. T. Atkinson Sr., and W. W. Atkinson of High Point, N. C., S. W. Atkinson of Mt. Airy, N. C., and Isaac Atkinson of Carthage, N. C. She had 44 grandchildren, 90 great grandchildren, 33 great great grandchildren, and many great great great grandchildren.

She joined the Primitive Baptist Church at Union some 67 years ago and lived a faithful and loyal member of the Church until death. Her membership for the past several years was at Oak Grove Church in Davidson County. She lived a long and hard life in this sinful world, caring for her family and the many Primitive Baptists who visited her and her husband in their home, as only a Mother in Israel could have done. She was truly a Mother in Israel to all who knew her. Grandma was afflicted many years, becoming seriously ill the past year, but she endured her sufferings with great patience and a smiling face. She was a wonderful mother and a faithful Church member as long as she lived. After she became disabled to attend Church meetings, she enjoyed having the members and friends visit her and sing and talk of the goodness of God. She loved the Church and did much in many ways to prove it.

Her body was brought to the home of Elder S. T. Atkinson Sr., who is the pastor of Oak Grove Church, where it was surrounded by many beautiful flowers and visited by many friends and loved ones. The funeral was conducted at Oak Grove Church the second Sunday in March by Elders T. F. Adams, C. F. Farmer and Rev. D. D. Hodge. Burial was in the family plot in the Church cemetery under a beautiful mound of flowers.

We at Oak Grove Church sadly miss her and I know she will long be missed by the family. She said in her last hour, "I'm tired and want to go home." May God reconcile the family and loved ones, together with the Church, to His blessed will and give us all to feel that our loss is her eternal gain. We believe that Grandma is at rest, awaiting the day when her body will be reunited with the Spirit and gather around that great throne of God, there to sing praise to God the Father for ever, in that world that has no end.

Written by an unworthy brother,  
 W. M. Freeman

## 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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VOL. LXXXX

No. 13

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Entered at the postoffice at Wilson  
as second class matter.

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WILSON, N. C.

MAY 15, 1957

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### FAITH AND WORKS

"Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works." James 2:18.

There are two kinds of faith and two kinds of works. Works of righteousness is a sequel to living faith. Self-righteousness is a sequel to dead faith. Living faith and good works proceed from the Godly man. Dead faith and works of self-righteousness are products of the flesh. These are known by the fruit they bear. Those who are born of the Spirit of God are called trees of righteousness, the plantings of the Lord. They bear the fruits of the Spirit, which are love, gentleness, meekness, temperance, patience, faith and long forbearance. The grace of God enables them to perform good works. Paul said, "I laboured more abundantly than they all; yet not I, but the grace of God which was with me." 1 Cor. 15:10. Love is the moving cause of good works. These works are attended with the blessings of God. The children of God work out what

He work in. Paul SAID: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure." Phil. 2:12, 13. So then the good works that are worked by the child of God are determined by Him, for He prompts both the will and the do, and they are attended by the grace of God. This outward man is restrained by the inward man. Paul said, "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. Th man that is born of God hates evil." "The fear of the Lord is to hate evil", so says Proverbs 8:13—and David said, "Ye that love the Lord hate evil." Psa. 97:10. The man that knows the new birth does not sin, for he is born of God. 1 John 3:9 says, "Whosoever is born of God doth not sin; for His seed remaineth in him: and he cannot sin, because he is born of God." So when one is born of God, his works are good, he is clean and righteous at heart. He cannot be any other because he is born of God. Paul also said, "We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us. For God, who commanded the light to shine, out of darkness, hath shined in our hearts, to give the light of the knowledge of

the glory of God in the face of Jesus Christ." 2 Cor. 4:7,6.

The truth of this is hard for us to receive because we see ourselves so sinful, vile, corrupt, wretched and undone. But here we are viewing the state or condition of this outer man, this unruly member, the one with whom we are in constant warfare. Of him John said: "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the son of God was manifested, that He might destroy the works of the devil." 1 Jno. 3:8.

Until one is born of God, he does not know he is vile and corrupt in his nature, but when he has that new birth and is made to hate sin and all of its attributes, his eyes are opened to his wretched condition. When one becomes aware of his condition and knows he is a desperate sinner before God, there is no greater evidence that he is of the elect family of God, that this great love has been bestowed upon him, and the light of God is in his heart, that he may discern the darkness that is ever present in his nature, seeking to make this poor child of God his prey. Living faith is made manifest by those who work from a principle of love. They possess the Spirit of God.

Those who are prompted by the flesh are controlled by the carnal mind. They seek preeminence. Their works are prompted by a selfish motive. They do the things which gratify the flesh. These are not attended by the blessings of God. Their works are dead. Their faith is dead, which is evidence that they have not the Spirit of God.

True faith and good works cannot be separated. Works that are wrought in the soul by God are made manifest by outward performance. This was true of Noah. Paul said, "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 righteousness which is by faith." Heb. 11:7.

If a man says he has faith in God, the truth of his statement is not judged by his words. The proof of his words are revealed by the fruit he bears. Jesus said, "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh." Luke 6:45.

T. F. Adams

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**IN MEMORIAM**

Sister Nannie Tipton Atkinson, ninety-seven years of age, died at the home of her son, Isaac Atkinson, Route 3, Carthage, North Carolina, Friday P. M. at 10:30. Her death followed an illness of one year. Mrs. Atkinson was born in Lincoln County June 10, 1859, and had lived in High Point for a number of years prior to moving to Carthage. She was a member of Oak Grove Primitive Baptist Church of which her son, Elder S. T. Atkinson Sr., is pastor. Her husband preceded her in death on October 13, 1938.

Surviving this union are one daughter, Mrs. Lizzie Patterson of High Point; four sons, W. W. Atkinson and Elder S. T. Atkinson Sr., both of High Point; S. W. Atkinson of Mount Airy and Isaac Atkinson, Route 3, Carthage; forty-four grandchildren; ninety great grandchildren; thirty-three great-great grandchildren; a number of great-great-great grandchildren and a host of friends.

The well ordered walk and Godly conversation of Sister Atkinson was evidence that she was born of the spirit of God. Her lovely disposition endeared her to her many friends. She possessed the Spirit of love, meekness, kindness, tem-

perance, faith, patience, gentleness, all of which are fruits of the Spirit of God, and manifested by those who are born again, not of the corruptible seed but of the incorruptible by the word of God which liveth and abideth forever.

Her sons and daughters were much devoted to her as were her neighbors and friends who mourn her loss. Yet, they sorrow not as those who have no hope. John said, "I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, sayeth the Spirit, that they may rest from their labors, and their works do follow them."—Rev. 14:13.

The life of Sister Atkinson was an inspiration and her memory is a benediction.

May the God of all grace comfort the bereaved family that they may feel that their loss is her eternal gain is the desire of the unworthy writer.

T. F. Adams

#### **SKEWARKEY UNION**

The Skewarkey Union Meeting was appointed to meet with Singleton Primitive Baptist Church in the Town of Washington, Beaufort County, N. C., the fifth Sunday, Friday and Saturday before in June, 1957. The Church is located on Market Street. The Union will meet at John Small School, two blocks from church on Highway 264.

Elder A. B. Ayers was chosen to preach the introductory sermon and Elder W. E. Grimes, alternate.

A cordial invitation is extended to ministers, brethren and friends.

E. C. Harrison  
Union Clerk

#### **BLACK RIVER UNION MEETING**

The next session of the Black River Union will be held, the Lord willing, with the Church at Seven Mile on the fifth Sunday and Saturday before in June, 1957. The church is located about four miles west of Newton Grove, N. C.

All lovers of the truth are invited to attend.

Elder A. H. Morgan, Mod.  
Alonza Barefoot, Clerk

#### **ASSOCIATION NOTICE**

The Blue Ridge Primitive Baptist Association will convene, the Lord willing, with Dan River Church, Patrick County, Virginia, commencing on Friday before the third Sunday in July, 1957, and to continue through Sunday, June 21, 1957.

The church is located about ten miles west of Stuart on Route 58. Those traveling west, stop at a little P. O. Vesta, Va.; there will be markers; turn right here to church which is located about one-half mile off Route 58 at Vesta, Virginia. The above applies to those traveling East only; others turn to your left at Vesta,

Va.

We invite all lovers of the truth and of our faith and order to attend and feel a free welcome.

JACKSON VIA, Association Clerk

#### **ASSOCIATION NOTICE**

The Lower Country Line Primitive Baptist Association will be held, the Lord willing, July 6, 7 and 8, 1957 with Stories Creek Church in Person County, N. C.

Those coming to Roxboro, N. C., should take Chub Lake Street leading north and you will find the Church just below the Person County Home on left side of Highway.

All interested persons are invited to this meeting and especially do we invite our minister brethren to attend.

Reuben Bowes, Association Clerk

#### **UNION NOTICE**

The next White Oak Union is appointed to be at the Primitive Baptist Church at Newport, N. C., on June 29th and 30th, 1957. On behalf of our little Church, we want to invite our friends, especially our minister brethren to meet with us.

Walter R. Mann, Church Clerk

#### **ANGIER UNION MEETING**

The next session of the Angier Union is appointed to be held with the Church at Clement, Johnston County, N. C., the fifth Saturday and Sunday in June, 1957.

Elder Shepherd Langdon was chosen to preach the introductory sermon, and Elder W. D. Barbour, alternate.

The church is located about three miles west of Four Oaks, N. C.

All lovers of the truth are cordially invited to attend, and a special invitation is extended to our ministering brethren.

J. R. Thompson  
Union Clerk  
Princeton, N. C.

#### **NOTICE**

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

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VOL: LXXXX

JUNE 1, 1957

No. 14

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## PSALM VIII.

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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.

When I consider thy heavens, the work of thy fingers, the moon  
and the stars, which thou hast ordained;

What is man, that thou art mindful of him? and the son of man,  
that thou visitest him?

For thou hast made him a little lower than the angels, and hast  
crowned him with glory and honour.

Thou madest him to have dominion over the works of thy hands;  
thou hast put all things under his feet:

All sheep and oxen, yea, and the beasts of the field;

The fowl of the air, and the fish of the sea, and whatsoever passeth  
through the paths of the seas.

O LORD our LORD, how excellent is thy name in all the earth!

## PSALM IX.

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I will praise thee, O LORD, with my whole heart; I will shew  
forth all thy marvellous works.

I will be glad and rejoice in thee: I will sing praise to thy name,  
O thou Most High.

When mine enemies are turned back, they shall fall and perish at  
thy presence.

For thou hast maintained my right and my cause; thou satest in  
the throne judging right.

Thou hast rebuked the heathen, thou hast destroyed the wicked,  
thou hast put out their name for ever and ever.

O thou enemy, destructions are come to a perpetual end: and thou  
hast destroyed cities; their memorial is perished with them.

But the LORD shall endure for ever: he hath prepared his throne  
for judgment.

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## EDITOR

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

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**\$3.00 PER YEAR**  
**TO ELDERS \$2.00 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*

## MERCY AND COMPASSION

Dear Brother and Sister Adams and all the Faithful in Christ Jesus:

If the Lord who is the Giver of all good and perfect gifts wills that the vain and perishable things of earth be removed from my mind and it be placed on Heavenly and Divine things, and blesses me with the Spirit of understanding, I will try to write a little in connection with the following scripture: "When the most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel. For the Lord's portion is His people; Jacob is the lot of His inheritance. He found him in a desert land, and in the waste howling wilderness; He led him about, He instructed him, He kept him as the apple of His eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: So the Lord alone did lead him, and there was no strange god with Him." (Deuteronomy 32:8 to 12)

"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 their habitation." (See Acts 17:24-26) "For the Lord's portion is His people." As the Lord made the Heaven, the earth and all things therein, He hath a perfect right to do as it pleaseth Him with it all, and there is none to question Him as to why He doeth thus." (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 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." (Romans 9:11 to 16.)

We read in His word that "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." (Isaiah 53:6) The Lord loves His people with an everlasting love. Therefore with loving kindness He draws them feelingly near unto Him by the cords of His tender

love. (Jer. 31:3) "For the Lord's portion is His people. Jacob is the lot of His inheritance."

The Lord finds all of His people as He found Jacob — in a desert land and in the waste howling wilderness. These old bodies of ours which are so full of sin and corruption, is the desert land and the waste howling wilderness under consideration. He leads them about and instructs them in the wilderness, and His banner over them is love. He keeps them as the apple of His eye, shields them from harm and danger, blesses them with every needed blessing. "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord did lead him, and there was no strange gods with him." The eagle is the king of birds, the greatest and strongest of all birds. I have been told by those who are supposed to know that they build their nests up high, and in building their nests, they place briars and thorns in the bottom of the nest to make it uncomfortable, and when the mother eagle considers the young eagles strong enough to fly, she begins to tear up and scatter the nest, letting the young down on those briars and thorns, which causeth them to fly, and when the mother bird sees one of her young that is about to fall, she spreads her wings, flies beneath it and bears the little one to safety.

Suppose we pause for just a minute and consider how this typifies our Lord and Saviour and His people. Dear child of God, does it mean anything to you, as you re-

flect over your experience and recall the many trials, troubles and tribulations which you have passed through, often filled with despondency, doubts and fears; but at this dark place He spreads His wing and bears His children up, reassures and comforts them? You were in the same condition as the children of Israel was when they came to the Red Sea. The Red Sea was in front of them, and the Egyptians were persuing them. The only thing they could do was to do as you and this poor sinner has had to do so many times. "Stand still and see the salvation of the Lord." And the Dear Lord who is so merciful, good and kind, whose ear is not heavy that He cannot hear, and whose arm is not shortened that He cannot save, came to our rescue and delivered us. "But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead, who delivered us from so great a death and doth deliver, in whom we trust that He will yet deliver us." (2 Cor. 1:9,10) The Lord's all seeing eye is for ever watching over His dear children, and His arm is beneath them to bear them to safety. He hath promised to be with them in six trials and in the seventh not to forsake them, and we that have tasted that the Lord is gracious know that His promises are sure. He hath said, "I am God and change not; therefore ye sons of Jacob are not consumed." "Ye have seen what I did unto the Egyptians, and how I bear you on eagle's wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep

my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine." (Exodus 19:5) "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." (Isaiah 40:31)

God grant that we may be given patience to wait on the Lord and work out that which He works in us. "Though thou exalt thyself as the eagle, and though thou set thy next among the stars, thence will I bring thee down, saith the Lord." (Obadiah 4) O may He keep us at the foot of the cross, and at the feet of our dear brethren and sisters esteeming them better than self.

"So the Lord alone did lead him, and there was no strange gods with Him." When we come to the trials, troubles and tribulations that we have to pass through, the Lord alone is able to lead us, and we have no desire to be led by any other than the true and living God. There are lords many and gods many, but unto us there is but one true and living God.

"Bless the Lord, O my soul: and all that is within me, bless His Holy name. Bless the Lord, O my soul, and forget not His benefits, who forgiveth all thine iniquities, who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's. The Lord executeth righteousness and judgment

for all that are oppressed. He made known His ways unto Moses, His acts unto the children of Israel. The Lord is merciful, gracious, slow to anger, plenteous in mercy. He will not always chide: neither will He keep His anger for ever. He hath not dealt with us after our sins, nor rewarded us according to our iniquities. For as the heavens is high above the earth, so great is His mercy toward them that fear Him. As far as the east is from the west, so far hath He removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust." Palms 103:1 to 14.

Dear Brethren, Sisters and kind Friends, if I may be allowed to address you thus, please cast the mantle of love over my many imperfections, and remember me in your prayers, for I feel to need the prayers of all the Lord's dear children.

Yours in need of mercy,  
Mack K. Alford  
R. F. D. 1  
Loris, S. C.

---

### EXPERIENCE

Dear Brother and Sister Adams:

Am sending you Mr. Hodges' address on this envelope, also my niece's experience because we enjoyed it and hope that others will if you feel to publish it. We had a lovely baptising last Sunday. Four were baptized; this niece was one of them. We had a good meeting at Union Church too, this is our

home Church.

As ever, yours in humble  
hope,  
Josephine Dunbar

Dear Brethren and Sisters in the  
Church,

Feeling as I do that you have every right to know my experience and travels; yet feeling that I cannot coherently tell this, I have decided to write it out to be read in your presence. I trust this will be satisfactory.

When I was about ten or twelve years old (I don't know exactly) I dreamed one night that I was told that, if I did not change my ways, I would surely die and go down into everlasting punishment. I dreamed I answered that no one would care if I did, and started crying. I awoke in tears, feeling that I had not a friend on earth — nor one in Heaven.

I tried to convince myself that this was just an ordinary dream, and didn't really mean anything, but I couldn't shake off that forlorn feeling. It stayed with me and made my life a burden to me. If my parents saw fit to reprove me in any way (and this was inevitable, I know) I always felt that this was evidence they didn't love me any more. It was the same, too, if any of my sisters or brothers differed with me in anything. There being eight of us children, I believe this was inevitable too.

Day by day my life became more burdensome and hateful to me, until I believe I longed for death. I even considered ending it all, but found I could not do this. Call me a coward if you like, but to leave

this life, however hateful it might be, in favor of eternal punishment, was too much like jumping from the frying pan into the fire. I just could not bring myself to do it.

I do not know just how long things went on this way. I think it was a year or two. Then I was taken ill. Seriously ill, and I can tell you when this was. It was the last Wednesday in March, 1923. It soon became plain to see that I must surely die, and I was faced with the awful knowledge that I had sinned away my day of grace.

I would like to pause here to tell a little story I once heard one of the preaching brethren tell. My reason for this is that I feel to have so much in common with the little worm in the story.

He told of an Indian who, in an effort to tell his experience, built a circle of fire around a little worm. When the fire got too close to the worm for comfort, it began to try to escape, and the closer the fire crept the more desperately the worm searched for an avenue of escape until worn out by its frantic efforts, it gave up and stretched itself out to die. Then the Indian reached his hand down, picked up the worm and said: "This way God save poor Indian." I believe, like the worm, I tried everything in my power to escape the awful fate before me. I tried to think I was not seriously ill. I tried to think that I had been a "good girl", but I could not think of even one good deed I had done, that might justify my pardon. I tried to think that at least I had never done anything very bad. But it seemed that everything I had ever said or done rose

up to mock me. I tried to pray that I might be forgiven my sins and that I might escape eternal punishment. But I found no relief in this either. I believe I was resigned to death, and even to hell.

I do not mean I wanted this—but was made willing for it to be so.

It was about this time that a doctor was sent for, and he had me taken to a hospital at once. Those of you who knew me at that time will remember the awful illness I had. For the benefit of those who did not know me then, let me say that I had a ruptured appendix and also peritonitis. My understanding is that either is deadly — and I had both.

I do not know just what took place in the next few days. I lost all sense of time. I could not tell day from night, nor one day from another. But I believe I was born again during that time. For when I regained full consciousness I found that I wanted to live! I believe I had a sincere desire to live to make amends for all my evil doings. I wanted to atone for my sins.

I did not know that "it is not in man that walketh to direct his steps." I think it took me another ten or twelve years to really learn that lesson. This is getting to be a long story; so I will try to touch briefly on the rest of my travels. I would like to say though, I believe it pleased God to send me a dream that held hope and comfort for me. To tell it briefly: I dreamed of seeing Jesus appearing in the East. His garments and the clouds about Him were like snow in bright sunshine. I dreamed of being lifted, lightly as a feather in the air,

and carried upward and eastward toward Him, and it seemed I was calling to those around to "Come and let us meet the Lord." It seemed that as I passed the upper story of my childhood home, my youngest sister was in there. She seemed to be changing clothes, and when I called her to come she said: "Wait till I get my dress on." And I said: "You won't need a dress, for Jesus will provide a robe of righteousness, and that is all anyone will need." I dreamed when I said that I was moved to look down at myself, and I was clothed in that pure robe, and was filled with such happiness as has not been mine on earth.

I believe I have had a hope since I was given this dream. But there was confusion among the brethren, and I could not tell where the true Church was. I decided it was best not to join a Church, and I made up my mind that I would just be one of those who believe, but never join a Church.

I believe I was shown the true Church sometime later. May I tell you what it is like? It is not this division or that division, not this denomination or that — it is bigger than this or that, or both together. It consists of all who believe in Christ, regardless of their convictions or whether or not they belong to a Church even. I do not know why we have so many divisions, and so many different denominations or beliefs. But one day I believe the Church will stand as one people, an innumerable host which no man can number, who have washed their robes in the blood of the Lamb.

I still did not come to the Church. I felt myself to be such a stranger at the Church we sometimes attend in Virginia, and I was now so far away from the one I attended as a child. But on fifth Saturday night of last July I believe I was shown that it was my duty to offer — **somewhere** I believe I saw my hope as a little child. It was a speckled child. I do not mean that it was freckled. These specks looked more like measles, or maybe even more like a lot of little wounds that had not quite healed. This child seemed to be in a most neglected condition and when I had gone out from its presence, I was troubled over it. Then I was told that it was my own child. When I denied — saying that I had only one child — I was shown that this was my very own child, an unlawful one that I had borne in secret, and left for others to come for, as I have heard of unwed mothers doing. Then I was told that I had never even had this birth recorded. I said in my feelings: "Surely any child deserves this consideration, whether it is lawful or not." And I went and recorded its birth. It seemed that when I did that it became known far and wide that I had an unlawful child. But I rejoiced in its being known, because I could take the child home and do a mother's part by it.

As I awoke and remembered that I have but one child (as in nature I do indeed have only one) it seemed a voice told me that this was the second birth, which I had never acknowledged nor given a home in the Church.

I do not believe my sins are

"washed away." I do believe though that they are covered, and that at the last day they will be removed as far as East is from West and I will be free of them then.

Your sister in hope,  
Hester Key Bryant  
Airview Drive  
Mount Airy, N. C.

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### HIS LITTLE CHILDREN

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

Dear Brother Adams:

Something calls my mind back to my childhood days. I went to hear a visiting minister at Stories Creek Church sometime ago and he took the text, "Suffer little children to come unto me; and forbid them not, for of such are the Kingdom of Heaven." It pierced my heart with such force, I could not help crying. I sat and wondered if my name is recorded among those of His little children. How I desire that the Dear Lord enable us to lay aside all malice and contention, and comfort one another! Our light afflictions, which are but for a moment, worketh for us a far more exceeding and eternal weight of glory. May God's humble poor be made to realize the vileness and imperfection that dwells in our bodies, and to know that Christ alone can redeem us. That was His mission here in this world. Our "God works in mysterious ways; His wonders to perform. He plants His footsteps in the sea and rides upon the storm." It is not what is in man that defileth him; but it is what cometh out. May God continue His blessings upon us and

bless you to continue to "Show my people their transgressions and the house of Jacob their sins", and may He enable us all to realize that all praise and glory belong to Him only.

It makes me feel good to know that you feel cast down and forsaken in Spirit, because I thus find in you a witness. I too have been in this condition. But I am glad that we are cast down as well as lifted up. By this means we know what we are before God and we are kept humble and penitent, realizing our dependence. If it were otherwise, we could never know and feel thankful for our just punishment, and we could never glory in tribulation. Paul said, "We must through much tribulation enter into the Kingdom of God." So we are thus comforted for we must believe that we have the evidence that we are in the Kingdom of God. This strengthens our hope. 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." Jno. 16:33. Not only do we have natural tribulations, but especially do we have tribulation of the soul — this almost constant warfare between the flesh and Spirit.

He is, and besides Him, there is no other. He says He will never leave nor forsake us. There is a precious rest for the children of God who walk not after the flesh. I feel to be naked, filthy and poor before a God of mercy.

Oh may my dear Heavenly Father close my sinful lips should I

ever attempt to say a word or write a word that would not be to His glory and honor. Nothing would give me so much pleasure as to see all Old Baptists every where whom He knows, including those who dwell in secret places and feel to be afar off, joined in peace and unity; forgiving, and esteeming every one better than self.

I wrote the above in September, then I went to my son's home and came back a few days before Christmas. While I was in poor health and was much worried over my condition, I went to sleep and dreamed the Lord spoke to me. He said I was one who had come to be cured, and that Jesus was at the right hand of the Father making intercession for me then, and that I would get well right away. So I am living on the promise of God. If Jesus is making intercession for me, I will get well. If not naturally, then I believe I will Spiritually, which is by far the greatest of all healings. I am still very weak, but I am able to go to my meals and visit my children.

I was 81 years old last September. I can't see so well, I can hardly read my Landmarks. I hope the Lord causes us to be still and know that He is God. Sometimes I can almost say I know my Redeemer liveth and again I am wondering if I have caught the shadow and missed the substance.

Remember me and mine in your prayers.

An unworthy sister if one at all,

Mrs. Henry Fox

R. F. D. 4

Roxboro, N. C.

**WILLIAM DAVIS HARDY**

William Davis Handy was born in Patrick County, Virginia, November 15, 1879. He was the son of Ad and Lucinda Handy. He departed this life February 6, 1957. His stay on earth being 77 years, 2 months and 21 days.

Surviving him are the widow, who was formerly Sister Addie Stowe; one daughter, Mrs. Eve Palmer, and two sons, Bennie Handy of Norfolk, Va., and Ralph Handy, Martinsville, Va. Also one brother and four sisters — Mr. Walter Handy, Stuart, Va., Mrs. Anna Dalton, Pilot Mountain, N. C., Mrs. Frank Bohannon, Stokesdale, N.C., Mrs. Joe Martin, Amelia, Va. and Mrs. C. W. Moorefield, Stuart, Va., ten grandchildren and five great grandchildren.

Willie was loved by all that knew him, and was a friend to neighbors and those who stood in need. I have known him as long as I can remember but I was blessed to know him better in his last years. He professed a hope in Christ many years ago, but never united with the church; however, we that knew him believe that his name is recorded in the Lamb's Book of Life. He greatly rejoiced in the preaching of the gospel by the called Servants of our Lord.

He will be sadly missed at the churches where he regularly attended in the community, as long as he was able. In his last days his mind often wandered from the things of this world, but it seemed to be center upon the love and mercy of his Heavenly Father. During the week, he would often request his wife to take him to the meet-

ing house that he might hear preaching.

Sister Handy has lost a good husband, the children a good father, his neighbors a good neighbor, but we believe our loss is his eternal gain. May all that mourn be reconciled to the will of our Heavenly Father, and be given grace to meet Willie on Heaven's peaceful shore.

To the family, I say, may the love and mercy of our Lord be with you, and may you be given to know that He doeth all things well, and that what He does is ever best. Funeral services were held at Russell Creek Primitive Baptist church and he was laid to rest in the Church cemetery to await the coming of the Lord to call His children home.

Written by one that loved him for Christ's sake.

(Elder) Sam Gilbert

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**INTERESTING EXPLANATION**

Editor

Dear Brother Adams:

I read in the Landmark of brethren and sisters asking you to kindly give your views on certain scriptures, and I love to read your response to their requests. I am anxious to hear these scriptures explained. It is a wonderful blessing that we have some who can preach the gospel that others may understand and rejoice in the truth taught in the scriptures, it is not within ourselves or according to nature to love the truth, but it takes the power of the Good Lord to turn one around, and cause him to seek Christ. Heb. 11:6. When one is so led, he will look over his past life and see himself a most un-

worthy creature. When the Good Lord reveals Himself to His little ones, they become humble and tender. It makes them seem different and walk different, and those around them will soon detect the change, for that is something they cannot conceal. Christ said, "Wherefore by their fruits ye shall know them." Matt. 7:20.

Brother Adams, I read Sister Wyatt's letter she wrote you and was glad to hear from her, even if it were through the paper. It was a good letter. She and Brother Wyatt visited in our home before he was deceased and how we did enjoy having them! Brother Wyatt was a man my husband and I highly esteemed. We loved to hear him preach and he was welcomed in our home. I think the last time he came to Newport, he spent the night with us, I hope Sister Wyatt will continue to enjoy her home. I truly hope and believe that the Good Lord will continue to bless her as He has in the past. Give her my love.

Brother Adams, I have heard people say pray for me when it goes well with you. I believe when one gets low in Spirit, they are made able to pray. When in this state please pray for me. My health is not so good.

A little sister, I feel to be,  
Pearlie Garner

R. F. D. 2, Box 178  
Newport, N. C.

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### CRY OF THE AFFLICTED

Dear Elder Adams:

I want to thank you for sending me the March 15th issue of the Landmark. I do not understand

how you knew I was not getting the paper. I had looked forward to getting it and felt so disappointed when it did not come! It is true I had moved from the old address, 114 N. Alston Avenue to 1204 Morning Glory Avenue, Durham, N. C. I want to sincerely thank you for sending it to me.

I feel so low and burdened this morning I cannot tell anyone just how depressed I feel. I do not want to murmur and complain, for it is just and right that I feel as I do, or it would not be so, but oh, where is the sweetness I thought I used to know? Where is the soul refreshing view of Jesus and His word?

Dear Elder, if I were mistaken and deceived in what I thought was my deliverance I had no more power over what was with me then, than I have over what is with me now. I have tried to beg, but there is no answer. I feel some times that I cannot continue this way or stay here, but I hope the Blessed One will give me grace to bear all that is mine to suffer. Hope you and yours are well. It is wonderful to mix and mingle with the chosen people of God and feel free and at home. It has been sweet even if I am mistaken. The Blessed One only knows. Maybe it be His will to put a true prayer in your heart for a helpless sinner like me, for I am a low and lonely sinner.

Please forgive me for intruding on your time. My old address was: 114 N. Alston Avenue, Durham, N. C.; my new address is Frances Moore, 1204 Morning Glory Avenue, Durham, N. C.

May the Great One be with you and yours and lighten your path

with the light of His Spirit and love. Thanking you again for your kindness in sending me the Landmark. Oh, I hope you can be blessed to remember me.

Mrs. Frances Moore  
1204 Morning Glory Avenue  
Durham, N. C.

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Sister Moore, it is through affliction that God's people are kept humble and are enabled to travel the strait and narrow way. We are told that "He heareth the cry of the afflicted", and "When He giveth quietness, who then can make trouble? and when He hideth His face, who then can behold Him?" David said, "Turn Thee unto me, and have mercy on me; for I am desolate and afflicted." He also said, "Before I was afflicted I went astray; but now I have kept thy word." Psa. 119:67. — Ed.

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#### **"WAIT ON THE LORD"**

Dear Kindred:

It is with much fear and trembling that I again make an attempt to write for publication, not knowing why I am burdened so to write, but I hope that the "Great I am," will be with me to the extent that my mind will be relieved at least, that some hungry, sin sick soul may receive a crumb from the Master's table. These words came to my mind with much force, and a feeling of quietness within this morning — "Wait on the Lord." Psa. 27:14. "I waited patiently for the Lord; and He inclined unto me, and heard my cry." Psa. 40:1. 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. Unworthy though I feel, to claim this, it has been my experience. Just to think one of the least of all saints, if indeed one at all, is made able, and is blessed to the extent that he or she feels assured that when Jesus said, "It is finished", in this number he or she was included. Those to whom this little sentence — "It is finished" — applies, have a glorious promise that salvation is sure and complete; and there is nothing left for poor frail beings to do in order to inherit eternal life.

The fear of the Lord is the beginning of wisdom. I had a dream several months ago that was very mysterious and it troubled me, yet it also gave me consolation. I was not at all well for two or three months. I could not eat nor sleep much, and could do very little work. Plenty times I would go out to get in coal and wood and could hardly get back with it. I would wonder "Is this my last turn of coal?" There was no one but me to do the main work and lift anything as heavy as half of a bucket of coal. Mama was old and very feeble too. I was so nervous, lonely and miserable that I didn't care to be in a crowd or go places, not even to my home Church for two meetings. But back to the dream. In my dream I was in a crowd of people but going along alone to try to do something. I came to a high ridge of dirt and I climbed up on top of it. It was soft and mirey, and I took another step to find myself with each foot on the side of a very deep ditch.

I could not move and there was no one to help me. I looked down and got dizzy and despondent, but awoke to find it was only a dream; And what a relief!

I am altogether different now, so far as strength and ability to work go. I can eat and sleep, and no one but the God of all mercy knows how grateful I feel. I am trusting in one that is able to speak and it's done, command and it stands fast, who is the same yesterday, today and for ever and changes not. He works and none can hinder, hinders and none can work. Now do not understand me to say that I do not love good work, hate lies and love the truth, because if I know my own heart, I do, more than words can express. Matthew 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." This I desire to do, and if I am a child of God I evidently do that, because these are the words of Jesus, yet I often feel as Paul expressed it, "The good that I would, I do not: but the evil which I would not, that I do." So as for myself, I fall short of doing what seems to me my duty, and I grieve and mourn because of my condition and am continually begging for mercy, strength and deliverance from the wickedness that confronts all the elect family of God daily, and momentarily. I could write a book but time forbids. So I must close asking an interest in the prayers of all God's humble poor when at a throne of grace. It is raining here now, and oh! how thankful I am

for every drop.

A little sister I hope,  
Annie Hooks  
South Wayne Street  
Fremont, N. C.

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### A GOOD LETTER

#### A Letter Received By Brother And Sister Ben Martin From Sister Bertie Belton.

Dear Sister and Brother Martin,

It has been my mind to write you for sometime. When the association was in session at Stuart Creek, I did want to go so very much, but my afflictions were such that I did not know day from night, very much of the time. Sometime during that time, I saw you standing with a hymn book in your hands, and you sang, "Poor And Afflicted Lord Are Thine." When you finished the hymn, you knelt and prayed one of the sweetest prayers I ever heard in all my life. I believe I lay on that bed in that hospital and helped you sing that hymn for I sang when I heard you singing. Rosie, my husband, said I was lying there and I looked like every breath would be my last. He said there were three or four nurses, and a Doctor working with me, when I began singing that hymn, "Poor and Afflicted Lord Are Thine." He said I sang two or three hymns, when a nurse tried to persuade me to hush, because my breath was so short, but he said, I sang on.

I believe if I ever in my life, heard you pray, I heard you then, and I do not feel I am worthy to claim that. If I ever felt like praising the Lord, I felt to praise Him right there in that hospital, for I

do believe He was with me all through my operation and while I was on the operation table. The last thing I remember, I was begging the Lord to have mercy on me. The Doctor told me not to talk, and I said, "Oh Lord, have mercy on me", and I became unconscious. Rosie said I died away one time, and when the nurse was working with me in an effort to get me to breathe that she said to me, what was the matter? was I scared? and he said, I told her I was not scared that the Lord was with me. I knew nothing of this nor of any suffering I was passing through. If I have ever been happy in my life, I was at that time. While I was laying there with no knowledge of natural things, I know the Lord had mercy on me.

Guess you all will be at Coners Grove second Sunday. Hope to see you soon. We had a pretty baptising at Fish River last Sunday; one of Brother Jim Branch's sons was baptized.

Come to see us.

A sister in hope,  
 Bertie Belton  
 Rt. 5, Box 299  
 Mount Airy, N. C.

**HAS YOUR SUBSCRIPTION EXPIRED?**

Dear Subscribers,

Please check the expiration date on the label of your Landmark. If your time has expired, and you desire to renew your subscription, please send us your renewal. This will help us to pay our monthly printing expenses. If however, you are not in a position to pay at the present time, please notify us that

you plan to pay later. If you do not plan to renew, please write us to discontinue your subscription and include your back due if any.

Editor

**ANNOUNCEMENT**

**Due to increased cost of operation, it is necessary that we increase the subscription price of Zion's Landmark to \$3.00 per year, Elders \$2.00 per year.**

**We hope this will not be a hardship to any of our subscribers, for this increase has been needful since we became the owners of the Landmark. — Editor.**

**JULIA CAYTON ROEBUCK**

It is with a sad heart that we attempt to write the obituary of our Sister Cayton Roebuck, who departed this life February 5, 1957, making her stay on earth 55 years.

She was the daughter of the late Nan Bryant and Frank James. Her first marriage was to the late Eugene Cayton in 1922. To this union were born three children, one son, Bernice Cayton of Robertsonville and two daughters, Mrs. Worth Eatmon of Norfolk, Virginia; Mrs. Harvey Cannon of the home, and two grandchildren.

She later married J. A. Roebuck, who survives to mourn her loss, and she also leaves 2 sisters and 4 step children. She was a faithful wife and loving Mother.

She joined the Church at Flat Swamp the first Saturday in April, 1954 and was baptized that same day by her pastor, W. E. Grimes. She was always faithful in attending her Church as long as she was able.

Her funeral was held at Flat Swamp Church by her beloved pastor, W. E. Grimes, and Elder A. B. Ayers in the presence of a large crowd of sorrowing friends and relatives. Her body was laid to rest in the cemetery at Bethel, N. C. to await the resurrection morn when all the dead in Christ shall rise and shall see Him and be like Him and be satisfied.

We wish to extend to the family our heart felt sympathy in this hour of sorrow. May the Lord bless, guide and keep her family and reconcile them to His divine will.

Done by order of the Church in conference the first Saturday in March, 1957.  
 Moderator — Elder W. E. Grimes  
 Clerk — Lester Bryant  
 Committee — Susie Mathews  
 Susie G. Bryant

## 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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VOL. LXXXX No. 14

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Entered at the postoffice at Wilson  
as second class matter.

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WILSON, N. C. JUNE 1, 1957

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### GOD CONTROLS THE WIND AND SEA

"But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey Him." Matt. 8:27; Mark 4:41; Luke 8:25.

These are the words of the disciples of Jesus. A marvelous thing had taken place which brought distress, trouble and great fear. They were in a ship at sea. There arose a great storm and the ship was covered with the waves. Jesus was in the hinder part of the ship asleep. As a man, He became weary and slept; as God, He neither slumbers nor sleeps. "He that keepeth Israel shall neither slumber nor sleep." Psalms 121:4. They "Awoke Him, saying, Lord, save us: we perish." "He arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm." David said, "He maketh the storm a calm, so that the waves thereof are still." Psalms 107:29.

His disciples were astonished, surprised and amazed. They said, "What manner of man is this that

even the winds and the sea obey Him." When the sea is calm, the sailing is easy. When the winds were strong and the waves were boistrous, the cry was, "Lord, save us: we perish." The promises of God are sure. David said, "God is our refuge and strength, a very present help in trouble." Psalms 46:1. Jonah was plunged into the deep. He prayed unto his God out of the fish's belly, "And said, I cried by reason of mine affliction unto the Lord, and He heard me; out of the belly of hell cried I, and thou heardest my voice." Jonah 2:2. When the strength of the troubled soul fails, the arm of the Lord is revealed. The power of God is made manifest in weakness. Through this experience their weakness is swallowed up by His strength and they are made strong. Paul said, "For when I am weak, then I am strong." That is, when he was weak in the flesh, he was strong in Christ. This is the Lord's way by which their strength is made perfect in weakness.

Living faith enables the soul to cry unto the Lord and receive mercy. Faith is an attribute of God, and is revealed to His chosen when they are delivered from under the law. 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. Those who believe in the Lord Jesus Christ are in possession of faith. Faith is the way of access by which His people make an acceptable approach to Him. 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. The woman who suffered from an issue of blood twelve years proved she had faith in Jesus. She said within herself, "If I may but touch the hem of His garment I shall be made whole." She touched His garment. She was made whole. Jesus said, "Daughter, be of good comfort; thy faith hath made thee whole."

Many who read and hear of the faith of others say, "My faith is so little and weak!" Great power is revealed by God in this "Little faith." Jesus said to His disciples, "O ye are of little faith." But this little faith reached the ear of Him who has all power in Heaven and earth. He said, "Peace be still." The winds ceased. The waves were silenced. Reader, have you ever been so low that you felt your burdens were more than you could bear? Did you seek God in silent prayer? Did He lift the burden and calm your troubled breast? "He maketh the storm a calm."

T. F. Adams

**RESOLUTIONS OF RESPECT**

Sister Emmie Dixon departed this life Feb. 9, 1956. A few days before her death she united with South West Primitive Church but was never able to be baptized, however we feel that she was one who was baptized with the fire and Holy Ghost, which is the baptism that is essential to eternal salvation, and we feel that she is now resting in the paradise of God, there to await the second coming of the Lord Jesus when she, together with all the redeemed family of God, shall awake in His likeness and be satisfied. She leaves to mourn their loss, her husband and two children who were so good to her in her illness, together with a host of relatives and friends.

Sister Kate Strange departed this life May 1st, 1957. She united with South West Primitive Baptist Church Feb. 17th, 1951 and was a faithful member as long as she lived. She will be greatly missed not only by her devoted children, but

the Church as well. We grieve not as those without hope, for we feel that she is resting in the paradise of God awaiting the time when He shall call our sleeping dust and change our mortal bodies and fashion them like unto His own glorious body, there to be for ever with the Lord. She leaves to mourn their loss, one son and three daughters, and a host of other relatives and friends.

Therefore, be it resolved, that we bow in humble submission to Him who does all things well and never makes a mistake.

Resolved further that we extend our heart felt sympathy to the bereaved families, and that we send a copy of these resolutions to Zion's Landmark for publication and attach a copy to our Church record.

Done by order of the Church in conference Saturday, May 4th, 1957.

Elder L. L. Yopp, Moderator  
J. B. Pollard, Clerk

**OBITUARY**

By request I will try in my weak way to write a few words in memory of Sister Sarah Jane Gooding, who departed this life sometime in October, 1956. She was born in Onslow County in June, 1866, making her stay on earth 90 years, 3 months, and 15 days. She was the daughter of Ben and Nancy Smith, was married to E. M. Gooding, who preceded her to the grave some years ago. To this union were born two boys and two girls, Charly Gooding, Mrs. Joe Collins, Mrs. J. T. Parsons, and Roy Gooding who passed away years ago. Cousin Dink, as we called her, was a very industrious woman, always busy until her health failed her. I do not know the exact date she joined the Primitive Baptist Church at White Oak near Maysville, N. C. but it was near thirty years ago.

Her funeral was held in White Oak Church by Elder Lonnie Yoop, Rev. Gerald Riggs, and Rev. M. C. Hicks. Burial was in the family plot near the Church. She spent the last several years with her daughter, Allene, who faithfully cared for her until the Master called her away. Much more could be said of her, but if we can only be reunited on that happy shore, meet all our loved ones, and hear our Blessed Saviour say, "Come Home, it will be enough."

In hope of a Home where troubles and sorrows are no more,  
Hattie P. Collins  
Maysville, N. C.

**MRS. LUCY DeLOATCH**

Mrs. Lucy White DeLoatch, born March 11, 1873, died April 8, 1955, age 82, in a Richmond, Va. nursing home, after several years of invalidism. Funeral services April 11, at Morris and Sons Funeral Home, were conducted by Dr. Anderson, pastor of the Missionary Bap-

tist Church, and Dr. McIlwaine, a Presbyterian minister, all of Petersburg, Va. Burial was in Shiloh Baptist Church Cemetery near Carson, Va. Her nephews were pallbearers.

Surviving her are: one sister, Mrs. Rebecca Willis of Swansboro, N. C.; three brothers, Z. C. White, Maysville, N. C.; Louis I. White of Scotland Neck, N. C. and R. H. White of Petersburg, Va; besides nephews and nieces. A nephew, Bro. Preston E. Hinson and family, near Petersburg, Va. are members of Hopewell Primitive Baptist Church. Two nieces Mrs. Catherine Wyatt and Mrs. Katie Shelton live in Hopewell, Virginia.

Sister Lucy was the daughter of the late Lawrence A. and Rebecca C. White of Rocky Mount, North Carolina. She was married to W. M. DeLoatch, in September 1905. He lived a little over a year. There were no children. Sister Lucy was faithful in her better days; caring for her invalid mother seven years, in Rocky Mount. She later came to Petersburg, Va. and lived with the Hinson family, her sister and brother-in-law, until 1947.

She and Brother and Sister Hinson were baptized by the writer, and all continued most faithful till removed by death, as members of Hopewell Primitive Baptist Church.

Sister Lucy has been taken from the trials and sufferings of this life by a merciful God, and we feel she is rejoicing on the Banks of Sweet Deliverance. May this be our lot when we are taken out of this troubled world.

"Blessed are the dead which die in the Lord from henceforth." Rev. 14:13.

Written by one who knew and loved the White and Hinson families.

C. W. Miller

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#### RESOLUTION OF RESPECT

Resolution of Respect for Brother Russell Bowling who passed away.

Resolved, first, that in the death of Brother Bowling we feel the Primitive Baptist Church at Surl has sustained a great loss. He was one of our older members, having been a member of our Church 41 years. He loved his Church and attended very regularly as long as he was able. He was constantly talking of it and manifested an interest in it almost to the end.

Second, that we wish to extend to the family our heart felt sympathy in the loss

of their father. Yet we feel that they have much to be thankful for. The Lord has blessed them to have him with them until he reached a ripe old age and we feel the Lord has blessed him with grace. We feel it can be said of Bro. Bowling, "I have fought a good fight, I have finished my course, I have kept the faith"; hence we believe that he is now resting in the paradise of God, where trials, tribulations, sickness, sorrow, pain and death never come.

Third, that a copy of these resolutions be spread upon our Church book, a copy sent to the bereaved family and a copy sent to Zion's Landmark for publication. Done by order of the Church in conference in April meeting, 1957.

ELDER L. P. MARTIN, Moderator  
J. E. DEAN, 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 Creeches, Johnson County, N. C. The fifth Sunday and Saturday before in June, 1957. Eld. H. E. Mann was appointed to preach the introductory sermon and Eld. W. P. Lamm his alternate.

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

J. T. Boyette  
UNION CLERK

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#### LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union was appointed to be held with the Church at Stories Creek, near Roxboro, N. C., on Saturday and fifth Sunday in June, 1957.

Elder L. P. Martin was chosen to preach the introductory sermon, and Elder N. D. Teasley, alternate.

Clyde Satterfield,  
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.

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

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VOL: LXXXX

JUNE 15, 1957

No. 15

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## PSALM IX.

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And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.

The LORD also will be a refuge for the oppressed, a refuge in times of trouble.

And they that know thy name will put their trust in thee: for thou, LORD, hast not forsaken them that seek thee.

Sing praises to the LORD, which dwelleth in Zion: declare among the people his doings.

When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the humble.

Have mercy upon me, O LORD; consider my trouble which I suffer of them that hate me, thou that liftest me up from the gates of death:

That I may shew forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation.

The heathen are sunk down in the pit that they made: in the net which they hid is 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. Higgaion. Selah.

The wicked shall be turned into hell, and all the nations that forget God.

For the needy shall not always be forgotten: the expectation of the poor shall not perish for ever.

Arise, O LORD: let not man prevail: let the heathen be judged in thy sight.

Put them in fear, O LORD: that the nations may know themselves to be but men. Selah.

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## EDITOR

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

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**\$3.00 PER YEAR  
TO ELDERS \$2.00 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*

### VISIONS OF BEAUTY

Dear Annie Belle:

Thanks for your letter telling us about your good meeting. I know you enjoyed having the folks you mentioned in your letter. I would have loved so much to have shared that pleasure with you. But perhaps I should not complain for missing out on the joys of others, for the Lord adds to our needs such blessings as He sees fit.

This morning about 1:00 o'clock Paul was called out to the site to correct some kind of trouble in the radar. After he left I had difficulty getting back to sleep, so I read in several different parts of the Bible. My eyes became so tired, I turned off my light at 2:30 a.m. I immediately fell asleep and dreamed of seeing Ophelia pass away in death. Several others were sitting around, but I do not recall who they were. I was watching the still, lifeless body when suddenly I saw it move. I remarked to someone, either Ada or Rosella, that the body was alive. I then saw the body rise to a standing position and I went over and put my arms around it. Look up, I saw Jesus standing where the body had risen from. I put my hands up to Him and instantly in my hands was the biggest, brightest star I ever saw. It was a most sacred feeling. I remember how happy we all were that Jesus had made alive that dead body. I do not know what this

dream means, if anything, but it was a glorious feeling to behold our Lord in the brightness and glory of His might and power. To behold such beauty and splendor is sure to leave a poor mortal like me, awe stricken and spell bound. I cannot begin to express what I feel this morning. No earthly powers can grant such visions of beauty, and I can only say, "Thank Thee, Oh my Lord! for Thy loving kindness in granting me this insight of Thy glorious works."

His power, wisdom, and knowledge reach out and encircle Heaven and earth and surpasses all other powers. "The Heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? And where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, **even to him that is poor and of a contrite Spirit, and trembleth at my word.**" Isa. 66:1,2. Blessed are those who fear Him and trust in His name. Blessed are the meek, the poor, and the lame. They are the salt of the earth, and great is their reward in Heaven. Their righteousness is of Him alone. We poor mortals have no righteousness of ourselves to plead, but He was made righteousness for us through His shed blood on Calvary's cross. Only as He is, His wisdom sees fit to speak in the hearts of poor

mortal beings, saying, "Let there be light," can we see and know the beauty of glory of His wondrous power, and praise Him as our Saviour and King. His revealing love and mercy shows to us our nothingness and complete helplessness in our own strength. We see nothing good in our flesh, we are corrupt and vile. We esteem others better than self. We know that pure love that hides our brothers' faults and sets us down humbly at the feet of the saints in the Spirit of meekness, to desire only the lowest seat among them. We, who die as a result of Christ having been borne in us, rise a new person, hating the things we once loved and loving that we once hated.

In meditating on my dream of last night, I recall that the wise men were led by a star to the place where lay the Christ Child. "And, lo, the star which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy." Math. 2:9-10. We who are born of His Spirit are likewise led by signs. His sheep know His voice and follow Him. I somehow fail to find language to express all the beauty and love I feel. My cup runneth over with joy and delight and my heart embraces the whole household of the redeemed family of God. My heart seems filled with that great love which binds us together as one, with Him who loved and called us to be heirs and joint heirs with Him in glory.

I hope this finds you and all the family well. We plan to be with

you at our June meeting, the Lord willing. We are both well.

My love to all,  
 Meta Belle Rohrbaugh  
 P. O. Box 181  
 Edgewood, Maryland

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**THE LORD'S WAY**

The following letter was written several years ago by Sister Martin to her Father, who indulged in strong drink rather excessively, and when so indulging, his conduct was almost intolerable at times. However, after receiving this letter, there seemed to have been some difference in his life and habits according to Sister Martin. We hope this was the Lord's way of awakening him to his condition before God. — Ed.

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Mr. Charlie Cox  
 Buffalo Ridge, Virginia  
 Dear Friend:

For some reason I have been impressed for sometime to write you a few lines. I don't know where this impression is from, but I hope it is of the Lord. I have had you on my mind for sometime and have prayed for you. I have known you all my life so well! I know the broad road you have traveled, the example you have set, and I know you are now in your later years. I have been thinking a lot about you, just wondering if you ever think of the past and wondering if you have ever been made to know you are a sinner. I realize I can not stir up your pure mind or cause any one to know the Lord. If I could, I would begin on my dear ones that I love so well, but the scripture says you can't teach your

neighbor or brother saying, know the Lord, but they shall all know Him from the least to the greatest. See Heb. 8:11. They never get too high or too low for Him to search them out at His own time. I wonder if you have ever been made to shed tears over your sins or over your dear children. If so, just remember the good book says, "Whatsoever a man soweth, that shall he also reap." No doubt your dear old Mother and good Wife have shed many a tear over you, and I believe I know from experience you will have to shed tears too, if you are ever BORN AGAIN, and made a fit subject for Heaven and immortal Glory.

Well do I remember a few years ago when I hope the God of all power struck me down and made me to know I was a sinner and caused me to become a praying character. Oh, what a miserable condition I was in. I was made to go with a bowed head because of my many sins. It was not for what my brother, sister or neighbor had done. It was my own soul I was worrying about. I could not think of one good deed I had ever done in all my life and I felt as little and unworthy as a worm of the earth and my very breathing was "Lord, have mercy upon my poor soul, save me or I shall perish." I would read the Bible and other religious papers to try to find relief and well do I remember one evening just before sun down, when it seemed I had almost given up and felt there was no chance for me.

I had just been reading a good experience when I went out and

tried to pray, and soon after, it seemed my sins just rolled away. I felt like I knew the Lord had died for me and I thought my troubles were all over. I was so happy, I could sing "Amazing Grace How Sweet The Sound, That Saved A Wretch Like Me, I Once Was Lost, But Now Am Found, Was Blind, But Now I See." I realize you can't understand this, and I fear it will only make you mad unless the God of Heaven enables you to receive it in the same Spirit that I hope it is written in.

I do not understand why I have been impressed to write this but it may be of some reconciliation to you; I cannot tell, but I believe that God moves in a mysterious way His wonders to perform, He plants His footsteps on the sea and rides upon the storm. We just do not know His ways. They are past finding out. And we, in our carnal mind, take bitter for sweet and sweet for bitter. I cannot tell why I was impressed to write you. I am not your enemy as you may believe but just an old friend. I hope I have been brought along in these paths. I once enjoyed the things of this old world as well as any one. I hope I have been turned about and made to love things I once cared nothing for and to hate many things I once loved. I wonder if you ever think of these things. Oh, if I just knew this would melt your eyes in tears and your heart in prayer, it would mean so much to me. I know God does not need any help, for He has all power in Heaven above and in the earth below. He knows all about us poor sinners, even the secrets of the

heart. He is the one that opens the eyes of the blind and unstops the deaf ears, heals sin sick souls that Fathers, Mothers and Doctors cannot reach.

He has the power to tame the wildest man that ever lived, if it is His will. He is the one that causes the poor boys to lay aside their bottle and gun, cards and all these sinful things. I hope He is the one that has brought me safely thus far. He is the one I am trusting to carry me across this dark river of death into a better world not made with hands, where I hope to be made like Him and enabled to praise Him for ever and ever in that world that has no end. There I hope to understand and be satisfied. Sometimes I feel like praising Him and again it seems He is clean gone for ever.

This is the way I get along. I don't know how it is with you. I hope, if you have never been along here that it will please the God of Heaven to bring you this way, for I believe every child of God has to be brought low and made to shed the bitter tear. It is not sweet while passing through. But God knows best. "Bitter the bud but sweet the flowers." And it is said, it is through trials and tribulations that we enter into the Kingdom of Heaven. I hope to be willing to bear anything that God sees cause to place on me here, just to be with Him in a better world.

Written by a sinner, saved by grace if saved at all,

"A FRIEND"

P. S. This was written to my Father by me a few years before his death, but not knowing how he

would take it, I did not sign my name. He never seemed to do as badly after that, I hope he was a changed man before his death.

BY: DOVIE COX MARTIN

R. F. D. 2

Box 303

Bassett, Va.

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**WITHOUT MONEY AND  
WITHOUT PRICE**

Dear Brother Adams and All Lovers of The Truth:

May it please the Good Lord to bless me with a Spirit of understanding, that I may write a little in connection with the word of the Lord as contained in the fifty-fifth chapter of the prophecy of Isaiah. (1st Verse) "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." This scripture as well as all other scriptures in which the Lord says come to Him, is addressed only to those who have been pricked in the heart and been made to know that they are altogether vanity, nothing, yea, less than nothing.

The only ones that thirst for righteousness are those who have been brought to know how vile they are and that they are poor, needy, helpless beings and entirely dependent on the God of all grace. To them he says, "Come, buy wine and milk without money and without price." O how wonderfully sweet this is to the dear child of God that hath been made poor in Spirit and hath learned that he hath nothing with which to buy, and when we (If I may include my-

self) are brought to the waters (Christ) and can drink from that fountain that never runs dry, drink of that wine and milk until our thirst is quenched, we are made to rejoice in God our Dear Saviour. This scripture is followed by, "Wherefore do ye spend money for that which is not bread? And your labour for that which satisfieth not? harken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." When we are left to ourselves, we follow the carnal mind and oft times go after things of the world that are not bread or meat to the inner man. Yet we have a sweet promise. "But rather seek ye the Kingdom of God; and all these things shall be added unto you", (Luke 12:31) that is, the necessary things of life. But when we harken to that still small voice and follow after the things that make for peace, we are blessed to eat of that bread and drink of that wine and milk, which our souls delight in. The third verse reads, "Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." All that the Lord does is not only good but very good. When His little ones do as He commands them, they are blessed in the doing. Jesus said, "If ye love me, keep my commandments", without the blessing of this love, none of us can keep His commandments. (John 14:15). He also says, "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." (Matthew 11:28, 29, 30) The ones who are commanded to come unto Him are the ones who feel the need of Him, they labour and feel the need of rest. (6th verse) "Seek ye the Lord while He may be found. Call ye upon Him while He is near." When in distress we are brought low and can say with David, "Hear, O Lord, when I cry with my voice: have mercy also upon me, and answer me. When thou saidst, seek ye my face; my heart said unto thee, Thy face, Lord, will I seek. Hide not thy face far from me; put not thy servant away in anger. Thou hast been my help; leave me not, neither forsake me, O God of my salvation." (Psalm 27:7,8,9) He is always a present help in time of need. Isaiah 41:16 says, "And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them."

(7th Verse) "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." We read (2nd Peter 3:9), "The Lord is not slack concerning His promise as some men count slackness but is long-suffering to usward, not willing that any should perish, but that all should come to repentance." We are none perfect and will continue to sin and

do wicked as long as we stay here because of the sin which has been condemned in the flesh, and it is good to know. The God in whom we have been made to trust is a merciful and pardoning God and will pardon us when we turn and repent. The Lord has said, "The soul that sinneth it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son, the righteousness of the righteous shall be upon him. But if the wicked will turn from all his sins that he hath committed and keep all my statutes and do that which is lawful and right, he shall surely live. He shall not die." "All his transgressions that he hath committed, they shall not be mentioned unto him. In his righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die? saith the Lord God. And not that he should return from his ways and live." (Ezekiel 18:21 to 23) And it is so good to know that God is so merciful, good and kind that He is willing to forgive our sins and pardon our iniquities and remember them no more against us.

(8th and 9th Verses) "For my thoughts are not your thoughts, neither are your ways my way saith the Lord. For as the Heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Job said, "But He is in one mind, and who can turn Him? And what His soul desireth even that He doeth." (Job 23:13) And Paul in writing to the Roman brethren said, "O the depth of the riches both of the wisdom and know-

ledge of God! How unsearchable are His judgments and His ways are past finding out For who hath known the mind of the Lord? Or who hath been His counsellor? Or who hath first given to Him, And it shall be recompensed unto Him again? For of Him and through Him and to Him are all things. To whom be glory for ever. Amen." (Romans 11:33, 34, 35, 36)

(10th Verse) "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." Without the blessing of the Lord in sending the rain and snow from Heaven to water the earth, there would be no seed for the sower or bread for the eater, but He is so good, merciful and kind. He never forgets His little children, and blesseth them with every needed blessing.

The Apostle Paul in writing to the Corinthian brethren said, "I have planted, Apollos watered but God gave the increase. So then neither is he that planteth anything. Neither he that watereth, but God that giveth the increase." (1st Cor. 6:7) "Then Jesus said unto them, Verily, verily I say unto you, Moses gave you not that bread from Heaven. But my Father giveth you the true bread from Heaven. For the bread of God is He that giveth life unto the world. Then said they unto Him, Lord evermore give us this bread. And Jesus said unto them, I am the bread of life. He that cometh to me shall never hunger, and he that believeth on me shall never

thirst." (John 6:32 to 35.) Jesus also said, "I am the living bread that come down from Heaven. If any man eat of this bread, he shall live for ever. And the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves saying, How can this man give us His flesh to eat? Then Jesus said unto them, 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." (John 6:51 to 54) . . . . .

When the Lord calls, qualifies and sends His servants out to preach His everlasting gospel, He goes before them and prepares the hearts of His people that they may hear His word; if He did not there would be no increase, and His sheep and lambs would not be fed.

(11th Verse) "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." The Lord hath all power in Heaven and among the inhabitants of earth and when He sends His word into the hearts of His little children, they have no power to resist it, neither can they reach up and cause it to come down. They are helpless and entirely dependent on the Lord for all blessings.

(12th Verse) "For ye shall go out with joy and be led forth with peace. The mountains and the hills shall break forth before you into singing. And all the trees of the

field shall clap their hands." Christ bought the field for the pearls that were in the fields, and after they are changed from pearls to jewels by the washing of His blood, and the renewing of His Spirit they feel like clapping their hands and singing praise to God with the mountains, hills and trees for His wonderful love, mercy and goodness which He hath bestowed upon all mankind.

Dearly beloved Brethren, Sisters, and kind Friends, in my concluding remarks, may God enable us to mortify the deeds of the flesh, cease from the sins that doeth so easily beset us and run with patience the race set before us, for ever looking unto Jesus who is the Author and Finisher of the Christian faith. "Seek the Lord while He may be found, call upon Him while He is near." This can only be done when we are led by His Spirit. Then we may rest assured that He will draw feelingly near unto us and bless us with the sweet presence of His comforting Spirit together with all the necessary things of life, and bless us to drink of that wine and milk which He so freely gives to His dear children "Without money and without price." "But as it is written, Eye hath not seen or ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him." (1st Cor. 2:9)

Please cast the mantle of love over my imperfections and mistakes, and remember me in your prayers.

Mack K. Alford

R. F. D. No. 1

Loris, S. C.

**IN HIM THERE IS COMFORT**

"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 40:2-1.

This portion of Scripture tells us what Christ hath done for us and in us, if we have a seeing eye, a hearing ear and an understanding heart. When we see, hear or understand the things which are not of this world, it is because the Lord has given us that understanding. It is not to the credit of the creature but solely to the Creator who is blessed forever.

It is only that portion of Adam's offspring that has regenerated, thus born again, not of corruptible seed but by incorruptible seed, born not of the creature but of the Creator, that received any understanding, or is comforted. It is only those whose names were written in the Lamb's book of life, and that before the foundation of the world, that believe that Christ is the son of God, who came on this earth and hath finished everything necessary for their salvation both in time and eternity. They are the recipients of God's love and they believe in salvation by grace and grace alone. All the rest have turned away from the truth as it is in Christ and are swallowed up by the great monster—unbelief—they are not believers in salvation by grace but are law worshippers. They are attempting to fulfil the law, therefore, clearly denying that which Christ the Son of God did when on this earth.

If we but take the first word of

our text—"Comfort"—which the dictionary says is a state of physical and mental rest, consolation, encouragement, how does this affect us and to what degree, is the question?

Let us turn to the Scriptures which express the truth as it is in Christ and it tells us in the clearest and strongest terms, that it is God which speaks, and it is done; commands and it stands fast. It is God who not only saw the end from the beginning but has declared it and who can say otherwise? It is Christ Jesus who looked down through the annals of time and saw that there was none to help him, no not one. It behooved him to take upon himself the likeness of sinful man and for sin, condemn sin in the flesh. It was Christ the Son of God who fulfilled the law and has taken all that the Father gave Him out from under its curses. It is Christ who alone redeemed them and is thus their surety, and their comfort. There is no comfort under the law, for the law cannot give life, it only demands justice. James 2:10 tells us, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." So we see, if we live by the law, we equally die under its curses, and thus must suffer its consequences.

Matthew 11:28-30, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." In this we see that the comfort is not in the laboring under the law, but it is to those who are laboring under the law and are

heavy laden, bound with sin, feeling as did the Apostle Paul, to be the chief of sinners. They are the ones who find rest unto their souls. How? By the grace of God, taking His abode in their hearts, taking away their stoney heart which has no feeling for the Truth, and giving them a fleshly heart, a heart of flesh, a heart which has feeling, warmth and a desire to follow and worship their Lord and Master, who was crucified for their sins and said: "It is finished." That is everything necessary for their salvation was accomplished by Christ the Son of God and our Lord and Savior. It was not by the creature in any way, but solely by the Creator. They are in Christ, they are under grace and the law has no dominion over them. Any preacher, or anyone else, who attempts to take from the Truth as it is in Christ and gives or attributes any power to puny man, is stealing from God and we know there is no comfort to God's humble children unless praise is given where praise is due, to the Creator and not to the rebellious creature.

The command is to "Speak ye comfortably to Jerusalem." The Gospel Church—the true members of it, is Jerusalem. It is not the natural city, Jerusalem, men are fighting for, but it is the Holy City, the new Jerusalem. Wasn't it John when on the Isle of Patmos the revelation of Jesus Christ gave him to see the Holy City, New Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband. Christ equally tells us that His kingdom is not of this world, and God is a spirit and must be worshipped in spirit and in truth. This being true then, it is true today. The

Bible being written by revelation, it can only be understood the same way it was written, by revelation.

"Cry unto her." What are we to cry? "That her warfare is accomplished, and that her iniquity is pardoned." Notice it is "HER", the holy city, the new Jerusalem, the Church, the body of Christ. How was it accomplished? Who accomplished it and for whom was it accomplished? We will let the Bible answer. Titus, 2:1, "But speak thou the things which becomes sound doctrine." Again verses 12-14, "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and ungodly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Savior 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." In the 15th verse we are told, "These things speak, and exhort, and rebuke with all authority." Notice it was Christ who gave himself for us. The Bible in no way reflects that the creature has ever given anything. Christ tells us it is more blessed to give than to receive. Who did all the giving? Christ the Son of God. Who is doing all the receiving? The believers in Christ, those bought not with corruptible things as silver and gold but the most precious thing this world has ever had poured on it, the blood of Jesus Christ and I do not believe one drop of His blood was shed in vain.

For she hath received of the Lord's hand double for all her sins." The Apostle Paul in Hebrews 4:12, "For the word of God is quick and

powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." It being true the Lord is our keeper and one whom the Lord calls out of nature's darkness into His marvelous light, knows something of the Lord's power and how it cuts everything from under them, leaving nothing for them to stand on of themselves. The Lord manifests unto the believers in Christ, their shortcomings, their unbeliefs are ever before them. Like Job of old, they have nothing in them but putrid sores, unbelief and sin, and that from the crown of the head unto the sole of the feet.

The truth as it is in Jesus Christ cuts all the way from the cradle unto the grave. It is a two edged sword and cuts both ways, back under the law as well as under grace, manifesting to the believer how far they come short of the glory of God and how much they need God's mercy and not the law justice. They do not want probation but salvation is their desire. They do not want to be judged by what they have done but for what Jesus Christ has done for them. Christ is the one who payed all, He stood as a lamb slain from the foundation of the world. The blood of Christ cleanses us from all sin. It was Christ the Son of God who payed double. He payed for past, present and future sins. He payed for all the sins back under the law; from Adam to His coming on this earth as much as He payed for the sins of the Disciples and all from

His coming on this earth until this present time and to all whosoever may come in this earth whose names were written in the Lamb's book of life and that before the foundation of this world.

If we but know the Truth, the comfort is in believing that Christ is the Son of God and in Him there is life and comfort and pardon from all our sins.

In love and in hope in Christ,

John F. Simpson,  
2430 Lincoln Ave.  
Granite City, Ill.

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#### ELDER W. C. EDWARDS

Elder Walter Edwards was born July 1, 1878, about one mile from Marshville, N. C. On August 27, 1899, he received a hope in Christ and on that same night he received a call to the ministry, which came in these few words—"o feed my sheep and lambs." He was received into the fellowship of Lawyer Springs Church Saturday before the first Sunday in June and was baptized by Elder J. F. Mills. He began preaching one month later—the first Sunday in July.

He was first called as pastor by Jerusalem Church 53 years ago and served them regularly until fourteen months ago when he underwent an operation for cancer. He was also pastor of High Ridge, Liberty, Philadelphia, Black Creek and Lawyer Springs Churches, serving them from thirty to forty-five years.

Brother Edwards was a faithful and useful servant of the Old School Baptist. He devoted much time comforting the sick and afflicted. He conducted funerals in eight counties in North Carolina and three in South Carolina. He was moderator of the Bear Creek Association between thirty and forty years, and frequently visited sister associations, being known in as many as fourteen states.

He was not able to survive the cancer for which he was operated and was deceased on September 2, 1956, leaving to mourn his passing, Sister Edwards, his wife, six sons and daughters, and twelve grandchildren. We feel it can be truthfully said of him, "Blessed are the dead which die in the Lord from henceforth: Yea, said the spirit, that they may rest from their labours; and their works do follow them."

## 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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VOL. LXXXX

No. 15

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Entered at the postoffice at Wilson  
as second class matter.

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WILSON, N. C.

JUNE 15, 1957

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### EDITORIAL

Dear Brother Adams:

Our friend and Sister in Christ, Sister Harriett Little Gray, of Houston, Texas and I, would like for you to please give us your views on Isaiah 49:20, 21 through the columns of Zion's Landmark, and accept our thanks for same.

Yours in need of  
mercy,  
Mack K. Alford  
Loris, S. C.

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“The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell. Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been?”  
Isaiah 49:20,21.

This is future prophecy. The prophets of old were inspired by the Spirit of God to prophesy as they

were moved by the Holy Ghost. They were enabled by divine guidance to foretell the coming of the Messiah and His mission unto the world. The writings of the prophets were for the comfort of the people of God. Paul said, “For whatsoever things were written aforetime were written for our learning that we through patience and comfort of the scriptures might have hope.”  
Rom. 15:4.

It appears that the words which were here spoken by the Prophet Isaiah is an expression of the goodness and mercy of God in restoring the Jews to their native land. They had been taken captive by the Babylonian army. Jerusalem was a place of worship. The temple was built by Solomon according to the pattern which the Lord gave. Israel was a favored people of God. For many years they enjoyed His blessings. Many kings reigned after the death of Solomon. Many of them did evil in the sight of the Lord. Manasseh reigned fifty-five years in Jerusalem. He built up again the high places which Hezekiah his father had destroyed. He reared-up altars for Baal; he made his sons pass through the fire. He used enchantments, and dealt with familiar spirits and wizards. He did many abominable things in Jerusalem. He departed from the law of Moses, like many others who worshipped the creature more than the Creator. The anger of the Lord was kindled against him.

Ahab reigned twenty-two years. He was a wicked ruler in Israel. He did more to provoke the God of Israel to anger than all the kings that were before him. He reared

up an altar for Baal in the house of Baal. Greed for gain was in his heart. His wife devised a scheme to take the inheritance of Naboth to satisfy the desires of her husband in violation of the law of Moses. She induced false witnesses to testify to a lie and had him, Naboth, stoned to death. He stoned the prophets, for which Elijah the prophet made intercession to God by saying, "Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life." Rom. 11:3. The anger of the Lord was kindled against Jerusalem. Nebuchadnezzar king of Babylon sent his army and besieged the city, broke down the walls. "He burned the house of the Lord, and the king's house, and all the houses of Jerusalem and every great man's house burned he with fire." 2nd Kings 25:9. He carried away captive to Babylon the princess, and all the mighty men of valor. Only the poor of the land remained. All the reassures of Jerusalem were taken away and carried to Babylon. The city and land were laid waste and desolate. See 24th and 25th chapters of 2nd Kings.

Jerusalem was left like a widowed woman who had lost her husband and children. This kingdom was built by men and destroyed by men. It stood in types and shadows under the legal dispensation of the kingdom that the God of Heaven would set up which shall never be destroyed. See Dan. 7:14. The kingdom which was taken and destroyed was built up of earthly materials, wood and stones. The Kingdom which the God of Heaven

set up was built of living stones which will never be destroyed. Peter said, "Ye also, as lively stones, are built up a Spiritual house, an Holy priesthood, to offer up Spiritual sacrifices, acceptable to God by Jesus Christ." 1st Peter 2:5.

Job lost his sheep, oxen, camels and asses, also seven sons and three daughters. When the Lord turned the captivity of Job, his sheep, oxen, camels and asses were doubled." Job 42:12,13. The Lord turned again the captivity of Zion. "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them." Psalms 126:1,2. This is the experience of the redeemed of the Lord. It seems too good to be true; yet this hope is so lively at times they are made to say, the Lord is mine and I am His. The chosen of God are taken captive by sin and satan under the law. They are delivered and set free by the Son. They are taken prisoners and are lost under the law. They are made alive and restored in the gospel.

"The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give me place to me that I may dwell." This is the voice of Jerusalem who had lost her children by sword, famine and captivity. The set time of God has now come for Zion to be built up of lively stones, which are those who are born of the Spirit of God. The place which had been laid waste and desolate is now to

blossom as the rose. "The flowers appear on the earth; the time of the singing of the birds is come, and the voice of the turtle is heard in our land." S. S. 2:12. The Kingdom which shall never be destroyed was proclaimed by John, the forerunner of Jesus. He said, "Repent for the Kingdom of Heaven is at hand." The night of weeping has passed. The day has dawned. Converted sinners are coming into the fold. Her family has increased to large numbers. Three thousand souls were added to the Church on the day of pentacost. She said, "The place is too strait for me, give place that I may dwell." Here the windows of Heaven were opened. The blessings of God were poured out abundantly. There was not enough room to receive it. See Mal. 3:10. This was a time when Israel was made glad. Deliverance has come. The captives are set free. "When the Lord bringeth back the captivity of His people, Jacob shall rejoice, and Israel shall be glad." Psalms 14:7. His sorrows are now turned into joy.

"Then shalt thou say in thine heart, who hath begotten me these?" This she says in her heart. She is filled with joy and admiration. One of the greatest joys of the Church is to see and have the converted souls gathered into the fold. They were begotten of God, born of the Spirit of God. John said, "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Jno. 1:13. Natural parents had no lot nor part in the birth of these children. They were reared up by God the Father. They are new born-

ed babes, redeemed by th Son, taught by the Spirit of God and adopted to new Jerusalem which is above. Paul said, "But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; Break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband." Ga. 4:26,27.

She is still wondering with great wonder and amazement as to how, where, and who brought up these dutiful blessed and obedient children such as she was never favored to have before. Zion is still pondering in her heart, "Behold I was left alone." It is more like a dream than a reality. "These, where had these been?" These were brought up from the fall and ruins of Adam. They are the vessels of God's mercy which were chosen in Christ and given to the Son in covenant agreement with the Father before the world began. They are manifest children of God, regenerated and born of the Spirit of God. This family of children embraces the spiritual seed of Christ, both Jews and Gentiles. Paul said, "To Abraham and his seed were the promises made, He saith not, And to seeds, as of many; but as of one, And to thy seed which is Christ." Gal. 3:16. They were lost in Adam. They were redeemed by Jesus Christ. They were shut up under the law. They were revealed in the gospel. They were scattered and taken captive by the Babylon army. They were gathered together by Christ. Moses said, "The sceptre shall not depart from Judah, nor a lawgiver

from between his feet, until Shiloh come; and unto Him shall the gathering of the people be" Gen. 49: 10. This prophecy was fulfilled when Jesus was born of the virgin Mary. His power was displayed in bringing many sons and daughters to Zion. The Spiritual seed of both Jews and Gentiles were brought into the fold. They came from the east and west, north and south. Him.

Isaiah prophesied of the coming of the Messiah and the gathering of His people together in the gospel dispensation. "Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the end of the earth." Isaiah 43:5,6. This seed of Christ was chosen in Him before the foundation of the world. Paul said, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all Spiritual blessings in Heavenly places in Christ: According as He hath chosen us in Him before the foundation of the world, that we should be Holy and without blame before Him in love: Having predestinated us into the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, To the praise of the glory of His grace, wherein He hath made us accepted in the beloved." Eph. 1:3,4,5,6.

The work of regenerating souls, redeeming them from under the law and bringing life and immortality to light through the gospel is beyond the comprehension of mor-

tal man. In addition to the three thousand souls that were added to the Church on the day of Pentecost, five thousand heard the gospel which was preached by Peter and believed. The increasing number of new born children being gathered into the fold was the marvelous work of God.

The words which are recorded say the Prophet are not to be considered altogether as words spoken outwardly, but an inward feeling of love and gratitude to God for His abundant mercy. Zion has been destitute so long, like a widow woman who had lost her husband and children, with little or no hope of ever being remembered again. Grief and despair, sorrow and troubles were her portion day after day. She has now found in the person of Jesus Christ, a Father, Husband and Friend, one in whom she can confide, a Heaven born family is given to her. They are new born babes. They are clothed with the righteousness of Jesus Christ. They are by far more charming and pleasant than the ones which she had lost. Her heart is overflowing with joy. She is thrilled with this lovely family. She secretly says in her heart, "Who hath begotten me these"? "Where had these been"? She was rejoicing with joy unspeakable and full of glory.

That which is true in Zion (the Church) is also the experience of each individual. What a lovely and desolate feeling is experienced when your former friends and associates were cut off. You were left alone, like one who had the plague of leprosy, expelled and shut off from his family and friends. When he

cleansing blood of Jesus was applied to your souls, you felt a pardon for all your sins and transgressions. Peace and love flowed into your soul. Jesus is manifested as your Husband and Friend. You are led to a people that is more kind and lovely than those whom you lost. You lost the former and gained the latter. You are drawn to Christ and His anointed by the Spirit of God. You sat down in the Kingdom with the same faith of Abraham, Isaac and Jacob. You cease from your works of righteousness. You have a hope which is anchored within the veil that you will be numbered with those whose bodies will be raised in the first resurrection to for ever dwell with Jesus and His people in the glory world.

T. F. Adams

#### IN MEMORIAM

It is with a deep sense of unworthiness that I attempt to comply with the request of the Church at Snow Creek in writing a memorial of our dear sister and Mother in Israel, Sister Taylor.

Mrs. Eleanor Sheppard Taylor was born in Patrick County, Virginia on October 30, 1858, the daughter of Wiley and Juline Rogers Sheppard and died February 4, 1957, age 98 years, 3 months and 5 days. She was the widow of the late Brother H. H. Taylor who preceded her to the grave by several years. To this union were born 14 children, six girls and eight boys, and it is remarkable that the greater part of them are of the same faith and prove it by the interest they take in the cause. To us it is great evidence that the Lord will not leave Himself without a witness and that He will find this faith on earth when He comes here to claim His own.

Sister Taylor was a member of Snow Creek Church 71 years and some months, which was indeed a long life with the Church and a worthy one. She loved her Church and proved it by her devotion to it and to the cause for which it stands. She always filled her seat when not providentially hindered. During the long life she lived with the Church, she never gave it a minute of trouble. All the members loved her. ~~We all~~ realize our loss, but we bow to the great will of God and desire to thank Him for such the gift of

her, realizing that our loss is her eternal gain. So we can only say, Dear Mother. rest on, for the days of struggle are over for thee, and the day that is dawning; but one eternal now for thee. There will be no going down of the sun to spell another night, no nothing but love, peace, and joy to appear all in the presence of our Blessed Saviour and His glory which will give us plenty of cheer. O what will it be like to be there, dear children, in the light of this great truth?

We, as fellow citizens in this great faith, should not grieve after our kindred in Christ, as one said, as we would one that had no hope, inasmuch as this world is not their home, they are all in transit, just pilgrims journeying through a strange land all homeward bound, and the death angel is standing reading to call each one as he finishes his course here in this world. O that we could praise God and glorify His Blessed name in the taking of them Home one by one! No wonder the old poet could say, "I am no more to be horrified by the devil and his angels." I, as her humble pastor, having been privileged to serve her Church 24 or 25 years, will have lasting memories of her, and it is with a heavy heart that I refresh my mind with some of the pleasant memories and moments that we spent together during that time.

My soul is refreshed when I think of the time when all of the saints of God shall be gathered together in that Heavenly Land as the poet has expressed it, "No more to part or to feel the heart-ache felt here when Christians part." What a great union that will be. This circle can never be broken. So, dear saints in the Lord, let us look for that time and with patience wait for it, trusting in the Lord who is our hope.

D. A. O'BRYANT

#### MEETING!

The Lord willing, the Church at Mewborn's has appointed a meeting at our church for the fifth Saturday and Sunday in June, 1957, at 11:00 a. m.

The church is located on the highway leading from Snow Hill to LaGrange, N. C., about six miles from Snow Hill, and one mile north of Jason.

Ministering brethren are especially invited to meet with us, and we extend a cordial invitation to brethren and friends.

J. M. MEWBORN,  
Church Clerk

#### ERRATA

The following error appeared in the announcement of the Blue Ridge Association published in the May 15, issue of Zion's Landmark: The association is to commence on Friday before the third Sunday in July, 1957, and to continue through Sunday, June 21, 1957.

The notice should have read "through Sunday, July 21, 1957."

EDITOR

# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

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VOL: LXXXX

JULY 1, 1957

No. 16

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## PSALM X.

Why standest thou afar off, O LORD? why hidest thou thyself in times of trouble?

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 thoughts.

His ways are always grievous; thy judgments are far above out of his sight: as for all his enemies, he puffeth at them.

He hath said in his heart, I shall not be moved: for I shall never be in adversity.

His mouth is full of cursing and deceit and fraud: under his tongue is mischief and vanity.

He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes are privily set against the poor.

He lieth in wait secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net.

He croucheth, and humbleth himself, that the poor may fall by his strong ones.

He hath said in his heart, God hath forgotten: he hideth his face; he will never see it.

Arise, O LORD; O God, lift up thine hand: forget not the humble.

Wherefore doth the wicked contemn God? he hath said in his heart, Thou wilt not require it.

Thou hast seen it; for thou beholdest mischief and spite, to requite it with thy hand: the poor committeth himself unto thee; thou art the helper of the fatherless.

Break thou the arm of the wicked and the evil man: seek out his wickedness till thou find none.

The LORD is King for ever and ever: the heathen are perished out of his land.

LORD, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear:

To judge the fatherless and the oppressed, that the man of the earth may no more oppress.

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## EDITOR

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

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**\$3.00 PER YEAR  
TO ELDERS \$2.00 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*

## EXPERIENCE

Dear Brother Adams:

I am enclosing a letter we received from a dear sister. We enjoyed it so much, we want others to read it too, for if I have an experience she has told it better than I can. Hope you and Sister Adams are well, and come to see us.

Carl and Lora Newman  
Fancy Gap, Va.

P. O. Box 1257  
Goldsboro, N. C.

Dear Brother and Sister Newman:

I have thought of you so much since being in your home, and today, I have a desire to write you, realizing that I am nothing and that unless my mind is directed by an Almighty God I will be unable to write anything of any worth.

I have been made to feel so unworthy of the many blessings bestowed upon me; for the sweet privilege of visiting your home and being among Old Baptists, the dearest people on earth to me. Dear Children, I hope I have been able to witness with Ruth of old. "In-treat me not to leave thee or to return from following after thee: for wither thou goest, will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God." If I know my heart, I desire, above all things, to be enabled to live with you and that your God be my God, for I

have no doubt that the God Old Baptists worship is the True and Living God, I do want this God to be with me all my remaining days on this green earth, desiring no high place, but let me just live at their feet. I hope that I will be kept humble throughout this life of mine, that I may ever look over all for good and not for evil. Though I realize it takes sore afflictions, I hope there is something within me that desires afflictions rather than being exalted. This nature of mine is so loathsome and humiliating to me that oft times I detest the very sound of my voice; and the sound of my steps humiliate me to the end that I am made to beg for a better walk that I may be given a Godly conversation instead of the foolishness that is within me.

I have long since learned that "The way of man is not in himself: it is not in man that walketh to direct his steps." For if I could, I would have a much better walk than I have in this life. Yet, I am glad that it was not left to man to direct his steps. When given to see the beauty of predestination, it is most precious. If not deceived in my feelings, I was made to feel and see that God is an All Wise, All Powerful God, One who speaks and it is done, commands and it stands fast, One that saw the end from the beginning declaring that "My Council shall stand and will

do ALL my pleasure." One that was able to measure the oceans in the palm of His hand and One that set their bounds saying it could go so far and no farther, One that placed the trees in the forest, the birds of the air, the fish of the sea and all things created He them and I believe that All things are going according to His blessed plan, not one thing is to the contrary, but ALL things are totally dependent upon this God.

Dear people of the Living God, I hope this worm of the dust was made to see and even more, feel my dependency on Him; for I was brought so low that I felt that surely I must be crushed beneath the earth, for the load of sin was too heavy for me and that surely hell would be my doom, that I could not draw another breath of life. I was, I do hope, made to know that He was not only All Wise, All Powerful, but one of the sweetest attributes is, He is so Merciful. If I be not deceived, He came to me in this condition. I lay on my bed one night and there came a voice that spoke within me with such great power that I knew it was true. This voice said, "Thou Shalt Die"! Dear ones, I was made to view all the things that ever I had done and see the corruption that was within me, that I had lived in sin all the days of my life, not only lived in it but loved every bit of it. It was then that I was made to fall on my face and not beg for forgiveness for the past and promise that if He would forgive me for the past I would be righteous in the future; but my plea was for mercy. For without it I was

doomed to an everlasting torment.

There is a hope within this breast of mine that He did come to me then in mercy. I had been made to say as I viewed myself, "I AM GUILTY", not of just a part, but I was justly accused and guilty of the whole. I continued to beg for about two or three years for His mercy. It seemed that when the burden would become so heavy, my every breath would be, Lord, be merciful. When I was delivered of that burden, it was a Heaven below for me. I was given a love for you people that far surpassed anything I had ever felt and it can never be described. I felt that my troubles were over and that I would always be as happy as I was then. But NOT so. I must confess that I am still a sinner and feel the need of His Mercy and Grace. The road that I travel oft times seems so rough that surely I must faint and not go on. Sometimes I am given to feel with great comfort and sweetness, 'My Grace Is Sufficient For Thee.' When I can feel His presence with me, all is well. My troubles seems to be that He is so far off, and surely, if I were a child of God, I could not be permitted to do the things I do, nor say the things I say. But when I can feel His arms around me it is worth all the trials I have been through.

Precious ones, I didn't mean to be so lengthy, and hope I have written nothing amiss. Pray for me and mine and come when at all possible.

I love you for Christ's sake,  
I hope,  
Barbara Carraway

**GOOD AND EVIL**

Elder T. F. Adams

Willow Springs, N. C.

Dear Brother Adams and the Faithful in Christ Jesus:

This subject, Good and Evil, has been lingering with me for some time. I hope it is of the Lord. When I was quite young, I began to read the Bible. I began at the first in the Garden of Eden so as to try to get understanding as to God's dealing with man and man's behavior toward God. I thought then, that with myself it was a great pity that Adam ate the forbidden fruit and caused death to come upon all men, but since I have a hope, I have been made to believe by a power greater than I, that it takes all that has been, is now, and is to be, to complete God's counsel that He ordained before the world was, unto our glory, declaring the end from the beginning, saying my counsel shall stand and I will do all my pleasure. (Isaiah 46:10). God speaks and it is done, commands and it stands fast. In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will. (Ephesians 1:11) We might quote enough scripture to fill a book, to prove that God is all and in all. God is great and unchangeable., the same yesterday, today and forever.

Now back to the Garden of Eden where God began to deal with man. There were two notable trees in the Garden of Eden — the tree of knowledge of good and evil, and the tree of life. The question is, what does these two trees typify?

The first tree represents the knowledge of all men in their first state of nature. The tree of life represents Jesus Christ from Heaven (Spiritual). In all things there is an opposite. These two trees are the two opposite, Christ and anti-Christ, a natural mind and a Spiritual mind. Before we get any further let us notice that the creature (Adam) was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope. Is not vanity the opposite of Spirit? and hope is Spiritual. Solomon said all is vanity and vexation of Spirit. David said all men in their best state are altogether vanity. So you see God was not dealing with man that had Spiritual knowledge but natural. Was it not needful that man should know good and evil? Surely it was. Without this knowledge we would never have known that we were sinners, and would never been under a school master to bring us to Christ to receive that grace that was given us in Christ Jesus before the world began. Now of the two important lessons taught in the Garden of Eden, the first was, the wages of sin is death; the second was, that eternal life was a gift of God. Man does not have to put his hand to the tree of Life to obtain it. God did not purpose man to be his own free agent. So He sent him out of the Garden of Eden and placed at the east of the garden Cherubim and a flaming sword to keep the way of the tree of Life.

The scripture plainly sets forth that God had chosen His people; predestinated and given them grace in Christ Jesus before the world be-

gan. This act or parable was to show that God had a way of His own and that He protects His purpose and works all things after the counsel of His own will. Some may think that the act of putting Adam and his wife out of the Garden of Eden was to punish them for their disobedience, but if you will notice the scriptures closely, you will see that they justify a belief that they acted according to purpose. Does not God work all things after the counsel of His own will? The scripture says He does.

Now we are out of the Garden of Eden, and I feel like quoting some of Paul, "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. (Romans 11:23.) Let man be full of vanity and nature or as he may be; yet he is precious to God. Think of all this great creation, the earth and all of its hidden treasures like gold, silver, iron, and all of its minerals; even the sun, moon and stars to give light on the earth and for days, years and seasons, all cattle, fowls of the air and fish of the sea. God gave man dominion over all things pertaining to the earth. What more could man want? All these things God hath made for man because man was the object of love. What has man done for God? All men in old nature are ungodly men, with a carnal or fleshly mind that is not subject to the laws of God, neither indeed can be. God hath blessed man from all ages and kept him by His great power, love and mercy. Man in his ungodly state hath proven himself to be a complete fail-

ure as to Spiritual things. There is not one single act recorded that man, while in this state, ever did to merit the least of God's blessings. There is a cause for all of this. The cause is, there is no foundation in man, while in the state of nature, for Spiritual things. That is why Jesus said, "Without me ye can do nothing." We have to be born into a Spiritual state, not of blood, nor the will of the flesh, nor the will of man, but of God. (St. John 1:13). When Nicodemus came to Jesus by night and began to tell Jesus what the Jews knew about Him, Jesus began to tell him what He knew, not about the Jews only, but all men, saying, "Except a man be born again he can not see the Kingdom of God." This puzzled Nicodemus and he began to marvel and said, "How can these things be?" (St. John 3.) The point is what is the Kingdom of God? The Kingdom of God is love, mercy, truth, grace, faith, gentleness, long suffering, charity and all things pertaining to righteousness. It is easy to see and believe the truth when you have the foundation in you. But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, for they are Spiritually discerned. Jesus told Nicodemus that man loves darkness rather than light because their deeds are evil.

There are three laws, the law of nature is good and evil; the law of Moses, our school master or shadow we have to go through to bring us to the law of Christ where none is able to pluck them out of His hands. Amen.

Brethren, pardon my weakness and pray for me.

A brother I hope,  
Charles D. Turlington  
Route one  
Clayton, North Carolina

I am in my 86th year.

### REVEALED IN A DREAM

Dear Brother Adams:

I am sending you a letter I received from one whom I believe to be a dear Saint of God. I am also enclosing a check for her renewal to the Landmark. She is old and unable to get out very much, and she enjoys reading it. I feel that it means much to her. She is: Mrs. Alex Coleman, R. F. D. 3, Box 63, Stuart, Va.

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

Dear Brother and Sister Clifton:

I will write you both a note. I hope you are well, I am some better. I can walk around in the house. I just cannot tell you how I enjoyed your coming to see me. Also the good preaching we had that night, was so comforting. I hope you both can come again before long.

I feel that the Dear Lord has been so good to me! I know my writing is bad, but I feel I must write what I saw in a dream or vision, it has borne on my mind so much. This lonesome day, March 16, 1956, I will try to write what I saw.

I have been in bed seven weeks. I am made to wonder why I am sick and low in my feelings. During this time, I have felt to be alone. I tried to beg the Lord to show me

something in his kingdom, something spiritual and comforting; and as I lay on my bed with my hands across my troubled breaths on the 29th day of August it seemed I was awake - there was something that appeared to be the power of the Almighty God, that raised me up through the top of the house and on through a cloud, into another world. I was carried the most beautiful way to a place as white as snow as far as I could see. There this power sat me down on the most beautiful seat I have ever seen. In front of me, up one step, was a gate. This gate had two posts that looked to be in the shape of a man and as tall as a man. In front of these posts, it was so white and beautiful that I thought surely, this was the entrance to Heaven and that when I could go through that gate, I would be there. While I was sitting on this beautiful seat there was the most melodious song sung to me I have ever heard. There seemed to be just two singing, one at each post of that beautiful gate. There has never been a song sung in this world like that. As they sang, I could only whisper it. I looked around and saw I was not in this world. I whispered it to myself and said, "I'll ask Lilen, my only sister - if she knows the name of that beautiful song." Then the same power that took me up, brought me back the same way I was carried up. As I was let down on my bed, I spoke to the Lord and said, "Dear Lord, why did you bring me back to this wearisome world?" When He took His hands off me, all my power was gone and I knew I was

back on my bed with my hands across my breast. I could not even speak.

Then I saw people gathering around me. They were coming to see me. Some were very small and some were adults. They reached as far as I could see. I knew I did not have enough power to raise my hand to shake their hands. In front of them I saw you, Brother Clifton, coming. You were preaching to me with wonderful liberty. Your mouth was open and the words were rolling out. The closer you came, the more peculiar I felt. Then you reached my bedside and you preached to me on both sides of the bed. I saw Brother Bob Dalton standing in this wonderful crowd of good people. He was coming to see me and you, Bro. Clifton, were still preaching to me.

When I came to myself, the tears were rolling down my cheeks for joy. I still felt very weak and lay on my bed not knowing I could get up. I wondered if I were still the same person. I prayed for the Lord to give me strength to get up, and He did. I took the flash light and by the help of the Lord, I went into another room and looked in the mirror. I saw I had the same old body.

The Good Lord gave me these visions. I feel unfit to try to write them, but He has put it into my mind to do so and I believe He will help me write them if it be His will.

On the last day of March, 1947, I had another dream or vision. I thought I was suffering severe pain and was dying. I was praying to the dear Lord for ease; I told my

dear husband I was dying and was praying my last prayer. He said "I can not stand to hear you talk that way." I knelt down on the ground to pray. I said: "Lord, what have I done to have this great suffering put on me?" He said: "It is death; we all have to suffer that." All at once, I raised my head and there stood a precious little babe. It put its little arms around my neck and all that suffering left me. This was a great comfort and peace to me. I am still living in hope I can go to that beautiful Heaven which I feel has been shown to me so many times.

Brother Clifton, I am sending this letter to you, but I would love you to send it to the dear old Landmark. I love to read the Landmark. I do not know how others feel, but sometimes it means much to me.

Dear Brethren and Sisters, if you feel I am worthy of it, please remember me in your prayers. I was seventy-six years old last July eighth.

A sister in hope,  
Mrs. Alex Coleman  
Box 63,  
Stuart, Va.

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#### GIVE THANKS UNTO GOD

Dear Brother Adams:

In Psalms 107, David says: "Give thanks unto the Lord, for He is good: for His mercy endureth forever. Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy; And gathered them out of the lands, from the east, and from the west, from the north, and from the south. They wandered in the wilderness in a solitary way; they

found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and He delivered them out of their distresses. And led them forth by the right way, that they might go to a city of habitation. Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men."

The last sentence is followed by an exclamation point. Davis repeats this exclamation four times, which shows that all men are not giving God the praise and glory due His name. The verse my mind is most exercised on is the second: "Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy." As recorded in Exodus, chapter 15, God overthrew the Egyptians by drowning them in the Red Sea, when they were in pursuit of the children of Israel who had passed through the Red Sea on dry ground. "Then sang Moses and the children of Israel this song unto the Lord, and spake, saying I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath He thrown into the sea. The Lord is my strength and song, and he is become my salvation: He is my God, and I will prepare Him an habitation; my father's God, and I will exalt and sing praises to His Holy Name. This is still true, how can we sing His praise except we feel His delivering hand?

Moses and the children of Israel, having seen the conquering hand of the Lord in delivering them from the Egyptians were filled with adoration and praise to God. In the

13th verse they sang: "Thou in thy mercy hast led forth the people which thou hast redeemed: thou guided them in thy strength unto thy habitation."

In their search for water, the children of Israel went to Beer: that is, the well where of the Lord spake unto Moses, Gather the people together, and I will give them water. Then Israel sang this song, "Spring up, O Well; sing ye unto it: The princes digged the well, the nobles of the people digged it, by the direction of the lawgiver, with their staves." Numbers 21: 17-18.

In the 31st chapter of Deut. a song God told Moses to write for the children of Israel, and put in it their mouths, that this song may be a witness for me against the children of Israel." For He said "When I shall have brought them unto the land which I swear unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant." Moses therefore, wrote this song and taught it to the children of Israel, which was thus: "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. my doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: Because I will publish the name of the Lord: ascribe ye greatness unto our God. 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." He further said, "They have corrupted themselves, their stop is not the spot of His children: they are a perverse and crooked generation. Do ye thus requite the Lord, O foolish people and unwise?" Deut. 32:1-6. Here the Israelites were not kept in want, but for a time dwelt in plenty. Therefore they did not feel the need of a saviour. They became a wayward people, and turned unto false gods. Distress, hunger, need, tribulation bring us to want. His people are an afflicted and poor people in spirit: not a people of plenty. they are not in a land of milk and honey while in this life, except momentarily when Christ sees fit to reveal Himself as their Redeemer.

Jacob said:" The Lord's portion are His people. Jacob is the lot of His inheritance. He found him in a desert land, and in the waste howling wilderness; He led him about, He instructed him, He kept him as the apple His eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; So the Lord alone did lead him and there was no strange God with him." Others sang songs of praise to Lord. Deborah and Barak sang: "Praise ye the Lord for the avenging of Israel when the people willingly offered themselves. Hear, O ye kings; give ear, O ye princess; I, even I, will sing unto the Lord; I will sing praise to the Lord God of Israel. Judges 5:2.

When the Lord had delivered David out of the hands of his enemies and out of the hands of Saul, he sang a song of praise and adola-

tion that is known and felt only by those who know such oppression. He said: "The Lord is my Rock, and my fortress, and my Deliverer; The God of my Rock; in Him will I trust: He is my shield, and the horn of my salvation, my high Tower and my Refuge, my Savior; -thou savest me from violence. I will call on the Lord, who is worthy to be praised: so shall I be saved from mine enemies." 2 Sam. 22:2:4. Perhaps David's trials and tribulations exceeded that of many of us in that his exposure to natural enemies were so tremendous and served to cause him to call on his God for His exceeding great mercy and delivering hand; yet these trials are at least typical to the trials of the poor child of God who is brought into such great distress and turmoil of soul when the Lord sees fit to reveal unto him his wretched, undone, hopeless condition before a just God. And when it pleases the Lord to deliver him and make it known to this poor beggar who has about given up in despair and realizes his condemnation is just and fully deserved, there can be no greater deliverance; and such characters sing praises as did David, Jacob, Deborah, Barak and the many others that are mentioned in the scriptures.

Hannah is another example who sang a song of praise, when the Lord opened her womb and blessed her with a manchild for which she had "prayed unto the Lord and wept sore." "Hannah prayed and said, My heart rejoiceth in the Lord, mine horn is exalted in the Lord: My mouth is enlarged over mine enemies because I rejoice in thy

salvation. There is none holy as the Lord; for there is none beside thee: either is there any rock like our God. Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for the Lord is a God of knowledge, and by His actions are weighed. The bows of the mighty men are broken, and they that stumbled are girded with strength. They that were full, have hired out themselves for bread; and they that were hungry ceased so that the barren hath born seven; and she that hath many children is waxed feeble. The Lord killeth, and maketh alive: He bringeth down to the grave, and bringeth up. The Lord maketh poor, and maketh rich: He bringeth low and lifteth up." 1 Sam. 2:1-7. She further said, "He will keep the feet of His saints and the wicked shall be silent in darkness; for by strength shall no man prevail."

The children of God alone, know the truth of Hannah's statement — "The Lord killeth, and maketh alive and the Lord maketh poor and maketh rich. He bringeth low and lifteth up." These are the Redeemed of the Lord, for God alone is able to reveal the truth of these statements to men, because men in nature are arrogant, vain, conceited and deceitful, yet they do not know it. And when they see it, they have to be shown by one who is able.

There are many songs of praise in the Bible, all of which are prompted by deliverance, the delivering hand of the Lord, for who can sing praise to God that has not felt his delivering hand, and known his blessings? Isaiah, 12th

chapter, Isaiah says, in speaking of the deliverance of the remnant of His people, which shall be left from Assyria, "And in the day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid; for the Lord Jehova is my strength and my song; He 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. Sign unto the Lord for he hath done excellent things: that is known in all the earth. Cry out and shout, thou inhabitants of Zion: for great is the Holy One of Israel in the midst of thee."

In Luke 1:46-49 Mary, the mother of Jesus, said: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. For he hath regarded the low estate of His handmaiden: for, behold, from henceforth all generations shall call blessed. For he that is mighty hath done to me great things; and holy is his name." Everyone in whom is born the Christ-child can testify as did Mary: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour, etc."

There are some of the testimonies of God's people, declaring their redemption by the Great Son of Heaven, who ascribed all the honor and all the glory to His holy name.

W. W. Sikes,

RFD. No. 2

Campbell, Texas

**SUSTAINED BY GOD**

My Dear Sister in Christ:

You have been on my mind much of the time since we left your home. My heart grieves with you and for you in your sufferings. I have wanted to write you, but my thoughts were, "What can I say?" Then the words of the Apostle Paul came to me. "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." II Cor. 1:3,4.

The people of God are a suffering people, but their troubles and sorrows are borne and sustained, and they are comforted by Him, a Man of sorrow and acquainted with grief. "Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee." Jer. 31:3. They, who are drawn by that Great Love, are bound together by His Spirit to share each other's burdens and afflictions. We know sorrow before we know the peace that God gives. We must taste the bitter in order to know and enjoy the sweet. Love binds our hearts together in true Christian fellowship and causes us to share each other's joys and sorrows. We, who have found comfort through His mercies, are the ones of whom it was said, "that we may be able to comfort them which are in any trouble by the comfort wherewith we are comforted of God." "Comfort ye, comfort ye my people, saith your God." Isa. 40:1.

I believe this not only applies to the ministers of the gospel of Christ, but also to all who have been blessed of His comforting love, to speak of it to those who are bowed down in grief and sorrow. It is only through knowing this love that we are able to share our mutual woes; our mutual burdens bear. Our fears, our hopes, our aims are one, our comforts and our cares. If we love one another in the true Spirit by which He hath loved us, our words become deeds of kindness and true affection. We cannot at all times feel the truth of the words, "For we know that all things work together for good to them that love the Lord, to them who are the called He surely means **all things**."

Dear Sister, I do not feel worthy in the least to call you Sister, for if a child of God, I am surely the very least. I can never forget the tender friendship and loving kindness of you and your dear husband toward me. I believe I can say, I know that love hides a multitude of faults, otherwise you could never have accepted this poor sinner into your fellowship. God has been so merciful to me with endowment of blessings, and I hope, complete pardon of my many sins, for which I am surely most unworthy. If I know my heart, I love the Church and the principles it upholds, and I hope the Lord will ever keep me at the feet of my brethren and sisters. If I could, I would speak comfort to your heavy heart, but I am weak and can only say, such as I have, I give unto thee, which is to say, Comfort ye with the comfort wherewith ye are comforted of God. He is our comfort and our

strength, and He has promised never to leave nor forsake us. He is an ever present help in time of trouble. He knows our needs and will supply all of them. To live with Him, we must also suffer with him. Blessed are they that mourn, for they shall be comforted. May He watch over each of us in tender mercy and keep us ever looking to Him, until that day when He shall come to gather us unto Himself, unblemished, and carry us with Him to that immortal city of perfect Bliss, that has no night, love, with God the Father.

My husband joins me in sending our best wishes to you and yours.

Yours in sweet fellowship and love,  
Meta Belle

P. O. Box 181  
Englewood, Md.

### LOVES THE LANDMARK

Dear Brother Adams:

You will find money order enclosed for \$3.00 to pay for my renewal of the Landmark for another year. I have been reading it a good many years, and enjoy reading it very much, especially the experiences of God's humble poor. They are so precious and encouraging to a poor unworthy sinner, as I feel to be. I have desired for a long time to be enabled to write my experience, but I often wonder if I have ever had an experience of grace. Yet I hope to be one of God's chosen ones, for I have a priceless hope.

I love to think of the sweet promises that our Lord and Saviour has presented to me. I believe He has made me feel that He will be

with me all the way. I desire, and hope I am thankful for His many blessings and I beg for His goodness and mercy to accompany me all the days of my life. I feel to be so in need.

Oh! if I could write or put in words what I feel and want so much to say, but I just can not express it. Kindly change my address from R. C. Norville, to Mrs. R. C. Norville, as my husband has passed on from this life to a better one, I hope.

Your unworthy sister in a sweet hope,

Mrs. R. C. Norville,  
Stantonsburg, N. C.

### RESOLUTIONS OF RESPECT

In the love and mercy of our Heavenly Father, who in wisdom has removed from our midst, a faithful member of North East Church. Sister Julia Ann Stanley was a kind and lovely member for several years, always attending church when her health would permit.

Sister Stanley was born in 1864 and died March 23, 1957, making her 93 years of age. She was a tender, kind mother to her children. She was confined to her bed for a long time at her daughter's home, who did all for her loving hands could do.

Be it Resolved:

First, That we may be submissive to Him who does all things according to His will and purpose, believing that our loss is her eternal gain.

Second, That we, the members of North East Church extend to the family our sincere sympathy in their bereavement, and desire to commend them to the one who heals the broken hearted and comforts those who sorrow.

Third, That a copy of these resolutions be sent to the family of Sister Stanley, a copy entered in our church records and a copy sent to Zion's Landmark for publication.

Done by order of North East Church in conference.

Elder L. L. Yopps, Moderator  
Bro. Joe Morton, Clerk

## 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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VOL. LXXXX No. 16

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Entered at the postoffice at Wilson  
as second class matter.

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WILSON, N. C. JULY 1, 1957

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### MANY ARE CALLED BUT FEW CHOSEN

Sister Emma Green of Raleigh, N. C., requests my views on Matt. 22:14, "For many are called, but few chosen."

Regardless of what our views are of any portion of God's sacred word, they are to be accepted only as far as they are supported by the scriptures and by the doctrine of the Apostles and Prophets.

There is an external call and an internal call. An external call is a call to which men do not take heed. These men are those who despise the law of Moses, of whom the Apostle said, "He that despised Moses' law died without mercy under two or three witnesses." Heb. 10:28. Paul, in referring to the law of Moses, said, "For some, when they had heard, did provoke: howbeit not all that come out of Egypt by Moses. But with whom was he grieved forty years? Was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not? So

we see that they could not enter in because of unbelief." Heb. 3:16, 17, 18, 19.

The gospel was preached to the unbelievers as well as the believers. But the unbelievers are not profited by the gospel. However, it is the power of God unto salvation to the believers. Paul said, "For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." Heb. 4:2.

"Many are called, but few chosen." The many that are called are the unbelieving Jews. They hated Christ and His doctrine. They hated the Prophets and Apostles. They were called but they refused as do all in nature: "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: For that they hated knowledge, and did not choose the fear of the Lord: They would none of my counsel: they despised all my reproof." Prov. 1:24 to 30. Those who stoned the prophets, despised the law of Moses. They followed the tradition of the elders. They beheaded John the Baptist. They crucified the Messiah. They prophet Hosea said, "As they called them, so they went from them:

they sacrificed unto Baalim, and burned incense to graven images." Hos. 11:2. They were called by the Prophets and Apostles but they refused the call. They were void of understanding. Their hearts were hard and stony. They were born of the seed of Abraham of which they much boasted, but they were born through the law and not through the righteousness of faith.

Jesus spoke a parable to the chief priests and pharisees, which sets forth their contempt and scorn for His words. "The Kingdom of Heaven is like unto a certain King which made a marriage for his son, and sent forth his servants (ministers) to call them that were bidden to the wedding; and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: Come unto the marriage. But they made light of it, and went their ways, one to his farm, and another to his merchandise: And the remnant took his servants, and entreated them spitefully and slew them." Matt. 22:2 to 6. The King sent forth his armies and destroyed those murderers and burned up their city. The King (which is God the Father) sent other servants into the highways. They gathered together both bad and good. The bad was the man who did not have on a wedding garment. Whoever this man was, it is evident that he represents all those who are clothed with their works of righteousness. They seek preeminence and recognition. They

appear outwardly righteous, but they are full of hypocrisy and deceit. They deceive by their assumed unworthiness and voluntary humility. They are false teachers, among you. They wear sheep clothing, like the true Prophets. They are often hard to detect. They deceive many. Jesus said, "Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves." Matt. 7:15. Many are deceived by false teachers. The King (God) is not deceived. He knows the hearts of all men. He knows them that are His. He also knows them that are not His. "The King said to him which had not on a wedding garment: And He sayeth unto him, Friend, how comest thou in hither not having a wedding garment? And he was speechless. Then said the King to his servants, Bind him hand and foot and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called but few chosen."

The chosen are those who are clothed with the robe of righteousness and the garments of salvation. They are in Christ Jesus. The Father made His Son unto them wisdom, righteousness, sanctification and redemption. Paul was a chosen vessel of His mercy. After conversion he no longer trusted in his self-righteousness, for he felt to be the chief of sinners. His desire was to be found in Jesus, not having his "own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Phil. 3:9.

The unbelieving Jews were the called. The word was first spoken to them. They rejected the teaching of Jesus and His Apostles. Everyone in nature does the very same thing, because they feel no need of a Saviour. The unbelieving Jews did not recognize Jesus as the Christ, they were not seeking Christ. Paul said, "We all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others." Eph. 2:3. The Kingdom was taken from them. Jesus said to them, "Therefore say I unto you, The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruit thereof." Matt. 21:43. The Spiritual seed of both Jews and Gentiles were chosen in Christ before the foundation of the world. This spiritual seed is Spiritual Israel, who were chosen in Him. Paul said to the Ephesian brethren, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all Spiritual blessings in Heavenly places in Christ: According as He hath chosen us in Him before the foundation of the world, that we should be Holy and without blame before Him in love: Having predestinated us unto the adoption of children by Jesus Christ to Himself according to the good pleasure of His will, To the praise of the glory of His grace, wherein He hath made us accepted in the beloved." Eph. 1:3,4,5,6.

The chosen in Christ Jesus are also called, and this call is a Holy calling. Paul said, "Who hath sav-

ed us, and called us with an Holy calling, not according to our works but according to His own purpose and grace, which was given us in Christ Jesus before the world began." 2nd Tim. 1:9. Those who are called with an Holy calling are in possession of faith. They believe in God. They believe in the only begotten Son of God. Their trust is in Him. They look to Him to supply their need and to deliver them in time of trouble.

T. F. Adams

#### RESOLUTIONS OF RESPECT

We, the members of Tarboro Church, believe God's will has been done in the passing of our dear Brother, Dorsey Armstrong.

He was born May, 1889 and died May 1957 making his stay on earth 68 years. He joined our Church in 1941 and due to his afflictions he was away most of the time. We feel that God made him reconciled to his afflictions, as we were told that he never complained much. He was blessed to have a dear wife to answer to his name at roll call, and we feel that God blessed her too, to be reconciled to his afflictions. We feel now that he is at rest with Jesus and awaiting the resurrection when we all hope to rise and be with Him in a world that shall never end.

Therefore, the Church at Tarboro resolves:

- 1st. That the death of Brother Armstrong is our loss and his eternal gain.
- 2nd. That God will continue His blessing to his wife and children who are left behind.
- 3rd. That three copies of this resolution be made: one for the Church record, one to be sent to his family, and one to be sent to the Landmark for publication.

Done by order of our Church in conference, June, 1957.

Elder S. R. Boykin, Moderator  
John H. Coker, Clerk

#### ELDER GEORGE DOSS

We desire to express our sympathy for the living. Elder George A. Doss passed from this life into death, saying he was ready to leave for that world beyond this life. Elder Doss fell dead in the stand while preaching the gospel, in Mayodan Church. He served his time out here in this world with much long suffering. He was a blessed servant of the most High God who fed the flock of God.

Elder George A. Doss was born October 25, 1889, died March 18, 1956. He leaves his family and Churches to mourn his death. We believe our loss is his blessed gain. He was a blessed servant to preach His gospel to the poor and needy of this world. Elder George A. Doss was a member of the Goodwill Primitive Baptist Church which he loved. May we say to those that remain, he is gone but not forgotten. It seemed to be his blessed theme in this world that when the time arrived for him to try the reality of an unknown world, God would be his Captain to carry him home.

Authorized by Goodwill Church,  
J. M. Thomas, Clerk  
A. J. McDaniel

#### WILLIAM A. CASSELL

We, the people of Goodwill Primitive Baptist Church, by the request of the family, will try with sad hearts to write in memory of the deceased — Brother William A. Cassell, who was born in Patrick County, Virginia, November 19, 1875, and died September 28, 1956. He was married to Sister Roxie Comball Cassell, and to this union were born 12 children. Brother Cassell was a member of the Goodwill Primitive Baptist Church. He was a faithful member and was greatly loved by the people everywhere. We know he will be missed at his home and among his brethren. We do sincerely feel that our loss was his eternal gain. We, who are left to mourn the loss of this friend and Brother in Christ, are trusting that some sweet day our bodies will be gathered with those that are gone to sing with them in that Heavenly band, there ever to be with our loved ones and the Blessed Savior in a world that will never end.

Authorized by Goodwill Church,  
J. M. Thomas, Clerk  
A. J. McDaniel

#### SISTER PEGGIE EGGLATON

It is with great sympathy that we try to express our feeling for the family of Sister Peggie Egglaton who has passed from this life in great suffering. She was born March 9, 1909, died September 18, 1956.

She leaves her husband and two children to mourn their great loss. Sister Egglaton was a member of Goodwill Primitive Baptist Church, and was faithful to her Church. She was a good member and filled her seat. Sister Egglaton will be greatly missed in her home and her Church.

She passed from this life in great suffering of the flesh. I had the privilege of visiting her home before her death. She pointed her hand to the far beyond, saying her God would dwell with His people where ever they are in all kinds of conditions. Sister Egglaton was made willing in death and suffering to raise her hand to the God of Heaven saying,

"Come, welcome death, I'll gladly go with thee." We trust that some sweet day, we, who remain, may be blessed to meet those at rest in that blissful Home to part no more.

Authorized by Goodwill Church,  
J. M. Thomas, Clerk  
A. J. McDaniel

#### RESOLUTIONS OF RESPECT

We, the Church at Mt. Zion, Johnston County, North Carolina, desire to bow in humble submission to the will of our Heavenly Father in removing by death our dear Sister Flora Allen, who united with the Church at Mt. Zion, Saturday before the second Sunday in October, 1910. She was baptised Sunday morning by Elder Tom Coats. She was born March 15, 1878 and died April 9, 1957. Therefore be it resolved:

First: That in the passing of this dear Sister, we feel our loss, but in humble submission to one who doeth all things well, we hope to remain.

Second: That we extend to the family our heart felt sympathy.

Third: That a copy of these resolutions be recorded in our church records, a copy be sent to the family and a copy be sent to Zion's Landmark for publication. Done by the order of Mt. Zion Church in conference in the May meeting, 1957.

SISTER BESSIE DENNING,  
Committee

#### NEW RIVER ASSOCIATION

The Lord willing, the New River Primitive Baptist Association will convene with Wilson's Grove Church, Pulaski County, Va., to begin Friday before the second Sunday in September and to continue through Sunday, September 8th, 1957.

This church is located nine miles south of Radford, Va., seventeen miles southwest of Christianburg, Va., and about one mile from Snowville, Va.; consult your road map when you go through the little village of Snowville, Va.; turn first left on gravel road.

Ministering brethren, brethren, sisters and friends, you all have a warm welcome and a cordial invitation.

Golden P. Harris

7/1-15; 8/1-15.

#### 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

PUBLISHED SEMI-MONTHLY

-- AT --

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

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VOL: LXXXX

JULY 15, 1957

No. 17

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## PSALM XI.

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In the LORD put I my trust: how say ye to my soul, Flee as a bird to your mountain?

For, lo, the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart.

If the foundations be destroyed, what can the righteous do?

The LORD is in his holy temple, the LORD'S throne is in heaven: his eyes behold, his eyelids try, the children of men.

The LORD trieth the righteous: but the wicked and him that loveth violence his soul hateth.

Upon the wicked he shall rain snares, fire and brimstone, and a horrible tempest: this shall be the portion of their cup.

For the righteous LORD loveth righteousness; his countenance doth behold the upright.

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## PSALM XII.

Help, LORD; for the godly man ceaseth; for the faithful fall from among the children of men.

They speak vanity every one with his neighbour: with flattering lips and with a double heart do they speak.

The LORD shall cut off all flattering lips, and the tongue that speaketh proud things:

Who have said, With our tongue will we prevail; our lips are our own: who is lord over us?

For the oppression of the poor, for the sighing of the needy, now will I arise, saith the LORD: I will set him in safety from him that puffeth at him.

The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times.

Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.

The wicked walk on every side, when the vilest men are exalted.

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## EDITOR

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

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**\$3.00 PER YEAR  
TO ELDERS \$2.00 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*

### 'TIS SHARON'S LOVELY ROSE

Of all the flowers one would touch,  
Such beauty beyond compare;  
'Tis Sharon's Rose in all its hue,  
Thy radiance, both sweet and fair.

Like gentle music in the breeze  
With tinkling silvery strains,  
A bright halo around the head,  
The perfect picture frames.

The little children love this rose,  
As kept from nature's eye;  
One gentle touch, a treasure dear  
No human price can buy.

Ah, gaze in wonder, Little Ones,  
As earthly billows roll,  
We reverence you, our Blessed  
Lord,  
You came to save our souls.

When first revealed I stood in awe,  
By faith, I glimpsed it free; . . .  
Adorned in splendor there you gave  
A robe of white for me.

Though rocks and thorns bedeck  
the road,  
As I tread out each lonely mile,  
Oh! let me scent the fragrance as  
In this life, I must live awhile.

Oh! sing the wealth of such a rose  
In the blissful home above,  
This chain of perfection blurs my  
eyes,  
Sweet faith, and hope, and love.

Be my companion through joy and

strife,

Or the trials I must face,  
To Sharon's Rose, I owe my all  
Sufficiency, by grace.

Mrs. Fred Cobb.

### GOD'S MERCY ABIDETH

Dear Brother and Sister Langdon,

Tonight I feel that I want to write you. I hope you are all well. I am as well as usual. Since I saw you Sunday night, you have been on my mind. As we were talking Sunday, I thought, as I have felt before, that I would like for you to know some of the experience I had during my long illness. I can not expect you to understand all I went through since you have not had the same experience.

This all started with the long, awful illness and death of my husband. You just can not imagine how awful it is to watch one you love more than your own life, month after month, week after week, on and on until the end, knowing there was nothing I could do. But through the mercy of the Lord, I was made able to stay with him every minute to help him bear his awful pain. Every breath I drew, I begged: "Lord have mercy, and give me strength to be able to endure to the end."

Just before my husband passed, he told me not to grieve after he was gone because I had not only done everything I could while he was sick, but through our years to-

gether. We had a wonderful marriage. We had a hard time, but so long as we had each other, we always knew we could share the burdens and be able to carry on. But after he was gone, I was crushed, heart, mind, body and soul. I could not even say Lord have mercy, because I had begged for mercy to make me able to stay by humsband until the end, which He gave. I now had no desire to live, I was perfectly reconciled to die.

I have four wonderful children and they did every thing in their power to help me, but I felt I could not face the future alone. There were many, many people who expressed their sympathy and manifested love and tenderness toward me. I do not feel worthy of such kindness. Like the visit you made to my home, that will always be precious to me. I think of that visit very often, even now, and feel the Lord had a purpose in that visit, and I believe you feel the same. I remember you said if you ever had prayed in your life, it was for me.

I had every medical care possible; the doctors and nurses worked long and faithful. I can also see the mercy of the Lord through them. I will never forget their faithful services, but I know where my help came from. Through this long period of illness, my husband's weary and pain drawn face was constantly before me. No matter how bright the sun shone, within my heart was a darkness many times that of the darkest night. I felt I could not bear my burden another minute.

I was in this awfully dark pit,

surrounded with a darkness that could be felt, not able to ask the Lord for mercy, when all of a sudden, there was the brightest light I ever saw, coming toward me. My precious husband was floating in this bright light. He came to me and put his arms around me. He looked so happy. His face was not weary as I remembered him. The darkness rolled away, I no longer felt weary and heavily laden; but suddenly this bright light and my companion were gone and I was back in this awful darkness for days and nights. I tried to ask the Lord to take me so I could be with my companion. Then this very same light came floating like a cloud to me again, and again my dear companion was in this bright light. He looked so happy, just as He did before, but everything around me was blacker than night. Again he put his arms around me and the darkness was gone, I felt so light and happy! I felt I could not bear for him to leave me again, but he said, "You can not go with me now, but I will come for you later." From then on I knew I had to stay here on this earth for a while, how long, I do not know. I was then able to ask the Lord to give me strength for the sake of my children, to face whatever my lot may be, I felt the very power of His Mighty Arm beneath my shoulders, raising me up. Therefore, I feel I know where my help came from.

I can not say I am happy, I never expect to be, here on this earth, but I hope and pray I can be able to stay on my feet and bear my lot without being burden-

some to my beloved children. All the time during my illness, when I was so helpless, I felt if I could bear the burden alone and not hurt my children so much, it would not be so bad.

I often dream of my husband when I sleep and I always realize he has been gone, and it makes me so happy to be with him again! I never see his face drawn with pain, but he is happy. This helps to keep me from day to day. I feel it is just a little bit of heaven here below.

I have written this, but now feel perhaps I should not have done so. There are times when I want to talk of these things, but have never been able to do so. For such a long time there was not anything to say, but now within my heart there are many sweet memories. I know there are many people with heartaches and worries, but such can not reconcile themselves. There has to be a higher power. He alone is able to reconcile us under such circumstances. He alone can bring that sweet peace.

One more thing before I close. Shortly after I began to get better, I visited the office of one of the doctors that had worked so long and faithful in an effort to improve my condition. I had made so much improvement, that when he saw me it seemed he could not believe his eyes. His mouth flew open, he looked straight at me, and said: "Mrs. Casey, did you know you were a very sick woman for a might long time? It looked as if you would have to die." I answered: "Have you ever heard it said as long as there is breath, there is hope?"

He answered, "Yes, I have, but I never saw it happen." I said, "It just was not time for me to die." I did not know he felt this way or anyone else, but I have had others to express the same feeling. I hope I do appreciate all the good things people have said and done. It means a great deal to me, but there was a time when it did not mean anything.

I did not mean to say so much, But it seems once I have given vent to the urge to express my feelings I can not stop. Brother Langdon, when you feel very low and in need of help, please remember me at a throne of grace.

Sincerely,  
Lossie Casey

Sister Lossie endured great affliction both in body and mind during the long, severe illness and death of her husband. Those of us who knew the circumstances and her condition, feel that the Lord must have been in the matter, because her recovery seemed a miracle. — Ed.

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**DELIVERANCE BY  
THE DEATH OF CHRIST**  
at Rochdale Road Chapel, Manchester, September 14th, 1956.)

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"Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same, that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." — Heb. ii 14,25.

This declaration is with reference to the eternal Son of God, of whose

glory and equality with His Father, the apostle had spoken in the 1st chapter; "God 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 lory, 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." One of our hymn-writers says very truly,

"Could we His Person learn to prize,

We more should prize His grace." The great salvation that we need, and that God has provided, is great not only because it saves sinners to the uttermost, but because of the greatness of Him who effected it. Oh what a great Person He is! God's co-equal Son, eternally in the bosom of the Father, Jehovah's Fellow, the Creator of all things, and the Upholder of all things that are.

This text and context shows us what God did in fitting His darling Son, His Holy Son, to be a Saviour; that He sent Him, and that He came and took hold of human nature. The least inkling of this great matter of God's salvation of sinners, and the way in which it is effected, will make everyone who by faith apprehends it, say, "What is man, that Thou art mindful of him?" God is great, immense, glorious in holiness, eternal, omniscient, omnipotent, just, pure, perfect. We are insignificant creatures, not because we are creatures. Though to God all creatures are but as the small

dust of the balance, the drop of a bucket, the Creator's handiwork cannot be insignificant; every creature was made perfect in its own kind. Man's insignificance is not his creatureship, but his sinnership. And one thing is that we are full of pride, and by nature have no right thoughts of God. Of all creation, only man is vile; yet he only is imperious. We think that God is such an one as ourselves. If we do not speak it, we say it tacitly in our lives; as if God owes us something, complain of His dealings, rebel when anything crosses us in providence. What fools we are, are, what sinful worms we are! It is painful, but wholesome, to feel it; for the feeling of this will enhance both the value and the wonder of that salvation which the Lord has so wonderfully provided in the Person, incarnation, and work of His beloved Son.

In this chapter the apostle, by the Spirit, takes pains to emphasize the truth that it was human nature that the Son of God assumed into personal union with Himself, and not the nature of angels. There is a reason. God says nothing, and does nothing, without a reason, though He is not accountable to His creatures for any of His matters (Job xxxiii. 13). The reason is His purpose to redeem sinful man. Oh what is man that God should pass by angels that sinned, and leave them locked up under darkness unto the great day of judgment, and should come forth in the interests of poor, wretched, sinful man, whose nature is of a lower order than angelic! Angelic nature is higher than the nature of man.

But it pleased God from eternity to purpose and to delight in providing redemption for sinful man, and this was the way it was effected.

"It became Him, for whom are all things, and by whom are all things" — the Possessor, the Creator, the Disposer of all things — "it became Him, in bringing many sons" — sons by adoption — "unto glory, to make the Captain of their salvation perfect through sufferings." And in order that He might be capable of suffering, He took our nature up, became a Man by a miraculous birth — a mystery unfathomable, yet a blessed truth, a sacred fact that is fully attested — He became Man. "Forasmuch then as the children" — the children by adoption, and those concerning whom it is written that He, the eternal co-equal Son of God, was not ashamed to call them brethren — "forasmuch as the children are partakers of flesh and blood, He also Himself likewise took part of the same." No redemption without this, no forgiveness without this, no salvation without this. Sheer omnipotence could never save a sinner. Some have speculated — improperly as I feel — whether God, who can do all things, could have saved sinners in some other way than that in which He did. But I believe it is proper for us to infer and conclude that, seeing it involved the suffering of His own eternal darling Son, His only-begotten Son, if there were any other way whereby man could be saved, surely He would have spared His dear Son; but He spared Him not. Oh this was the love of God, this

was the grace of God, this was God's love for holiness, His hatred of sin and His love to sinners! The gospel manifests that most gloriously. The gospel reveals the justice of God even more than the law, and more than the hell that He has prepared for sinners that are lost. The condemnation under the law of impenitent sinners, and their everlasting punishment, does not discover the justice of God as gloriously as does the plan of salvation by the substitutionary sacrifice and sufferings of the Man Christ Jesus.

"Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same." "Likewise" here means He took real human nature, a human reasonable soul and a true human body. But this "Holy Thing" which He took hold of by His divine Person into a union that will never be dissolved — this Holy Thing did not partake of human sin. It was not by natural generation that the Son of God became incarnate, but it was a miraculous taking hold of the seed of the woman (Gen. iii. 15) Oh I am thankful I can and do believe in, admire, and love the mysterious truth of the virgin birth of Christ! Men in their pride declare it is an impossibility; they deny it. But the Word of God declares it, and the declaration is not heedless. If our faith lays hold of that, we shall see how that the Son of God incarnate was, and is, and ever must be absolutely sinless. If that were not so, if He were capable in His humanity of sin, of being stained with it, or committing it, then there could be

no salvation in all 'His obedience and suffering. It is very solemn to express, or even to think, but it is solemnly true. Blessed be God for that wondrous word expressed later in this, epistle, that "such a High Priest became us, who is Holy, harmless, undefiled, and separate from sinners!"

Do you love the truth of Christ's Holy humanity, and has the Holy Spirit made you sometimes admire the wondrous condescension of the Son of God in taking human nature into union with Himself, not disdain to be a Man and a poor Man, literally a poor Man upon this earth? "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head." And He came to suffer, took our nature that He might suffer. In human nature He obeyed and died to remove the curse from His people, to satisfy the justice of God, to honour God's character in the law, and to reconcile mercy with justice, peace with truth, as the Psalmist says; they met together and kissed each other, in the Person and suffering death of the Lord Jesus. "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same."

"That through death." He came to die, came to obey, to fulfil — not to destroy — the law. In the Sermon on the Mount, the Lord Jesus said to the disciples: "I came not to destroy, but to fulfil." He was "made under the law" (Gal. iv. 4) for this purpose. Again I might say this, it is not speculation, but Scriptural and essential truth: He was not under the law by a

natural necessity as we are. Being by natural generation from Adam, Adam's sin runs in our veins. Adam being our federal head, we are born in sin and under the law of God. But He who took human nature up into union with Himself is God the Son and the Law-giver, yet even He as Man was made under the law in order that He might obey it, not for Himself, and suffer its penalty for sins not His own. Who can comprehend this immeasurable love of Christ? In the Ephesians, the apostle speaks about "the height, and depth, and length, and breadth of the love of Christ which passeth knowledge." It is truly immeasurable. He who is the infinite God, God's Son, was as the poet speaks, "contracted to a span"; that is, He took hold of human nature, and in that Holy human nature, He obeyed the law in every jot and title.

If we should live and die under the law, we are damned to a man and to eternity, because the law demands perfection, cannot excuse one single trespass; and our trespasses are innumerable. Oh what a thick cloud you may feel sometimes of your sins between you and God, a dark, black, impenetrable cloud! And the law says that one imperfection merits the curse. The law can only demand perfection, and curse a man for imperfection. The Lord Jesus fully met that demand, for He was perfect in all His human nature, and in all His holy obedience and fulfilment of the law of God. Oh the mercy of this He laboured through life to work out a righteousness for His people to wear, and having done that, He died a cursed, suf-

fering death, as it is expressed: "Though He were a Son, yet learned He obedience by the things which He suffered." And according to the 53rd of Isaiah, "Jehovah put Him to grief," He spared Him not. He came to die, to die for sinners, in order to destroy death, and him that had the power of death, to take away the curse, being made a curse for us. This was the love of God, the grace of God, the wisdom of God in a mystery, the justice of God vindicating itself in the Person of Immanuel. Oh how thankful I am at times to believe and feel that God in Christ is just a God and a Saviour! I can well remember in my young days, I could not conceive how a Holy God, against whom I had sinned and whom I dreaded, could possibly do anything but condemn me eternally. I feared, I anticipated hell when I died; could see no way out. But this is the way out. the only way out; and when sinners are convicted of their state, and know and feel they are condemned under the Holy law, and cannot in any way retrieve themselves, such people are thankful for the revelation of such a gospel, long before they enjoy a felt interest in it.

Does Christ attract you? Does this sacred solemn truth concerning the incarnation and suffering death of Christ, influence your mind? Many of the saints of God, many people under conviction, are full of bondage and fear about eternity and about death. Death is a solemn thing under the very best circumstances, but to an unpardoned sinner, it is terrible. To launch into eternity with sin left on the con-

science is a terrible consideration, and only one thing can relieve the conscience from the dread of dying and the uilt of sin, and that is the application of the blood of Christ, faith-receiving the atone-power of His Spirit and declaring in the conscience that all our sin is put away by His sacrifice. Oh how important application is! I do not, I would not, I cannot depreciate the value of the Object. Christ is the fountain fulness of grace and truth, of life and love. Objective religion has a great value in it, and is very helpful to poor sinners who are in bondage through looking within and seeing only darkness, and dimness, and death and sin. A believing objective view of Christ and His Person, His obedience and sin-atonement sacrifice. will fill you with hope and earnest desire and prayer for Him to come by His Spirit into your heart and tell you it was done for you. Oh that is an experience to be sought! The hope of it is worth more than the world, the enjoyment of it is Heaven on earth. It has brought peace and satisfaction to countless dying sinners.

"That through death." Oh the death of Christ, what a death it was. A suffering death, an expiatory death, a substitutionary death. He died unto sin. He died in love to His people actively. His love was never more active than when He died — His goodwill toward His people, His love to God and holiness. His love of righteousness and hatred of wickedness, His faithfulness to God in His covenant, His love and mercifulness to poor sinners, made Him die. He died a

voluntary death, He was made sin, and suffered by divine justice, and paid the debt His brethren owned. If you get a discharge in your heart and conscience, get a clear conscience by the purging efficacy of that blood which did for sin tone, you will have rest, Holy joy, and peace in believing. This was what Paul sought for the Romans. He says, "The God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." The death of Christ is the foundation of hope: "And deliver them who through fear of death were all their lifetime subject to bondage." Not always in bondage, but from time to time feeling subject to it. But when sin is pardoned, when the Blessed Spirit seals redeeming love and blood on the heart, when there is that sacred inward witness, the "earnest of the inheritance" apprehended by faith then the dread of death is gone, then there is an anticipation of eternity, then the desire is to be with the Lord and like Him for ever.

But here below there is conflict still. None but the Lord's people really have this conflict with sin:

"When his pardon is signed, and his peace is proclaimed,

From that moment his conflict begins"

in deadly earnest, because of Satan. Christ did not destroy his being, but his power. He is a defeated foe, but he will trouble poor believers, he will suggest all manner of ifs, and buts, and hows. Then what is so painful a discovery to some of us is this, that though we do hope the Lord redeemed us,

and told us He had, and gave us the enjoyment of His pardoning love, we still have in us that which is contrary to Him. We have a body of sin and death. We cannot serve Him, love Him, follow Him, as we would. We are baulked by sin; that is very painful. Oh if you read the 7th of Romans with a Spiritual understanding, you will know what wretchedness is! But it is a blessed wretchedness, for it fits a person for the Lord Jesus. It makes Him increasingly precious and sometimes the hope of final victory is very sweet. David said, "I shall be satisfied, when I awake, with Thy likeness. As for me, I will behold Thy face in righteousness." There is a prospect for these people, "who through fear of death are all their lifetime subject to bondage"; a home for them, and a Forerunner into Heaven, the great high Priest set down at the right hand of God. And there is communication. Oh Christ is not in Heaven to leave His people alone! No, they have communion with Him sometimes at the throne of grace. "Having a great high Priest over the house of God." says Paul, "let us hold fast our profession." How can we do this? Why, by cleaving to Christ, as having that faith brought within us by the Spirit, which is the evidence of things not seen, and which works by love. When by the Spirit's power your faith goes out to the dear once-suffering Redeemer, and you are brought to feel a measure of sympathy with Him for those sufferings, love accompanies that faith: you will love Him for those sin-atonement sufferings, for His precious death,

and for being what He is and where He is now, and you will put your trust in Him, and employ Him as a great Intercessor and Mediator, the Way to God. What a life it is, the life of faith! "the just shall live by faith." That is the only way we can live. If we live by sense and upon ourselves, then we do not really live, because we condemned even for the sin of our holy things. But if we live on Christ by faith, then there is justification. "the just shall live by his faith." That means dependence. I hope none of you are guilty of, and suffer as I do, with an inveterately independent spirit. Oh it is a dreadful thing! It means rebellion. It means sinning against your best interests. It means indifference to your only Saviour and Friend. But sometimes I am thankful to submit to him, to trust in Him, and lean all the weight of my immortal interests upon His Person, and merit, and Name.

True religion is a very simple thing, but a very solemn thing. It is the knowledge of sin, and the knowledge of salvation; the knowledge of self, and the knowledge of God in Christ. May the Lord give us that religion. Paul said, and some of us say infrequently, "I count all things but loss for the excellency of Christ Jesus my Lord, . . . That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead." It will be wonderful to reach Heaven, and know Him, and see Him, and be like Him and with Him for ever, where there shall be

no more curse and no more sin. Oh my friends, if you get a glimpse of Him through the lattices of His Word, and a touch of Him in your heart, it will make you long to know more, be conformed to Him, and it will make sin very dreadful. The Lord grant us His blessing, make Himself very precious, give those of you who are convicted of your sin, and feel sometimes the weight of guilt, to receive the atonement, to receive Christ into your hearts. If He comes and claims you and tells you He has redeemed you, and lets you claim Him in your heart, you will be rich and happy. You will have trouble, but oh heaven is before you! This is the only way of escaping hell and of reaching Heaven; and this experimental knowledge of the Lord Jesus is conveyed by the blessed Spirit. His work is to produce in a sinner's soul eternal life by an experimental union with the Son of God. That union, beginning in regeneration, can never be broken. But we must die to speak of Him, we must die to know Him as He is. To know Him a little here will make one feel as it is in the 73rd Psalm: "Whom have I in Heaven but Thee? and there is none upon earth that I desire beside Thee." And when you have that enjoyment, you will not be sorry if you are feelingly informed and getting near the end. You will be able to say at times with Asaph: "My flesh and my heart faileth, but God is the strength of my heart and my Portion for ever."

We are not in Heaven yet. We are still pilgrims, dangers surround us, hostilities in the world; we are

infested with an old man, tempted by satan, tried by many circumstances. But Christ lives, and His work can never be undone; union by Him can never be broken, and He is able to ave all them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.

Dear friends, i hope not a few, if not all here, may have an assured insterst in this dear Redeemer, and be led by the constrain of His love to follow Him fully.

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**FOOD FROM HEAVEN**

Dear Brother & Sister Adams:

I am continually impressed to write you this morning. I feel to be the least of all, if I be included among poor humble saints of God. As I gaze over the congregation while at the Association at Draper, N. C., I felt so unworthy to be among such good people, I was so low in spirit, Thursday I prayed much of the day for God's mercy and to be blessed with strength to go to the Association. On Thursday evening, I began to call around in an effort to get a way to go Friday because my husband had to work. I called to see if Brother Harvy Prilliman was going and if I could go with him. His wife answered and said she would call to let me know upon Bro. Prilliman's return home. I listened for a call, but did not hear from them that night, but I feel humble and glad, I received the message from God on High at which time I viewed myself dressing to go to the Association, and it was also shown me that Brother D. P. Helms would go on Sunday. Brother Helms was there and preached. Someone said, "I am surprised to see Brother Helms. I said, "I am not."

I enjoyed the Association all the way through. On Sunday morning as I was hunting a seat near the front, the congregation began to sing "Sweet Rivers of Redeeming Love," which was the hymn I had heard Brother Tilley sing in Heaven, in a vision. Suddenly I did not realize where I was, the preaching was so wonderful to me. I felt, like I had been fed with food from Heaven. I did not even want to eat

any natural food. Dear Brother and Sister, I wonder if any body gets along in this rugged sin cursed world like this poor little unworthy worm of the dust. Somebody told me yesterday not tell anyone else I was sick if I could go three days to an Association. I said, "God has all power in Heaven and earth. He can raise up the poor and afflicted, and give them strength to go hear the gospel preached." I believe on Sunday morning of the Association I was as near Heaven on earth as I will ever be blessed to be. I enjoyed all the preaching, but when Brother Golden Harris was preaching, there was a light that out shined the sun, which enveloped the preaching brethren and about them I tried not to give vent to my feelings, but my cup ran over, and I was made, I hope by our Lord and Saviour, to praise Him aloud. I was made to feel, "I'm glad that I am born to die, From grief and woe my soul shall fly." Oh sometimes I long to see that day when I can say, "Farewell, vain world, I'm going Home; My Saviour smiles and bid me come."

Brother Adams, I am sending \$3.00 to renew my Zion's Landmark. I read them over and over and get much enjoyment out of them. Come to see me if you have a mind.

Your poor little unworthy humble sister in hope,

Gladys Wray

Patrick Springs, Virginia

**A POEM**

My eyes have with tears been a-  
flood,  
My condition, I don't know.  
Oh, may I have of thy blood  
To make me white as snow.

I yet don't know my height.  
I am all sin, within.  
Let me plod my cause a-right  
For I was born in sin.

Oh, my Lord, hear my humble cry  
For I have heard with the ear.  
Oh, do Thou not pass me by.  
Oh, draw me safely near.

For I would be thy servant, oh  
Lord,  
If I only knew when or where.  
Oh, teach me to proclaim abroad,  
To sound the glad news everywhere.

Oh, where my lot may be cast;  
Be Thou my shield and stay.  
Oh, blot out from Thy Book, my  
past  
And let me stand in Thy way.

Composed by S. J. Priddy, during  
his affliction, January 16th, 1939.

**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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**RESOLUTION OF RESPECT FOR  
SISTER SELMA DAVIS BURCH**

Sister Burch was born in 1860, and passed away April 8, 1957, making her stay on earth a little over 89 years.

Sister Burch joined the church at Flat River in May, 1890 by experience and baptism, and remained a member of Flat River Church until April, 1924, when she asked for a letter to move her membership to another church nearer where they lived at that time, however she brought her letter back to Flat River in August, 1954, and remained a member here until her death.

We the members of Flat River Church feel that the Lord has carried her to rest where we all hope to be carried some day.

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

Done by order of Flat River Church in conference April 27, 1957.

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

## 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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VOL. LXXXX

No. 17

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Entered at the postoffice at Wilson  
as second class matter.

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WILSON, N. C.      JULY 15, 1957

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### SECOND COMING OF CHRIST

Brother E. A. Dupree of Four Oaks, N. C. requests my views on 1st. Thess. 4:15, 16.

"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."

These verses are better understood by reading the 13th, 14th and 17th verses. The Apostle Paul is treating upon the second advent of Christ, and the purpose of His coming. He showed them a mystery which was revealed to him. The gospel which the Apostle preached was not taught by men but by the revelation of Jesus Christ. The first advent of Jesus into the world was to put away sin. This He did by the sacrifice of Himself and redeemed His people from the curse of the law. This was the work which His Father gave Him to do. He bowed His head while He was

on the cross and said, "It is finished." Jno. 19:30. He was buried in Joseph's new tomb, and arose the third day. He remained on earth after His resurrection forty days and nights, after which He ascended to the Father. His disciples saw Him going away. 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 1:11. Paul said, "But now once in the end of the world (The legal dispensation or Jewish world) hath He appeared to put away sin by the sacrifice of Himself. And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:26, 27, 28.

The purpose of the second coming of Christ is to change these vile bodies, and fashion them like unto His glorious body. See Phil. 3:21. They will be resurrected from the graves and the seas. The power that will raise them up will be the 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. The Apostle wrote to the faithful in Christ Jesus to comfort them in their troubles. Many of their loved ones

had passed away. They were not to sorrow as others, who had no hope. He refers to those who are in Christ Jesus as being asleep. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." Verse 14. Those who sleep in Jesus are those who died in the faith. Those who are born of the Spirit of God are born through the righteousness of faith. They are heirs of God and joint heirs with Jesus Christ.

Paul explains the mystery of how the change will take place at the second coming of Christ and of how the dead in Christ as well as those who are living at that time will be raised. "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." 1st Thes. 4:15. This means that those who are living at His coming will not be changed and taken to Heaven before those that are in the graves. This he sets forth in verse 16. "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." This embraces all the redeemed family of God who died in the faith from the beginning of time, up to His second coming. Their bodies will be changed and raised up. Those who are living at the second coming of Christ will not die a corporal death. This is evidenced by the 17th verse. "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." The change of those who are alive will be in an instant, a moment, the twinkling of an eye. This is expressed by the Apostle Paul in the 15th chapter of 1st Cor., "Behold, I shew you a mystery; We shall not all sleep, (Which means that all the saints of God shall not die a corporal death) but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1st Cor. 15:51, 52, 53, 54.

The souls of God's people are redeemed from under the law here in this time world. By this redemption they receive the Spirit of adoption. This is the earnest or pledge that their bodies will be redeemed at the resurrection of the just. They are looking forward to and waiting for this time when they will receive the adoption of their bodies. Paul said, "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves, also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit the redemption of our body." Rom 8:22, 23.

Those who have a hope that is anchored within the veil and faith to believe in the second coming of Jesus can witness with David, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." Psalms 17:15.

T. F. Adams

#### NEW RIVER ASSOCIATION

The Lord willing, the New River Primitive Baptist Association will convene with Wilson's Grove Church, Pulaski County, Va., to begin Friday before the second Sunday in September and to continue through Sunday, September 8th, 1957.

This church is located nine miles south of Radford, Va., seventeen miles southwest of Christiansburg, Va., and about one mile from Snowville, Va.; consult your road map when you go through the little village of Snowville, Va.; turn first left on gravel road.

Ministering brethren, brethren, sisters and friends, you all have a warm welcome and a cordial invitation.

Golden P. Harris

7/1-15; 8/1-15.

#### LITTLE RIVER ASSOCIATION

The One Hundred and Twenty-Ninth Annual Session of the Little River Primitive Baptist Association will convene, the Lord willing, with the Church at Little Creek, Johnston County, N. C., the fourth Sunday, Friday and Saturday before in September, 1957, being the twentieth, twenty-first and twenty-second.

Those coming from the south and east, come directly to Smithfield, N. C., and follow U.S. 70 west for about five miles. Watch for pointer and road leading to left. Follow hard surfaced road three miles to church. Those coming from the west and north, come directly to Clayton, N. C.; immediately in front of Stearn Grill on U.S. 70, watch for pointer and hard surfaced road to your right. Follow this route for about five miles to church.

We extend a special invitation to our ministering brethren, correspondents, and to our friends.

T. F. A.

#### ASSOCIATION NOTICE

The Laurel Springs Association will convene with the Church at Union in Surry County Friday before the third Sunday in August, 1957. Those coming from the East by Winston-Salem, take highway 52 to Pilot Mountain; there turn left on No. 268; 10 miles to Copeland; turn right on paved county road to

church. Those coming from the North, take No. 601 in Mount Airy; South 4 miles to White Plains, turn left at Pointer on county road to Church.

E. R. Sneed

#### ABBOTT'S CREEK ASSOCIATION

The Abbott's Creek Primitive Baptist Association will convene, the Lord willing, with Gain's Grove Church, Chatham County, North Carolina, commencing on Friday before the fourth Sunday in August, 1957, and to continue through Sunday, August 25, 1957.

We extend a hearty welcome to all of our visitors of our same faith and order, and we trust God will bless our ministering brethren to come and preach for us during the sitting of our association.

Those coming should get on Highway 421, and come to Goldston, N. C., which is about half-way distance between Siler City and Sanford, N. C.; turn west at Goldston and go approximately four or five miles to church.

W. M. Freeman  
116 Countryside Drive,  
High Point, N. C.

#### NATTIE WITT DOSS

In sadness, we feel to try to express our sympathy for the family of Brother Nattie Witt Doss who was a member of the Goodwill Primitive Baptist Church and has been sadly missed by our people since his death. He completed his journey here in this world. He had a sweet hope that after his departure from this life he would rest with his loved ones in that World of Glory.

Nattie Witt Doss was born May 30, 1871 and died August 27, 1956. He was married to Ida V. Willis and to this union were born eight children. His walk in life proved him to be a good husband, father and brother. He loved his Church and people every where. We know Brother Doss will be greatly missed. We trust our loss of this dear brother is his Heavenly gain. He manifested a strong hope in the faith. The God he served never fails in time of need. We trust his Spirit is resting with the redeemed of the Lord.

Authorized by Goodwill Church,  
J. M. Thomas, Clerk  
A. J. McDaniel

#### 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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# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL: LXXXX

AUGUST 1, 1957

No. 18

## PSALM XIII.

How long wilt thou forget me, O LORD? for ever? how long wilt thou hide thy face from me?

How long shall I take counsel in my soul, having sorrow in my heart daily? how long shall mine enemy be exalted over me?

Consider and hear me, O LORD my God: lighten mine eyes, lest I sleep the sleep of death;

Let mine enemy say, I have prevailed against him; and those that trouble me rejoice when I am moved.

But I have trusted in thy mercy; my heart shall rejoice in thy salvation.

I will sing unto the LORD, because he hath dealt bountifully with me.

## PSALM XIV

The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good.

The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God.

They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one.

Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the LORD.

There were they in great fear: for God is in the generation of the righteous.

Ye have shamed the council of the poor, because the LORD is his refuge.

Oh that the salvation of Israel were come out of Zion! when the LORD bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

## EDITOR

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

**\$3.00 PER YEAR  
TO ELDERS \$2.00 PER YEAR**

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

# ZION'S LANDMARK

## *Devoted To The Cause of Jesus Christ*

### **BROTHER ALSTON WRITES**

Brother A. D. (Douglas) Alston, deceased, September 22, 1952, left in the hands of his widow-Sister Carolyn Alston, now living in Decatur, Georgia, a collection of able writings. Sister Alston has kindly consented to our request, that we be allowed to print these writings in Zion's Landmark.

Brother Alston was an officer in the Army Reserve for eighteen years before his death. During this time he was called for active duty for nearly twelve years, thus being away from his beloved family and brethren. Excerpts from his letters will be used as well as the whole of some, along with articles.

He wrote many years before becoming a member of the Militant Church in May, 1947.

Brother Alston was an able writer and we are grateful for the opportunity to share the fruits of his labor with our readers. — Ed.

### **"MEDITATION"**

**Written August 1, 1935**

**in Monroe, Georgia**

**A. Douglas Alston**

I can recall the time in past years when experiencing, what I called nightmares, I felt and heard saw and lived in reality the occasion. I could live, realize the situation and the desire — my fist would clench to take the situation, but in vain, breathing hard to wake

myself — reason with myself as to how I could wake myself and stop the dream — but in vain! I was powerless to reach my situation.

This week, sleeping and somewhat tensely, I have lain asleep and heard the phone tingling-tingling, tingling — for it seems ten full minutes. To myself I said, 'Why don't you wake up, get up and answer?' I try to take hold of myself but in vain. To me I say, 'It's your phone, it's duty calling you, it want keep ringing, why don't you answer?' but in vain! Until someone else has gotten up and answered.

My heart oftimes says, 'GO! Tell Him you love Him! Go! Tell Him you appreciate Tell Him now, don't wait, some other day will be too late!' But in vain! I shrink, I draw, something, I know not what holds me. I am powerless, and I hurt — duty says, visit, express love, sympathy, appreciation, speak love — but in vain! My heart desires, but my flesh is so weak — I can't — there's no place for me, I'm in the way — I'd be conspicuous!

I can conceive of a great mass of humanity rushing over a plane open floor-even greased floor-all in motion and moving but to the edge to drop hopelessly into a bottomless pit of destruction. I can see myself in the midst of the hell-rushing mob! I can see the final

end — the edge — the bottomless pit — the destruction — everlasting doom! I want to stop, YEA! TO turn back — but in vain There is no post to catch — the floor offers no friction to my feet — the mob shoves me on — my motion, my moving is continual and sure — I am powerless to resist. I try but “to take hold” and stand is in vain!

I feel myself sinking down. Realizing this, I desire to lift myself up, even aware I see and do nothing — the human can see the most of all — hopeless situation, but be powerless, and unable to even conceive of any solution for your help. Tis then that our Saviour, and He alone, with His Hand, can lift you up! You must **UTTERLY BE LIFTED UP AND OUT AND SET ON THE OUTSIDE — APART!** Oh the momentum of the outside on-rushing mob of worldliness — you can't stop, you can't change your course — Yea **THE LORD CAN!** Tis only He that can lift you up, put your feet upon a rock, establish your going, put His song in your heart, and mouth, so you **CAN** sing praises to His name!

So walketh he who feels to have a little hope in the things of another world, and finding himself so hopelessly helpless, so completely unable to move a finger to relieve his burden or to find an answer to his trouble.

There are times I feel so much — and want to write down the wonderful blessing of the Lord to me, but in vain. When I taken the pen and paper, look at same and try to put thoughts in words — it all vanishes — leaves me void, emp-

ty — reality of nothingness takes possession, and I am powerless again! Tis the bag of gold at reach in the dream that vanishes when the arm of reality reaches to sieze it for an earthly possession. Why? Then this thought — These blessing and prayers are communion with the Holy Spirit, the Comforter. They are not of this world and have no part in it. Thus 'tis seldom my pen is loosed to write the meditations write unknowing what I do write.”

But there is a great relief in the expression and my heart is unburdened by doing so. I feel that someday I'll be called upon to face trials and hardships — It seems I've had nothing but good so far, and my heart cries, “Oh may I answer “Go” with going, “Do” with doing, knowing Thy will be done in all things — May I go with courage, without flenching, with faith, the Gift of God. I have felt to know that sufficient faith may be given to take the mind away from the earth to commune with God while the body is being “Stoned to death” — I have felt that we act unaware to ourselves. I have felt that God had a hand in the doings of me — that all the minutest details move with mathematical accuracy in the nick of time every atom of every element of every compound and substance of matter moves with mathematical accuracy and that every star, every planet and heavenly body moves each in it's time and orbit according to the plan and will of God.

So many things, so much of me goes different to my plans, then I am **MADE TO SEE A REASON —**

and way is it thus? To teach me my nothingness and his greatness? Oh Lord how wonderful are thy judgements, and thy ways past finding out. Oh Lord what is man that Thou are mindful of him and the son of man thou visiteth him!

---

**Reprint From The Gospel Standard**

For a considerable time I had had exceeding fears of the reality of my Christianity, because I could not feel my own interest in the work of Christ satisfactorily; nor could I feel the Spirit bearing testimony to my Spirit that I was one of the sons and heirs of God, in that decided manner which I knew the Word of God set forth. I knew exceeding little of that bright and pleasant side of the Christian's experience; the black and painful side I have felt much and long. A sense of sin, guilt, vileness, darkness, doubts, and fears; the workings of rebellion and tribulation, were my general feelings. But I well knew this was only one side of the question, and that there was a more decided and satisfactory revelation of Jesus to the soul, and a more feeling and distinct testifying of the Spirit to the conscience of our sonship, and a plainer handling of the "earnest penny" than I had ever felt. Consequently, I found myself as one "weighed in the balance and found wanting": and such passages as the following would hunt me and pierce me to the heart: "The Spirit Itself beareth witness with our Spirit, that we are the children of God." "He who hath sealed us in God." "Ye were sealed with that Holy Spirit of promise, which is the earnest of our

inheritance." "God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." I thought the Spirit had never thus borne witness to mine, and that I had never been stamped with the living seal of God; nor could I say, "Abba, Father." And Paul confidently saying "Christ loved me, and gave Himself for me," cut me to pieces. My tongue stammered, and I could not speak plainly, "He died for me."

When such passages overtook me, I would take refuge in knowing I was the subject of doubts and fears, despondency, darkness of mind, weakness, blindness, and ignorance; hungering and thirsting after righteousness; tossed with tempests and not comforted; seeking water and finding none, and plagued with sin and satan's temptation. For the Word of God has spoken of such feelings as being the feelings of the living family of God. Consequently, I concluded I must be a child of God, and would then rest and comfort myself from this inference as much as I could. But time after time I was roused from this refuge of lies by such Scriptures as the above, and by the thought that a real experimental Christian, taught of God, had two sides, the dark and the bright side; sorrow and joy, weakness and power, captivity and deliverance, tribulation and peace, mourning and gladness, fears and confidences, despair and hope, the warring of sin and reigning of grace. I saw in the Spiritual man every distress and affliction of soul from the hand of God, had a deliverance corresponding to that distress by the

UNITED STATES



POSTAL CARD

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Elder T. F. Adams, Editor  
Zion's Landmark  
Willow Springs, North Carolina

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*[Handwritten scribbles and signatures]*

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Zion's Landmark, vol. 90, no. 23.

We should like, if available, vol. 90, no. 18,  
in order to complete our files.



W. S. Powell

North Carolina Room

same hand. I could not, therefore, altogether rest, but was often very uneasy; but I was never brought up to the standard of truth, nailed to the spot and kept there, till I met with Mr. Philpot's sermon, entitled "Winter before Harvest" (1838) which the Lord made the means of sweeping away my refuges. The first words that apprehended me were these: "A true beginning is a beginning felt." I thought I could not tell when I felt God begin with my soul, though I as satisfied I felt the very things he described; yet, I could not tell the time when I first felt them. This threw me into an extreme agony of soul; for I thought, sure enough, all my religion and experience were nothing but fleshly and counterfeit; and all my soul trouble and conviction of sin, were only skin deep, like the false leper's (Lev. xiii. 4-6)

As I read the sermon through, I perceived such clearness, decision, separation, and pointed deliverance from felt trouble, that I could not get away from under it. It held me to the standard of truth, and would not let me go. As usual, I endeavoured to keep my standing, but it was to no purpose; and my evidences in the dark side of my experience, in which I had formerly taken refuge, were not worth one farthing to me now.

Nothing could satisfy me but a more sensible manifestation of Christ to my soul than I have ever felt, a clearer witnessing of the Spirit to my Spirit that I was a son and heir of God. Without experiencing this, I could not rest; this I had not, this I could not get. Then I fell into the soul-sinking

jaws of despair and fear. Deeply distressed, I sighed and groaned and wrestled and cried, and prayed and besought the Lord to reveal Himself to my soul, and give me the Spirit of adoption. But no, all my crying and groaning seemed to be in vain; and in the midst of my wrestlings with God, the devil in a moment would fill me with infidel doubts, telling me there was no God, and what a fool I was for praying and crying to nothing; thus, in a moment, sweeping all away and leaving me in unutterable misery. Who knows the distracting misery and anguish a soul feels when pressed out of measure with sorrow, groaning and sighing forth its complaint to God? The devil in a moment persuades it there is no such thing as God. Day and night my heart filled with sorrow and fretting, begging and beseeching God to let me know Christ died for me, and that He would show me His salvation. But the heavens seemed as brass, and the Lord seemed regardless of my prayers, and at an immense distance from me. Then I would faint, and sink, and despair. At other times I would kick and rebel, then sulk and pet; then again a fit of wrestling, sighing and groaning. A spark of hope would spring up in an instant; would be swallowed up in despair; would think and ponder over my state in the day, and sigh and groan in the night. My soul was filled with bitterness. My lamentation was grievous. I went mourning without the sun; with my face toward the wall, I mourned like a dove, mine eyes failed me with looking upward. I was of

a sorrowful spirit, and refused to be comforted; my soul abhorred all manner of meat. I was sick of myself and others. So heavy did this lie upon me, that one night when I should have preached, I could not, and did not. Election and reprobation were horrible to me, and made me tremble. The promises and invitations sickened my soul: pointed deliverance out of troubles provoked and galled me I could see the Word of God, and John Warburton's book full of them nor could I muster one spark of faith to believe that God would deliver me. In this state, the language of Job entered into the very vitals of my hearts, where he says: "Oh that my grief were thoroughly weighed, and my calamity laid in the valances together! for now it would be heavier than the sand of the sea; therefore my words were swallowed up. If I say, I will forget my complaint, I will leave off my heaviness and comfort myself; I am afraid of all my sorrows, I know that Thou wilt not hold me innocent. My soul is weary of my life: I will leave my complaint up-bitterness of my soul. Though I speak, my grief is not assuaged; and though I forbear, what am I eased? But now He hath made me weary; He hath fenced up my way that I cannot pass, and He hath set darkness in my path. My hope hath He removed as a tree. The days of affliction have taken hold upon me. I cried unto Thee, and Thou didst not hear me; I stood up, and Thou regardest me not. He is in one mind, and who can turn Him? O that I knew where I might find Him: that I might come even

cause before Him, and fill my mouth with arguments. But it is not so with me." So full of bitterness was I, that I said to myself, If I had called, and He answered me, yet would I not believe that He had hearkened unto my voice (Job xxiii lxxxviii,cii.1-12; cxxxvii., I could now enter into and understand in a way I never did before. Hannah and Hezekiah's case fit mine, like face to face in a glass (I Sam. i and Isa. xxxviii). Under this affliction of soul I continued for ten successive days, until the Lord of His own free mercy was pleased to turn my captivity.

I would just observe here, of all the lessons for stripping a man of his peacock feathers, and robbing him of his brain-religion, crumbling his soul into nothing, and brining him into the dust of death, such as these are the most effectual. A man knows nothing worth a pin of godly humility, childlike simplicity, gravity, sincerity, and singleness of heart before God and man, without having been brought through some of these fires. But to state my deliverance.

On the 15th June, as I was reading John iii 31-36, the Comforter was pleased to shine on the words and in my heart, with such glorious light and power, that the very words sounded in my ears, as if spoken directly from Christ's own mouth. In them I saw and felt Jesus as the law-fulfiller, sin-bearer, and absolute Saviour of poor law-and sin-bondaged souls, in such a clear and glorious light, that I stood amazed and astonished with wonder at the goodness, mercy, and rich grace of God to poor souls. The

glorious and blessed freedom I beheld in Christ, ravished my heart, broke it to pieces, and filled it to the brim with a glowing gladness and rejoicing, so that I could not refrain from blessing and praising His precious Name. The following passages were also made very sweet to my taste: I Cor. xv. 55-57; Rom. iii. 21-24; vii. 24,25; Gal. iii. 13; iv. 1-7. I now felt as visible a change in my soul as there is betwixt light and darkness. I looked for my trouble, sorrow, and distress, but I could not find it; it was gone; the Lord had done it, and it could not be reversed. "When He giveth quietness, who then can make trouble?" "The Lord killeth, and maketh alive: He woundeth, and His hands make whole." I could no more see any trouble now than I could rejoice and feel peace before. There was a complete change—the oil of joy for mourning, and the garment of praise for the spirit of heaviness; instead of the thorn came up the fir tree, and instead of the brier came up the myrtle tree; the desert rejoiced, and blossomed as the rose. In the wilderness the waters broke forth, and streams in the desert. The thirsty land became springs of water; in the dragon's den grew reeds and rushes. Jesus was exceedingly precious to my soul: His fruit was sweet to my taste; Himself altogether lovely and chief among ten thousand. His left hand was under my head, and His right hand did embrace me. And what made it altogether so satisfying and dear to my soul was, that I felt as persuaded as I did of my existence that it was the blessed Comforter

that was shining into my heart and revealing Jesus so gloriously, and making the truth of God so sweet. The change in my feelings was so clear and sovereign, and the delight pleasure and gladness I felt so precious and supernatural-like. Like Abraham, I saw Christ's day and was glad, and like Moses, Deborah, Hannah, and Mary, my soul magnified the Lord, and my spirit rejoiced in God my Saviour (Lk. i. 46); for His anger was turned away and my spirit rejoiced in God my Saviour (Lk.. Since then, He has at times filled me with a sense of His power, rich grace, and good mercy, so that I have felt my soul like new bottles filled with wine, ready to burst. I know something of the meaning of Samson's riddle, without ploughing with his heifer; and what Lazarus's sickness, death state, and resurrection mean; and some little of being conformed to Christ's death and resurrection, and of coming through fire and water into a wealthy place. I now feel as if living in a new element, breathing a new atmosphere, and moving from a new principle. Before, the Lord appeared as my Baali husband, and at an immense distance; now, He appears as my Ishi husband, and near at hand.

Now, what shall I say to these things in us, the humbling lessons of God? They speak forth His glorious honour and mighty majesty, in terrible and mighty and wondrous acts (Ps. cxiv. 5). They speak forth all, both in our behalf and in us, to be "to the praise of the glory of His grace." When a man is brought here, he learns to distinguish clearly the mighty differ-

ence between living and dead faith. What a blessed, mysterious, indescribable thing Spiritual faith—the living faith of the Lord's living elect is, when put forth into exercise by the mighty power of God the Spirit! What heart-felt assurance, solid satisfaction, and Heavenly peace it produces! How soul-cheering, heart-warming, and gladdening it is! Well might Paul speak of its mighty acts and great recompense of reward (Heb. xxi.) Peter calls it "precious faith." What a mighty contrast between it and the miserable dead duty faith of presumptuous hypocrites and brazen-faced reprobates! The latter is of man, the former is from God; and each like its author.

No poor, distressed, mourning, need despair, after what God has done for me. In His own time, He will most assuredly raise the poor out of the dust, and lift the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory (I Sam. ii. 8)

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#### WHO CRUCIFIED CHRIST?

Dear Sister Priddy:

We missed you, and Sister Hylton too, at the services yesterday and Saturday night. We had a good meeting each time. Brother Hill preached real well Saturday night; while I felt to make a failure, because I had no liberty as I would love to have had, yet I felt satisfied in general with the services both days.

Elder Hylton and Elder Martin preached ably Sunday, also Brother Kiblinger and Elder Harvey. Brother Hawks introduced wonder-

fully well, he seems to be blessed so wonderfully in prayer. I always like to hear him.

Elder Hylton preached the best I have heard him for a long time. He brought out some things I had not seen before, one thing in particular; this was concerning who it was that crucified the Lord. This has been kept from me. I could not be sure whether or not it was the Lord's people. Brother Andy Bird believes that it was not the people of God. He mentioned this to me while returning from Brother Adair's on the 5th Sunday. I did not commit myself because I never had felt sure about it until Brother Hylton brought it out and I could see it more clearly. I would not say that everyone that witnessed the crucifixion, and went with those that falsely accused Him, and testified against Him, were reprobates, but in general it seems to me now, that it was the reprobates that crucified Him.

As soon as we arrived at Elder Harvey's (We went with them for dinner), I looked up the scripture that seemed to stand out in his text, that is, on this particular subject. He mentioned some other points too but I just cannot remember the full text and never can, however, I most always glean something from what each one says and especially is this true when any of them have an exercise of mind on scriptures I have not been given to see.

The scripture I referred to is in 1 Thessalonians, 15th verse, 2nd chapter. I looked this up to see what was in the connecting scriptures, for I knew what he said was

written down somewhere in the New Testament — “Who (the Jews) both killed the Lord Jesus, and their own prophets, and have persecuted us; and the please not God, and are contrary to all men:” I had never noticed until then, or until he brought out the thought that God was not pleased with everything. This is a mighty fine point to see into, is it not? But we know that the scriptures do not lie. He mentioned too, that **‘It pleased the Lord to bruise Him,’** I believe that he read it from Isaiah, and set it up well I thought.

Now I do most assuredly believe that God is pleased with His aim and purpose in this and in all things, yet He is not pleased in the motives of the fleshly mind, and the carnal mind, it being enmity against Him, surely cannot please Him. As he says, they that are in the flesh “Cannot please Him,” so we are forced to say that they were in the flesh and in the carnal mind, that is, they that crucified Him. Now it goes on to say in the next verse: “Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.” Would you not say these are some of the very ones that were spoken of in Romans, 9th chapter?, “What if God, willing to shew His wrath, and to make His power known, endured with much longsuffering the vessels of wrath fitted to destruction.” I believe they are referring to the same, for Paul says that the wrath is come upon them to the uttermost. If I understand language to any degree, this means to the very lim-

it, which is not true in the case of His children, to my mind, where he says in Ephesians that “We were children of wrath, even as others.” We were, but are not now. These to my mind were and are appointed to wrath for the last verse of the preceding chapter of Thessalonians, (1st Book) says of the Church that Christ delivered it from the wrath to come.

Now Jesus called them a generation of vipers, “Which of the prophets have not persecuted?” and again, “Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?” I cannot believe that Jesus called any of His children vipers, or serpents, can you? for He says just before this, “Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the these are they that the Apostle Paul referred to, when he said, (Thessalonians) “Who both killed the Lord Jesus and their own prophets, and have persecuted us, these please not God and are contrary to all men.” Jesus said, “I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues and persecute them from city to city.” Math. 23:24. So we are bound to see what is in store for the saints of God-persecutions, afflictions, and tribulations, because these are marks of His children. John said of those that came to him without the fruits of righteousness, for the words of John prove this: “O generation of vipers, who hath warned you to flee from the

wrath to come." Math. 3:7. He knew by the fruits they brought forth that God had not warned them to flee from the wrath to come.

Now, back to I Thessalonians again, "For the wrath is come upon them to the uttermost." 2:16. Is this not the same judgment John warned that it was to come and Paul says it is come upon them. Surely the ones warned are the same as Cain, for it is said that he was of that "wicked one." Now what did Jesus say the tares were? "The children of the wicked one." The devil was a liar from the beginning, surely his children would be no better, for in the figure this is what I see in a viper-the-devil-and a little viper is just as poisonous as a big one, for it is just an offspring of the original. Now, we know that a child is an offspring of its parents, do we not? and we know too, if we know anything of this Kingdom, that it is the Spirit of God and the Spirit of love that manifests the children of God, (John said so, did he not?) Now we can prove that while we (If we are children of His covenant) were dead in trespasses and sins, knowing nothing whatsoever of this Kingdom and the Dear Lord Jesus that purchased us with His precious blood, that we were children of God, yes, but not manifestly so until we were born of this Spirit. Galatians, 4th chapter says, "Now I say, that the heir." (Sister Priddy, I believe you are embraced in this, a child is the lawful heir of its parents but he must first be a child in order to be an heir, this is true in other legal transaction, concern-

ing wills and etc.) "as long as he is a child, differeth nothing from a servant, though he be lord of all; but it under tutors and governors until the time appointed of the father. Even so we, when we were children, (children of God is what he means, to my understanding, right at this time) were in bondage, under the elements of the world," Gal. 4:1-2, at the time appointed of God to bring us into the inheritance of His Dear Son as it reads on down in the chapter, He sent forth the Spirit of His Son into our hearts where we cry Abba Father, My Father. So then when this is done, as I see it, the Spirit makes manifest that which was already with the Father, the heirs of promise.

Now in the dividing of this, we turn to Romans again, "Neither, because they are the seed of Abraham, are they all children, but in Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." Rom 9: 7,8. Surely this is where the Gentiles come in, for we know that we are not Jew by nature, neither are we seed of Abraham by nature. The promise did not embrace all Jews, neither did it embrace all Gentiles, but the Jews, or at least some of them, thought that the Jews only were embraced. I believe that John said what he did to those whom he called "Generation of vipers", for this very reason, saying, "And begin not to say within yourselves. We have Abraham to our father." Luke 3:8. John was of that generation ac-

ording to nature, ( a Jew) and knew that they were Jews, but he also discerned that they were not children of the promise, and he proves this by calling them what he did.

On one occasion Jesus said to them, "I know that ye are Abraham's seed." "If God were your Father, ye would love me." Jno. 8:45. "Ye are of your father the devil, and the lusts of your father ye will do." Jno 8:44. You see here plainly that one could be a seed of Abraham according to the flesh, and yet not be a child of promise, or children of Abraham. We read in John 8:39, If ye were Abraham's children, ye would do the works of Abraham.

I only meant to write of how clearly Elder Hylton brought out the thought concerning who crucified Christ, and I have come to this. I hope you all had a good season at Montgomery Church, and I feel that you did, for I love to hear those ministers down there too. We missed you in our meeting but I told Elder Hylton that I was glad that you were given a mind to vist some of our people in that part of the country. Hope to see all of you third Sunday. If I have erred in any of this, please look over for good, I feel that you will.

Yours in Him,  
Ernest Branch  
319 Mankin Ave.  
Berkley, West Va.

**IN MEMORIAM**

By request I will try to write the obituary of our beloved Sister in the Lord, Sister Texas Anna Campbell.

Sister Campbell was born in the year of 1869, and died November 11, 1956, making her stay on earth 89 years.

She was married to George Robert

Campbell July 17, 1887, who preceded her to the grave December 20, 1935. Brother Campbell was born April 10, 1861. He joined Russell Creek Primitive Baptist Church and remained a faithful member until his death. The time of his baptism or the length of his membership is not known by the writer. He was a strong believer in the doctrine of God our Saviour and was widely known among our people.

Sister Campbell leaves five children to mourn their loss: Rufus Abram Campbell, Chicago, Illinois; Mrs. Sam Corns, R.F.D. 5, Stuart, Virginia; Robert Dewey Campbell, Stuart, Virginia; Mrs. Troy Vernon, Martinsville, Virginia, and Miss Agnes Campbell, Stuart, Virginia; two half brothers and two half sisters, Mr. Willis Lawson, Stuart, Virginia; and Mr. Abe Lawson, Spencer, Virginia; Mrs. Alex Coleman, Stuart, Virginia, and Miss Lilla Lawson, Stuart, Virginia. Three children preceded her to the grave.

Sister Campbell had been a member of Russell Creek Primitive Baptist Church for fifty-nine years and was a faithful member. She regularly attended her church as long as she was able. Her health failed a number of years ago and she was bed ridden for the past three years. In her last days her mind failed to some extent, yet she was given to know her brethren, sisters and friends when they visited her in her illness. She was often heard inquiring after the welfare of the Church and rejoiced in the preaching of the gospel. Several times during her illness she would request the brethren to hold service at her home. The unworthy writer tried to visit her as often as possible, and oftentimes enjoyed seasons of peace in the Lord. All who visited this home always found a welcome awaiting them. She will be greatly missed by her neighbors, friends and family.

Children, weep not for Mother as for one that had no hope for I believe she was blessed to view her Heavenly Home, and is now sleeping with Husband and Father awaiting the coming of the Lord, when their hope will no longer be hope, but will be reality in Heaven above and beyond this world of trouble and care.

Funeral services were held at her home Church, and she was laid to rest in the Church cemetery to wait the morning when the graves shall give up their dead, and Heaven shall open, and the Lord shall receive His children Home to die no more.

Written by one who loved for the truth's sake,

Sam L. Gilbert

## 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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VOL. LXXXX

No. 18

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Entered at the postoffice at Wilson  
as second class matter.

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WILSON, N. C.

AUG. 1, 1957

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### JESUS ONLY CAN SAVE

Dear Cousin Floyd:

Please give your views on Romans 11:14, "If by any means I may provoke to emulation them which are my flesh, and might save some of them." Also 1st. John 2:2, "And He is the propitiation for our sins: and not for our's only, but also for the sins of the whole world." I feel that many others might be interested in your views as well as myself.

R. L. Fish

Fuquay Springs, N. C.

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The 14th verse is a continuation of the 13th verse in which Paul said, 'For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: If by any means I may provoke to emulation them which are my flesh, and might save some of them.'

The words which the apostle wrote to the Gentiles by saying, "and might save some of them," does not imply that he had or could have any lot or part in saving souls eternally. The quickening of dead

sinner and giving them eternal life is the work of the Spirit of God. Jesus said, "And I give unto them eternal life and they shall never perish, neither shall any man pluck them out of my hand." John 10:28. Jesus Christ is the only name given under Heaven whereby sinners must be saved. Paul said, "For by grace are ye saved through faith; and that not of yourselves: It is the gift of God." Eph. 2:8. This grace was treasured up in Christ Jesus before the world began to be meted out at the appointed time to those whom the Father had given Him. There is no scarcity of grace in Him, for it is recorded that He is full of grace and truth. The fullness of the Godhead dwells in Him bodily.

If the apostle had no power to save any one eternally, the question may arise in the minds of some, "what did he mean by saying, 'If by any means I may provoke to emulation them which are my flesh, and might save some of them?'" Paul was a Jew. Those to whom he was writing were Gentiles. Those of his "flesh" were Jews. He had a love and affection a natural tie for those of his kindred after the flesh. He could see that they had a zeal of God, but it was not according to knowledge.

There is a saving in the gospel which was preached by the apostle not for the purpose of giving life, but to instruct those who were already in possession of eternal life. The gospel (to those who take heed) saves the believers from false doctrine and false ways to which they are subjected by false teachers. It was in this sense that Paul had

hope of saving some of them. He knew that the gospel which he preached would not have any effect upon the scribes and pharisees who possessed nothing more than a stony heart. But he did have hope of arousing the believers among the Jews by reaching a responsive cord to a true sense of the gospel that they might imitate the Gentiles and practice the true principles which were set up in the gospel Church. It was hard for many of the converted Jews to separate themselves from the ceremonial law by which they believed they were justified and depend entirely on justification by faith. Circumcision of the flesh was insisted upon by false teachers. They taught the brethren thus: "Except ye be circumcised after the manner of Moses, ye cannot be saved." "They determined that Paul and Barnabas and certain others of them should go up to Jerusalem unto the apostles and elders about this question." See Acts 15:1,2.

It was the teaching of those false apostles that troubled the Church. They mired grace and works in their doctrine and kept many of the saints uneasy and confused. They scarcely knew what their standing was before God or what they believed. This turning aside from the true principles and following after false teachers brought a sharp rebuke from the apostle; yet his speech was accompanied with tenderness and love. "I marvel that ye are so soon removed from him that called you unto the grace of Christ unto another gospel: Which is not another; but there be some that trouble you,

and would pervert the gospel of Christ." Gal. 1:6,7. The true gospel is food for the hungry and drink for the thirsty. None of man's works are mixed with grace, because grace and works do not mix. Paul said, "And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work." Rom. 11:6.

Those who were converted among the Gentiles believed the gospel. The earnest desire of Paul was that the Jews (who were his flesh) might see the folly of observing any part of the ceremonial law to the extent of worshipping God. He knew that the law had been fulfilled by Jesus Christ who abolished death and brought life and immortality to light through the gospel. He earnestly desired that some of the Jews might emulate the Gentiles in receiving this gospel which is the power of God unto salvation without any works to affect this salvation on the part of those to whom it is given.

T. F. Adams

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"And He is the propitiation for our sins: and not for our's only, but also for the sins of the whole world." 1st John 2:2.

These words were written by the Apostle John. He too was a Jew. Here he was writing to the Jews and instructing them in the way of righteousness. This epistle was not written to the Jews as a nation. The elect or chosen among them are the people whom he is addressing. He calls them little children. All of those who are born

of the Spirit of God are little children. They are the only people that can receive the truth. John did not write to them because they did not know the truth, but because they did know the truth for he said, "I have not written unto you because ye know not the truth, but because you know it, and that no lie is of the truth." 1st John 2:21. Those who know the truth are those whom Jesus has taught. They have the witness within. "He that believeth on the Son of God hath the witness in himself." 1st John 5:10.

In writing to the Jews, John said, "He (Jesus) is the propitiation for our sins." This means that Jesus Christ made the atonement for all the Spiritual seed of Israel who were embraced in the covenant which was ordered in all things and sure before the world began. They are sinners by reason of the transgression of God's law by Adam. This transgression of God's law by Adam is the first entrance of sin into the world. Paul said, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12. These sinners that were given to the Son by the Father before the world began are redeemed by Jesus Christ. They were His people before they fell in the ruins of Adam. They were His when they felt to be lost, without God and without hope in the world. They were His when they were found. The woman who lost her piece of silver is comparable to the lost sheep of Israel. It was her silver before it was lost. It was her silver when she swept the floor and

found it. See Luke 15: 8-10. None, not even satan himself, can lay any claim to those that were chosen in the Son, except Jesus Christ Himself. He said in His prayer to the Father, "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word." John 17:6.

Jesus Christ fully restored to the Father all of those that were given to Him (both Jews and Gentiles) by satisfying the righteous law of God. He stood between the offenders and the offended. He appeased the wrath of God and redeemed His people from under the curse of the law. Through His sufferings, death and resurrection He for ever put away sin by the sacrifice of Himself and freely justified the chosen vessels of His mercy — a redemption which could never have been accomplished by His people through the law of Moses.

Jesus Christ is not only the propitiation for the elect among the Jews to whom John was writing but the chosen among the Gentiles are included also. Both Jews and Gentiles embrace the whole world. The Hebrews called all nations that had not received the faith, and the law of God, Gentiles. The words of Jesus Himself is a confirmation of this. Before His crucifixion He sent forth the twelve apostles and commanded them, saying, "Go not unto the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel." Matt. 10:5,6. After His crucifixion and resurrection He sent forth the

eleven apostles, (Judas, having betrayed Christ and fallen by reason of transgression, had gone to his own place); leaving eleven apostles. See Acts 1:25. "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." Mark 16:15,16.

"The whole world" which John had under consideration embraces the old testament saints, the believing Jews at that time, and all of them that would be brought to the knowledge of the truth thereafter, as well as all believers that were or ever would believe among the Gentiles. "The whole world" embraces all the seed of Christ who are born through the righteousness of faith. Again, "The Whole World" or all believers in Christ, the complete Church of God, stands in opposition to the opposing powers identified as "The whole world" of unbelievers, who are in darkness and wickedness. This is expressed by John, "And we know that we are of God, and the whole world lieth in wickedness." 1st John 5:19.

'And He is the propitiation for our sins: and not for our's only, but also for the sins of the whole world.'" This embraces the old testament saints, the believing Jews and the believing Gentiles — all for whom Jesus died.

T. F. Adams

**BEAR CREEK ASSOCIATION**

The 125th Fall Session of the Bear Creek Association will convene with High Ridge Church, Union County, N. C., beginning on Friday before the first Sunday in October, 1957, and continuing through Sunday.

High Ridge Church is located about

seven miles south of Marshville, N. C. Turn off of Highway 74 at Marshville on paved road at Texaco Service Station on the left. Go about six miles to crossroad; turn left on paved road; go about two hundred yards, turn left to church. Look for pointers at these places.

A cordial invitation is extended to our ministering brethren, sisters and kind friends to attend.

For additional information contact Elder C. S. Mills, 808 Marie Avenue, Kannapolis, N. C., Phone 2-8744 or the undersigned.

Troy A. Williams, Assoc. Clerk  
Route 2, Box 232,  
Monroe, N. C.

**OBITUARY OF  
BEDFORD B. LAWRENCE**

Whereas it has pleased our Heavenly Father in His infinite wisdom and love to remove from our midst by death on January 16, 1957 our dearly beloved Brother and Deacon Bedford B. Lawrence.

Therefore be it resolved that the Primitive Baptist Church of North River bow in humble submission to our Lord and Saviour, Jesus Christ, who doeth all things well.

Brother Bedford, as he was known to his brethren and many friends, was born October 25, 1869, making his stay on earth 88 years, two months, and 22 days. He united with the Church May 9, 1911 and was ordained deacon (date not known).

He was married to Emma E. Lawrence October 17, 1889, and to this union were born eight children, three of which survive, Brother Sylvester W. Lawrence of Beaufort, R.F.D. 1, and two daughters, Sister Beulah Weaver at home, and Mrs. R. L. (Cora) Gillikin of Norfolk, Virginia; two sisters and a brother, Sister Aquila Lawrence and Mrs. Arletta Gillikin and brother David O. Lawrence; fourteen grandchildren and twenty-four great grandchildren.

May the Lord in His mercy comfort his dear wife who has been an invalid for many years. His funeral was conducted by his pastor, Elder Eddie Humphrey, who was blessed to speak wonderfully of the love and grace of God.

Done by act of conference Saturday before the first Sunday in April, 1957.

Elder Eddie Humphrey, Moderator  
Sylvester W. Lawrence, C. C.

**ERRATA**

READERS, please observe the following error that occurred in the July 1st issue of the Landmark.

The letter that was written and signed, "Meta Belle", Box 181, Englewood, Maryland, was written to Sister W. F. Young, Angier, N. C., by Sister Beta Belle Rohrbaugh, Box 181, Edgewood, Maryland, instead of Englewood, Maryland, as written in the article.

Editor.

**ANGIER UNION MEETING**

The next session of the Angier Union is appointed to be held with the Church at Old Union, Johnston County, N. C., the fifth Saturday and Sunday in September, 1957.

Elder T. L. Grimes was chosen to preach the introductory sermon and Elder W. D. Barbour, alternate.

The church is located on hard surfaced road leading from Smithfield to Goldsboro, N. C., one mile from Brogden School.

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.

**SEVEN MILE ASSOCIATION**

The Seven Mile Association will convene, the Lord willing, with Bethsaida Church, Harnett County, N. C., September 20, 21, 22, beginning Friday before the third Sunday, and continuing through Sunday.

Those coming from the northeast and south will take highway No. 27 at stoplight in Benson and follow this route west towards Coats for approximately one mile. Turn left on the first hard surfaced road and go for about one mile to church. Those coming by the way of Coats, N. C., take highway No. 27 East towards Benson in the Town of Coats near the school building. Follow No. 27 about four miles; turn right at the third hard surfaced road leading south. Follow this road one mile to association.

Those who might have consulted the 1956 minute for directions will please take notice that Highway No. 40 has recently been changed, and is now numbered No. 27.

L. D. Reaves  
Association Clerk  
Coats, North Carolina

**RESOLUTION OF RESPECT**

When God saw fit to remove from us, by death, our beloved brother, therefore be it resolved, first; we bow submissibly to God's will, knowing that he is too wise to error and too good to be unkind. Second; that the Church at Surl has sustained a great loss and true and faithful member, who was ever present to fill his seat as long as he was able. He was a member of this church for many years. Now our sympathy goes out to the bereaved family.

Be it resolved that a copy of this resolution be spread on our church-book, a copy to Zion's Landmark, and a copy to the bereaved family.

Done by the Church at Surl at the July 1957 meeting.

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

**LOWER COUNTRY LINE UNION**

The Lower Country Line Union convenes with the Church at Ross', beginning Saturday before the fifth Sunday in September, 1957.

Elder Charlie Thomas was chosen to preach the Introductory Sermon, and Elder N. D. Teasley, alternate.

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

Clyde Satterfield  
Union Clerk

**ELKHORN ASSOCIATION**

The next session of the Elkhorn Association convenes, the Lord willing, the fourth Sunday, Friday and Saturday before in September, 1957, with Friendship Church, located about four miles off Highway 19-21, near Beeson, West Virginia.

Those traveling from the east, turn off of said Highway about ½ mile west of the little village of Spanishburg. The meeting house is located on right of road approximately four miles from Hwy. 19-21. Those coming from the west, turn at the same point.

There will be a sign pointing towards the meeting house, reading, "Primitive Baptist Church."

W. E. Branch  
319 Mankin Ave.  
Beckley, West Virginia

**ASSOCIATION NOTICE**

The Salem Association will convene, the Lord willing, with the Church at Burlington, N. C., beginning Saturday, September 14th, and continuing through Monday, September 16th.

The association will meet at the Broad Street School in the City of Burlington on Saturday and Sunday. On Monday, the association will meet at the church house on James Street.

We invite all that feel to be with us at this time to come.

A. B. Barham, Clerk.

**NEW RIVER ASSOCIATION**

The Lord willing, the New River Primitive Baptist Association will convene with Wilson's Grove Church, Pulaski County, Va., to begin Friday before the second Sunday in September and to continue through Sunday, September 8th, 1957.

This church is located nine miles south of Radford, Va., seventeen miles southwest of Christianburg, Va., and about one mile from Snowville, Va.; consult your road map when you go through the little village of Snowville, Va.; turn first left on gravel road.

Ministering brethren, brethren, sisters and friends, you all have a warm welcome and a cordial invitation.

Golden P. Harris

7/1-15; 8/1-15.

# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

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VOL: LXXXX

AUGUST 15, 1957

No. 19

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## PSALM XV

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LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

He that waketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.

In whosome eyes a vile person is contempned; but he honoureth them that fear the LORD. He that sweareth to his own hurt, and changeth not.

He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.

## PSALM XVI

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Preserve me, O God: for in thee do I put my trust.

O my soul, thou hast said unto the LORD, Thou art my Lord: my goodness extendeth not to thee;

But to the saints that are in the earth, and to the excellent, in whom is all my delight.

Their sorrows shall be multiplied that hasten after another god: their drink offerings of blood will I not offer, nor take up their names into my lips.

The LORD is the portion of mine inheritance and of my cup: thou maintainest my lot.

The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.

I will bless the LORD, who hath given me counsel: my reins also instruct me in the night seasons.

I have set the LORD always before me: because he is at my right hand, I shall not be moved.

Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasure for evermore.

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## EDITOR

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

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**\$3.00 PER YEAR**  
**TO ELDERS \$2.00 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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### **"A POOR BEGGAR"**

**A. DOUGLAS ALSTON**

1942 — Washington, D. C.

The moon represents the law.

The stars, the statutes and decrees.

They give a little light by night, but they only show the extent of the depth of the darkness of night and nature. They give no warmth — the little one can shiver and freeze under them for the lack of the warmth that the sunrise brings — The break of day — the sunrise!

The Sun and the first light shines forth to show the way, to cause the moon and the stars to fade away before it. The sun in comparison to the Greater than Great, and who comes forth to drive back the darkness into night — The rays of Light makes manifest the ragged attire and the filth of the beggar but It affords him warmth and life and makes His way clear before Him.

The man that is at home, that has a home in this body — he that is warm, and well clothed does not feel the chill of this darkness. He has his own light in his house, and his way is clear before him. But there is a poor afflicted and ragged beggar outside in the street and in the alley. He is not at home, he knows he is cold and ragged and hungry and the ground is too hard and cold for him to lie down and rest and sleep. So he wonders to and fro- stumbling in the dark,

having no light of his own. Oh, how this man rejoices to see the first ray of Light! He is weary and tired and heartsick and lost. This Light shows his rags and his filth and uncleanness, but it affords him warmth and love and life. What are the rags as compared with the life giving rays of the Sun of Life?

We first found ourselves in the home of this body, we were satisfied with it, or at least we have been reluctant to give up this home or exchange it for another. Our life, naturally speaking, is in it and we were satisfied with it. we have goned about to decorate this house, to clean it, to light it and we have felt very comfortable and at ease and rested in it. With the riches of this life and we have polished it, and shined it and adorned it!

But there came a time when the foundation of this house gave way and our floors sagged to the breaking point, our walls of protection cracked and fell apart, our roof broke apart and no longer afforded protection from the cold and rain and storms from without, our beautiful walls showed stains and spots of ugliness, our lamps went out and we stumbled in the darkness. Indeed, it seemed that the time had come for this tabernacle of clay to be torn down, justly condemned — for it has no strength of its own, all it's strength has been shown to be, not in itself, but in God's earth underneath, and God's

sunshine and air above.

The Light of Truth appeared unto us and made manifest the ugliness and uncomeliness of our old building that we had thought so beautiful and so strong. No longer could we lie on our bed or ease and find rest there. Our beds had been wet by the storm (tears), we could not walk in the old house, for the floors had given away and had been broken and were strewn with the broken ornaments (self righteousness) of the riches of this world. We no longer find rest or comfort. All about us is ugliness and filth. We find no rest, we are no longer at home in the tabernacle of this body. We give up in despair, and hardly dare in our condemnation to even cry, Oh Lord be merciful to me a sinner."

But HE IS merciful, He does look upon me in my unrighteousness, How very surprised and overcome we are at the warmth of the LOVE and MERCY and FORGIVING KINDNESS of our Saviour, how surprised and in our desperation, how we eagerly grasp at His way of escape, and cling to His salvation by GRACE.

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**INTERPRETING A DREAM**

Dear Brother and Sister Adams:

It was indeed a wonderful meeting Sunday at Willow Springs, and I enjoyed it so much. It seemed I could see the Spirit of the Lord there among you dear people. I love you all and I enjoy visiting your Church. I would like to tell you a dream I had one night last week. I don't know whether it means anything or not. I dreamed that I was drafted in the army,

and I was taking tests and shots as the boys all do. I was in great distress of mind worrying over where they would send me and what would become of me. While I was so disturbed, I looked up toward the sky, my heart was filled with prayer to God, and over in the east, I saw people with their faces toward me. They were dressed in white, and they wore a bridal outfit. I can not describe how beautiful they were to me. I then turned toward the west, and I saw more of the same people in the same outfit. They covered the whole sky from east to west, and in the midst I saw a cross. It was also white. I was filled with wonder and I awoke.

I believe I viewed the Heavenly Host, the children of God for whom Christ became obedient unto death, even the death of the cross. Does this mean good for poor old me? I wonder. I feel like I saw some of these faces, as they now are, at your Church Sunday. But in my dream I saw them all as they will be some day. Pray for me, a little sister.

Yours in hope,  
Mrs. Richard Smith  
803 Hopkins Street  
Durham, N. C.

**Reply to Mrs. Richard  
Smith's Letter.**

....  
Mrs. Richard Smith  
803 Hopkins Street  
Durham, N. C.

Dear Sister Smith:

I have read your letter over several times. Your dream seems to me a token for good. You stated that in your dream you were drafted in the army. All of those who

are chosen in Christ Jesus are drafted soldiers in His Heavenly army. There are no volunteers in His Kingdom. In the natural army the soldiers are required to be vaccinated. Sometimes these tests and shots produce much pain but is needful to protect their bodies from This may be an emblem of the sufferings which the Lord's people have to endure here in this life that they may not trust in the arm of the flesh, but look to Jesus for all their needs. Those who are drafted into the army are cared for and supported by the Government. Those who are drafted into the Heavenly army are supported and cared for by Jesus Christ.

Those whom you saw in the east and the west dressed in white are the Lord's people. White is an emblem of purity. They are clothed with the righteousness of Jesus Christ. Jesus said, "And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the Kingdom of Heaven." Matt. 8:11.

When Jesus was born in Bethlehem, Judea, the shepherds saw a multitude of the Heavenly host praising God. "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 2:13,14. These precious people are drawn to Jesus by the sweet cords of His everlasting love.

Here in this world these saints of God are highly favored to meet together in little groups to sing and preach of His goodness and

mercy of Jesus. They have many afflictions here in this world, with a little mixture of joy. One day He will gather them together and take them to Heaven, where sickness and sorrow will never be felt nor fared any more.

David said, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." Psalms 17:15.

The Lord was pleased to show you this Heavenly host, which is good evidence that you will be numbered with them when He comes the second time to gather His jewels Home.

Yours in need of mercy,  
T. F. Adams  
Willow Spring, N. C.

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#### RELIVING THE ASSOCIATION

Elder & Mrs. Golden Harris,  
Radford, Va.

Dear Brother and Sister Harris:

I want to write you this morning, but I feel very unworthy to do so. I want to tell you how much I enjoyed our Association last weekend, especially so on Sunday, even though Lonnie was deprived of being with us. Brother Priddy's sweet prayer that morning, and Brother Golden, your lovely sermon, both these were very outstanding and impressive to me. Both still remain in my mind very clearly.

I was very much worried and confused sitting there Sunday morning, while the congregation was gathering. I felt so unworthy and out of place. I felt that I should be with my companion, and I thought of slipping out, catching a bus, and going straight to the hos-

pital to be with him. I knew what he was missing and he would have given most anything to have been there. Just at this time I saw my sister coming. I met her outside and she told me that she had talked with Lonnie on the telephone and he had said for me to stay on until after lunch.

When I reached the hospital I told him what a wonderful morning it had been and of the good prayer and sermons. He remarked with tears in his eyes, that he would not have missed it for thousands of dollars, could he have had his way, but he had become reconciled about it.

That night after retiring I was reliving and rejoicing over the whole Association, especially on Sunday. I don't know what happened to me, but I do know I was not asleep, because I did not sleep at all that night. However, it seemed I was lifted a few feet above my bed enveloped in a white cloud. I could see something straight in front of me that represented my dear companion and the love he has for the Church. Then just to the left Brother Priddy's prayer and on below that, your sermon; all three of these stood out very plainly in the cloud. The congregation was on the right. My arms seemed to be stretched upward and embracing the whole cloud. I do not know how long this lasted but it was perfect peace and rest for me.

Presently my worries and the troubles of my loved ones were before me again, so great were they that I remained awake the rest of the night. I arose early made a

fire myself, instead of calling the boys (as I usually do). Then I went out into the dark, fell to the ground in the frosty grass and tried to pray for my loved ones. I felt better when I came back into the house and hurried with my work to get to the hospital.

Hope you folks are well. Lonnie came home Monday night and is doing very well. He looks very helpless in all that cast, from his hips to his shoulders. He will have to wear it three months then a brace for three months.

Come to see us when you can.

A very little one, if  
one of His,  
Resa Hylton  
Princeton, West Va.

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#### THOUGHTS ON DEATH

When I was very young I had serious thoughts about death and what would become of me after death. I felt to be so sinful, I was miserable and caused those around me to be miserable. I would beg the Lord for mercy after retiring at night. I would cry over my condition until my pillow would seem wet with tears, promising the Lord I would do better, but I failed to keep my promises. I believed that I was the worst being that ever lived. I was made to cry, oh! that I had died when a babe. I felt I had no friends on earth.

I loved so much for people to visit us who were interested in Spiritual matters for I wanted to hear them talk, but I did not want them to know I was interested in what they were saying, for I was so young I thought they would laugh at me. My Grandfather Cox

would so often visit Mama when I was just a little girl, and I loved so much for him to come, for I enjoyed hearing him talk. He, Papa and Mama would sit up late at night and he would talk to them giving his good advice and he would talk on the scriptures and the here-after. I would go to bed early but I did not go to sleep, for I listened to them talk. Sometimes I would cry over my being so mean. I can remember him saying that children were not accountable for their sins until they were 12 years old.

After I was twelve years old I remembered so well what I had heard my Grandfather say, and then I began to see trouble. I would so often cry and beg the Lord for mercy, though it seemed there was no mercy or pity for me. When I was 13 years old I dreamed a storm was arising, and I feared we would all be killed and I would be lost. I heard it thunder very heavily in the east and I got up, went to the door and it was clear. The stars were shining brightly. I went back to bed and had not been in bed long, when I heard the same noise, much louder than before. I thought I put my fingers into my ears to prevent me from hearing that dreadful noise again, when something seemed to say to me, you will be lost if this storm does not cease. I awoke then, and oh Friends, how terrible I did feel to think I would be for ever lost I slept no more that night, and the next day, it seemed to me I could not live; but to tell what the trouble was with me, was impossible. My trouble continued for some time after I had this

dream and I continued crying and begging the Lord for mercy and to move this burden from my mind so I could feel like I once did. One evening I watched the sun go down, thinking I never would see it rise again. I retired that night crying and begging the Lord to be merciful to me, a poor sinner. I spent most of that night in tears, though I finally dropped off to sleep and dreamed I was preparing to go somewhere, but could not get ready to start. I kept worrying along and trying to get started. I thought I was going with some one but did not know who it was. I seemed to be choking to death, when Elder Asu Harris' daughter, Atu, came to me and said, Ocie, I am going to join the Church and be baptized but you can't go now, for you are not ready. I awoke then. A thousand tongues could not express my feelings. I thought Atu was such a good girl and I was such a bad girl. It seemed this was more than I could bear. I had this dream four or five months before Atu joined the Church. I was then made to study more about my condition than ever before. I remember so well, Mama went to Indian Valley Church the 4th Saturday in July, 1909, and when she came home from Church, (I remember it so well) She said to me, "Ocie, you can't guess who joined the Church today." I knew at the moment she spoke that Atu Harris had joined and she said, "Atu Harris and Lula Quesenberry joined the Church today." It seemed to break my heart to know Atu was such a good girl and I a poor lost sinner, for whom there was no

hope. I would go out and hunt for a secret plate to try to pray to the Good Lord to remove that heavy load from my breast, so I might enjoy the pleasures of the world more, for it did not seem there was any more pleasure here for me.

I continued trying to pray to the Lord for forgiveness for my many sins, promising if I could get forgiveness I would be a better girl after this, but it seemed my prayers did not go as high as my head. My praying seemed more like mockery than anything else which caused me to burst into tears and I would return to the house, I would feel so miserable ! I would try to conceal my tears for did not want any of the family to know there was anything wrong with me. Some times I would retire at night early, but not to sleep. I only wanted to conceal my tears and trouble from my homefolk, for I could not sleep for hours. I passed many hours at night lamenting and grieving over my condition, while the rest of the family seemed to be sweetly resting. One evening I felt so badly I did not think I could live any longer. I went to drive up the cows to milk which was some distance from the house. While I was gone I thought I could not live to get back with the cows. I decided I would try one time more to pray for mercy. I knelt down beside an old stump with branches of bushes and under growth all around it, where I thought it was impossible for anyone to see me and there if I ever tried to pray, it was then. When I got up, I felt worse than ever. I did not think I

could ever get to the house, but I did. That night I went to bed crying and begging the Lord for mercy and to show me in a dream what was the matter with me.

When I went to sleep that night, I was taken down to torment where souls were burning and I could smell sulphur or brimstone. I cried out and begged the Lord for mercy and the Lord answered saying, "You will be saved." He took me by my hand and led me to the most beautiful place I had ever seen, where all were dressed in white garments whiter than snow and I heard the sweetest singing I had ever heard. The next morning I felt better and I loved every body with a different and peculiar love for two or three weeks. I felt so much better! I thought I would not be bothered with that heavy burden again, but after this, I became troubled worse than ever, and I prayed to the Lord to show me in a dream what the cause of my trouble was. Then dreamed I was traveling along a oad and I became thirsty for a dink of water, but I traveled some distance before I found any.

At last I came to a crowd of people gathered together on a bank of the clearest stream of water I had ever seen. I wanted to get to those people. They did look so happy and good to me, and I saw Elder Asu Harris waving his hands. As I came nearer to them, I heard Elder Harris preaching. He said he was preaching to his people, and they were all on the other stream from me. They were all dressed in white garments. Elder Harriis came to me and asked me if I

wanted to cross and I said I never would be satisfied if I did not, but I noticed my dress was very dirty and I felt very much ashamed! He took me by my hand, led me into the water and baptized me and took me across where those people were. When I came out of the water, I was dressed in white. I did not feel like I ever would see any more trouble; but when I awoke and it was all a dream, it made me feel oh so mean and unworthy; to think of such a good man as Elder Harris baptizing such a vile sinner as I. My troubles grew worse.

I concluded to try to wear them away by being with young folks. So when I was invited to a party or some kind of gathering, I would go and take as big a part as any one. I enjoyed it while we were together and when I would get to myself I would think I would never go to another party, and that if I could ever get forgiveness this time, it would be my last one, but when I would get another opportunity I was ready to go again. Oh the trouble I would see because of breaking my promises. I kept on in this way until I was married, then I thought I would settle myself down and get rid of this awful burden, and I would not be in so much trouble.

I was married the 22nd day in December, 1911. I was married to my future husband, Mut Gardner, by Elder Asu Harris. On Sunday before we were married, Mut came to see me, and when he was ready to start home Sunday night he said, "I am going by Mr. Harris' home and get him to come to marry us

Thursday. I wanted to tell him to get some one else, not that I had any thing against Mr. Harris, but I just felt so mean I did not want as good a man as he, to marry us. I did not sleep much that night. The thought of my standing before Elder Harris was more than I could bear. It stayed on my mind all the time except when I was asleep, and that wasn't much. The day came for us to be married, and when we were out on the floor, I could hardly refrain from falling at his feet and asking him to pray for me. I never can tell how miserable I did feel to stand before such a man as he was. I felt oh so badly I had thought I would not be so sinful after I was married.

We lived at Mr. Gardner's (my husband's Father) until in May. We then moved to ourselves. While we were there I felt better for a little while, but my trouble came back worse than ever before. In the second year of our marriage, one evening I thought I could not live any longer. I thought I would be bound to die and go to torment. Mut had gone to Christiansburg and was in the night getting home. I prepared his supper on the table ready for him to eat when he came. Then I nursed my little baby to sleep and put it in the bed, I thought for my last time. Then I thought I would pray to the Lord to keep it from crying itself to death before its Father came home.

I knelt down beside the bed and all I could say was: "Lord, be merciful to me, a poor lost sinner." I do not know how I got on my feet, but a great joy came into my heart and I began praising His

Holy Name for the sweet assurance he had given me that He died that I might live. All the next day I felt like if I could see Grandpa or Mr. Gardner, I could talk with them; though when I saw them, I felt like it was all imagination, so I did not mention it to them. I thought then if I could dream of being baptize, I would some time offer myself to the Church. I went to bed one night feeling so badly and desiring to dream of being baptized. When fell asleep I dreamed Mut and I were off somewhere and were returning home. We were going the way we thought was the right way and we saw the most beautiful light we had ever seen and were wondering what it man. It seemed a voice spoke saying, "come this way." So we turned and started that way, and we heare the sweetest singing I everheard. It seemed we could discern three voices from the other singing. These voices were the voices of Elders Asu Harris, John Phillip, and John Hollandsworth. Elder Harris spoke to us saying; "I married you both, and I baptize you both." I awoke and I did feel oh so good. I thought then, I would offer myself to the Church, but I did not for three years after I had this dream.

On the fourth Sunday in September, 1917, I offered my sinful self to the Church at Indian Creek. I was received in full fellowship and was baptized the fourth Sunday in OKtober with my husband and three others. The was the sweetest day I ever spent in all my life. It seemed like every thing I looked at was praising God. Elder J. M.

Dickerson offered prayer at the water banks, and I don't think I ever heard such a prayer in all my life. The happiest moment I ever witnessed was there. When I came out of the water, I had a different love for every body. I thought then I never would see any more trouble, but I have and will as long as I live for we are promised tribulation in this life. I feel better since I was baptized, but don't feel worthy of having my name with His saints

Your unworthy sister,  
 Ocie Gardner  
 Purcellville, Virginia

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**EVERLASTING LOVE**

Dear Brother Adams,

Enclosed you will find a check for \$6.00 to renew my subscription to Zion's Landmark for two years for Mrs. L. A. Pittman, 610 Chestnut Street, Tarboro, N. C. She asked me to send it in for her.

I trust that all is well with you and family. I think of you very much and hope God will bless me to hear you preach the unsearchable riches of God's grace one more time. When we are blessed to feel God's love and mercy, it's feeding to a poor sinner's soul. He says in His word, "That I've loved thee with an everlasting love: therefore with loving kindness have I drawn thee." He did not say He would love us if we did good or bad, but it's something of the past. It's in the past perfect tense, and I believe He had it all fixed before the world began. He has loved us, and if once in Christ, always in Christ. He never puts His love aside for His little ones. To me, it is everlasting love and it will stand when all

things else decay.

In Psalm 18:1, David said, "I will love thee, O Lord, my strength." He lets us know that all our strength, and even the breath of the air is a blessing from God. Without Him, we can do nothing, and we love Him for it. I wonder sometimes, if I love my Saviour, or do I praise Him for all the blessings He has bestowed upon me? I know I am not worthy of such, and then again, I feel that it is all in His hands. He is our worthiness. He says He has loved us with an everlasting love, and that definitely means it will never end. No, Brother Adams, it will never end. When God sees fit to take us away, all will be love, and we will be like Him and be satisfied.

I did not mean to write as much as I have, but it is all in God's hands, and I hope I have not written too much. I enjoy the writings of all God's servants in the Landmark, and hope God will bless you to keep it coming into our homes.

When you are at the throne of grace, remember me in your prayers. I remain your brother in Christ, of one at all,

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

It brings joy to our hearts to hear from those who are witness bearers of the love and mercy of our God — Ed.

#### SWEET COMMUNION

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

If I know my heart, I did enjoy the meeting Sunday; it was such a sweet communion. You all looked

so good to me, if not deceived. I love the little family of God. I often fear, I am only among them, and not of them.

I have been made to wonder many times if it can be a natural love that I have for them. I feel so little and unworthy to claim such a wonderful kinship. 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 that one. The poet has expressed it so beautifully,

"Love is the sweetest bud that grows;  
Its beauty never dies;  
On earth among the saints it glows;  
And ripens in the skies."

Brother Adams, the greatest pleasure I have, is in meeting with God's children in Heavenly places, that is, when I am enabled to sing praises to His Holy Name.

The song, Blest Be The Tie That Binds, has been singing in me since I arose from my bed this morning, and I cannot keep the tears from my eyes.

Right now, I do not feel alone. No matter where His little ones may be, God's love reaches out, and binds them together, as one, in His Dear Name.

When I began, I only meant to tell you which Landmark John H. Lovelace wants. It is September 1, 1955.

Please forgive me for taking up so much of your time with my rambling thoughts. Hope to see you again soon, and hear you preach that wonderful truth.

May God look down with love and pity, and turn all strife into

peace, among His little flock and bind our hearts in Christian love and fellowship, is my prayer, for Christ's sake, I hope.

In humble hope,  
Mrs. Claude Southard  
Reidsville, N. C.

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**PASTOR FEEDING THE SHEEP**

Dear Elder Adams:

Enclosed find \$3.00 to renew my subscription to the dear Landmark. I am sorry I have let this run past due, but just neglected to send same to you. I get so much comfort and consolation from reading the wonderful experiences of our dear Brethren and Sisters! Sometimes it is good to know that others have tasted the same bitter and sweet that I hope I have, and I always read and reread your writings. They mean so much to me.

I am happy to tell you we feel that we have been blessed with another wonderful pastor at Sardis. I am sure you have heard that Elder James Gardner from Stoneville is our pastor. Our entire membership loves him and our congregation likes him. It is very unusual for all to like the same one. Our attendance is extra good. We are having a meeting every 4th Saturday night now too, and our people are so glad to have a Saturday meeting again. Everything looks very promising at Sardis and I feel that the Great Hand of God has led us through.

It seems though that we have been put to the test, for three of our most faithful members are real sick. Our deacon, Brother Albert Goolsby, has leukemia; Sister Bennett is very ill, and I doubt if she

will ever be able to attend Church again, and Sister Bailey has had a light stroke. I have felt so lost and alone there at times, but I hope my faith has been made strong enough to keep me going. I am so thankful for our pastor. It seems that we were blessed to call him just at the right time.

We would be so glad to have you visit us sometime when you can. Hope you and your family are well.

Your little sister in  
Christ, I hope,  
Ola Sharp  
Route 2  
Madison, 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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**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. (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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VOL. LXXXX

No. 19

Entered at the postoffice at Wilson  
as second class matter.

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WILSON, N. C.      AUG. 15, 1957

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### AFFLICTED AND POOR PEOPLE

Sister Nellie Smith of Raleigh, N. C. requests my views on Zeph. 3:12, “I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord.”

The prophet Zephaniah was inspired by the Holy Ghost to write for the comfort of those who are in Christ Jesus. This prophecy was written several hundred years before the coming of the Messiah. 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.

There are many kinds of natural afflictions which are common to mankind that people may have and yet not trust in the name of the Lord. The children of God have natural afflictions also, which, I believe, are in the appointment of the Lord, and are among the tribulations spoken of by John when he said, “In this world ye shall have tribulation.” Job is an example of this. He suffered the loss of his

material wealth, and afflicted with sore boils from the sole of his foot unto his crown. His wife said, “I would curse God and die.” Job acknowledged the hand of God in his trials and affliction. He said to his wife, “Have we not received good at the hand of the Lord and shall we not receive evil. The Lord gave and the Lord hath taken away, blessed be the name of the Lord.” Those who have never felt to be vile sinners will attribute their afflictions to natural causes. Job could see the hand of the Lord and knew that his affliction was in the appointment of God.

There is another affliction which is only known by those who have been quickened by the Spirit of God; this is the plague of sin. In the light of God's law they see themselves totally depraved, the chief of sinners. They exclaim with Paul, “O wretched man that I am! who shall deliver me from the body of this death?” Rom. 7:24. Those who have been brought to see that they are vile can witness again with Paul, “For I know that in me, (that is in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.” Rom. 7:8.

It is only in the light of God's law that man can see the indwelling sins. There are some natural diseases that cannot be reached by human skill. The plague of leprosy was one of the most dreaded of all natural diseases. Physicians could prescribe a remedy but not a cure. A touch of the hand of Jesus cleansed the leper who said, “Lord, if thou wilt thou canst make

his hand and touched him and said, I will be thou clean." Leprosy is a type of sin, the cure for which is found in Jesus Christ. John said, "The blood of Jesus Christ His Son cleanseth us from all sin." 1st John 1:7.

When Neb-u-chad-nez-zar's army besieged the city of Jerusalem, they tore down the walls and burned the houses. They slew the sons of Zedekiah, took other captive and carried them to Babylon. Only the poor of the land was left to be vinedressers and husbandmen. See 2nd Kings 25:12. The poor that were left in the land are a type of the Church, the chosen of God of whom the Apostle said, "Esaiah also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved." Rom. 9:27. These poor people are left in the midst of a people.

All people in nature are sinners. Those who are dead in trespasses and in sin are not in distress because of sin. "There is no fear of God before their eyes." Rom. 3:18. Those, who have been quickened by the Spirit of God, are made alive to see their corrupt nature. A knowledge of ones indwelling sins is the greatest of all afflictions and having no power to cope with this dreadful disease, often causes them to weep and cry. This cry is not always an outward cry but inward sighs and groans which are felt in the souls of those who know that sin is deep rooted in their flesh. Those who are afflicted with a knowledge of sin are continually engaged in a great warfare. The flesh is against the Spirit, and the

Spirit against the flesh. Paul said, "For that which I do I allow not: for what I would, that do I not; but what I hate, that do I." Rom. 7:15. In verses 18 and 19 he said, "For I know that in me (that is, in my flesh) dwelleth no good things: 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 do I."

The afflicted and poor are forced through necessity to trust in the name of the Lord. Their continual cry is like the publican, "God, be merciful to me a sinner." The ear of the Lord is not heavy that He cannot hear, neither is His hand short that He cannot deliver them out of their distresses. Through their tribulations they are made to wait patiently upon the Lord. David said, I waited patiently for the Lord; and He inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And He hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord." Psalms 51: 1,2,3.

To be afflicted is painful. It causes grief, sorrow and tribulation. To have a knowledge that all of our afflictions, both natural and Spiritual are in the appointment of God are hidden treasures that are known by those who are made to trust in the name of the Lord; because it is through them that His people are blessed to attain unto any Godly attributes. Affliction and poverty keep them in the strait

and narrow way which leads unto life. David said, "Before I was afflicted I went astray: but now have I kept thy word." Psalms 119:67. Afflictions and poverty dispels the haughty spirit and consumes the pride of those who are in Christ Jesus. It keeps them humble and at the feet of the Church. They look to their Maker for both their natural and Spiritual need. This He supplies out of the fullness of His bounty, which is grace that was treasured in Christ Jesus before the world began.

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Brother J. H. Owen, Danville, Virginia, has asked for my explanation on the subject of tithing; I am republishing my views on this subject as previously requested by a friend and published in the January 1, 1956, issue of Zion's Landmark.

Editor

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 ten 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 wi-

dow's houses, and for a pretense 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 propered 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 inquirer that the best rule to follow is to help relieve the distressed condition of those who are unable to help themselves.

**BROTHER MAJOR E. MORTON**

My endeavor is to write a few lines in memory of Brother Major E. Morton. He was the son of Bryant Morton, born January 20, 1869, in Onslow County. He lived there all of his life. He died the 7th day of May, 1957, making his stay on earth 88 years, 3 months, 18 days.

He was married twice and was blessed both times to have faithful wives, both were members of the Church. His first wife was Alice Morton. She was afflicted most of her latter days. The second time he married Ada Faye, and she was blessed to stand by him at home and in the hospital during his affliction.

They reared a large family. In June, 1908 the Lord saw fit to bring him to the Church, and the Lord blessed the Church

to grant him a home as long as he lived. He was a faithful member and in the process of time, the Church saw fit to appoint him clerk. This duty he performed faithfully and was later ordained deacon in which capacity his qualifications were proven.

He was a member of the Church 49 years. He was upon the bed of affliction about two years. He was blessed to endure his affliction with patience, for we know tribulation worketh patience, and patience worketh experience, experience hope, and hope maketh not ashamed, for it is the love of God shed abroad in the hearts of His little ones, and we feel that he was one of His little ones, for he was steadfast in the doctrine of God, our Saviour. He was always glad for the brothers and sisters to go, preach, sing and talk about the goodness and mercy of the Lord. He would often say if he were saved, it was by the grace of God. We believe that his absence from his kindred is his eternal gain and we believe that when God puts one foot upon the land and the other upon the sea and swears by Himself that time shall be no more, that he will be in the number who hears that welcome voice, "Come home my child," there to be in His everlasting joy, to see Him, be like Him and be satisfied.

Done by order of North East Church in conference the 3rd Saturday in May, 1957.

Written by an unprofitable sinner living in hope of Heavenly rest in Christ,  
E. D. Morton,  
R. F. D. 2, Box 121,  
Jacksonville, N. C.

**IN MEMORY**

God's love and power, oh how sweet!  
My loving friend whom I loved so wonderfully, Carry Trent, passed away January 24, 1957. If you dear people see fit to give me a little space in Zion's Landmark and God blesses me to write, I will tell you a few things of this dear sweet wife, mother and friend.

This dear woman used to live near me, and in rearing my children she has been like a mother to me. I believe she is one of God's little ones. I was made to love her the first time I saw her. She was no member of any Church here on earth, but I believe she was one of God's children and she had a hope of a better place. She was the same all the time; she seemed to love everybody.

She was humble and kind to all. She reared a large family of children and reared one of her grandsons from infancy, when his mother passed away. I believe she is now resting from her work, free from trouble, trials and pains.

Her children have lost a good mother; and her husband a good wife, but their loss is her Heavenly gain. May her loved ones be reconciled to the Lord's will, for "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 are here for only a short while, both the rich and the poor. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

Written by one who loved Mrs. Trent,  
Trudie Bullins  
Lawsonville, N. C.

#### RESOLUTION OF RESPECT

We, of Creech's Church in Johnston County, desire to bow in humble submission to God, who has been pleased to remove by death, our dearly beloved Sister, Flora Davis. She lived to reach a ripe old age and was the oldest member of Creech's Church. She was faithful to the day of her death.

Her funeral was conducted by her pastor, Elder M. F. Westbrook, on December 8, 1956. Her body was laid to rest under a beautiful mound of flowers to await the coming of our Lord when it will be raised, and we believe, taken to that eternal rest which remains for the people of God.

Therefore, be it resolved:

First: That we loved this dear Sister, but desire to be submissive to the will of our God who doeth all things well, believing that our loss is her eternal gain.

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

Third: That a copy of these resolutions be recorded on the Church records, a copy sent to Zion's Landmark for publication, and a copy sent to the family.

Done by order of the Church in conference on May 4, 1957.

Elder M. F. Westbrook, Moderator  
G. G. Creech, Clerk  
W. T. Barham  
Mae C. Barham

Committee

#### OBITUARY FOR MRS. BURCH

Sister Burch was born November 22, 1878, and departed this life June 8, 1957, making her stay on earth 78 years, 6 months and 17 days.

She united with Roxboro Primitive Baptist Church in the year 1905, and was a faithful member as long as her health would permit. She was always so humble and pleasant and loved to attend her meetings when she possibly could. She bore her afflictions with much patience, saying it was by the Grace of God.

We will miss her here in this life, but our loss, we feel, is not to be compared with the joy she will one day be called into, or the rest that I feel, she is in now, just asleep in Jesus.

May God reconcile her loved ones, and enable them to look to the one who can heal all their wounds, dry all their tears, and give them a blessed hope in the Lord and Saviour Jesus Christ, as He did her.

May a copy of this be placed on the

Church record, a copy be given to the family and a copy sent to Zion's Landmark for publication.

Done by order of the Church in conference June 1st, 1957.

Elder L. P. Martin, Moderator  
George B. Walker, Assistant Clerk

#### NEW RIVER ASSOCIATION

The Lord willing, the New River Primitive Baptist Association will convene with Wilson's Grove Church, Pulaski County, Va., to begin Friday before the second Sunday in September and to continue through Sunday, September 8th, 1957.

This church is located nine miles south of Radford, Va., seventeen miles southwest of Christiansburg, Va., and about one mile from Snowville, Va.; consult your road map when you go through the little village of Snowville, Va.; turn first left on gravel road.

Ministering brethren, brethren, sisters and friends, you all have a warm welcome and a cordial invitation.

Golden P. Harris

#### SKEWARKEY UNION

The Skewarkey Union was appointed to meet with Rocky Swamp Primitive Baptist Church, the fifth Sunday in September, 1957, Friday and Saturday before. The church is located northwest of Enfield, N. C., on black top road from Enfield to Heathville.

Elder C. L. Robbins was appointed to preach the introductory sermon, and Elder E. C. Stevenson, alternate. A cordial invitation is extended to ministers, brethren and friends.

E. C. Harrison, Union Clerk.

#### RESOLUTION OF RESPECT

It has pleased God that one of our brethren, Brother Elbert Atkinson, was removed from our midst by death on April 11, 1957. His funeral was conducted at Garner by our pastor, Elder M. F. Westbrook.

Brother Atkinson was united with Creech's Primitive Baptist Church the first Saturday in June of 1914. He was a faithful and loyal member until his death, always filling his seat when he could. He will be greatly missed by all who knew him.

Therefore be it resolved, that we express a word of sympathy to his dear wife and children who are left behind to mourn his death.

Be it further resolved that a copy of these resolutions be sent to Zion's Landmark for publication, one to the family, and one placed on our Church record.

Ordered by the Church in conference the first Saturday in May, 1957.

Elder M. F. Westbrook, Moderator  
G. G. Creech, Clerk  
Mae C. Barham  
W. T. Barsham

Committee

# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--: AT -:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

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VOL: LXXXX

SEPTEMBER 1, 1957

No. 20

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## PSALM XVII.

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Hear the right, O LORD, attend unto my cry; give ear unto my prayer, that goeth not out of feigned lips.

Let my sentence come forth from thy presence; let thine eyes behold the things that are equal.

Thou hast proved mine heart; thou hast visited me in the night; thou hast tried me, and shalt find nothing; I am purposed that my mouth shall not transgress.

Concerning the works of men, by the word of thy lips I have kept me from the paths of the destroyer.

Hold up my goings in thy paths, that my footsteps slip not.

I have called upon thee, for thou wilt hear me, O God: incline thine ear unto me, and hear my speech.

Shew thy marvelous loving-kindness, O thou that savest by thy right hand them which put their trust in thee from those that rise up against them.

Keep me as the apple of the eye; hide me under the shadow of thy wings.

From the wicked that oppress me, from my deadly enemies, who compass me about.

They are inclosed in their own fat: with their mouth they speak proudly.

They have now compassed us in our steps: they have set their eyes bowing down to the earth;

Like as a lion that is greedy of his prey, and as it were a young lion lurking in secret places.

Arise, O LORD, disappoint him, cast him down: deliver my soul from the wicked, which is thy sword:

From men which are thy hand, O LORD, from men of the world, which have their portion in this life, and whose belly thou fillest with thy hid treasure: they are full of children, and leave the rest of their substance to their babes.

As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.

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## EDITOR

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

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**\$3.00 PER YEAR  
TO ELDERS \$2.00 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*

## GLANCING BACKWARD

Dearest Wife and Sister in hope:

MAY THIS SEVENTEENTH ANNIVERSARY BE FILLED WITH HAPPY THOUGHTS, AND MEMORIES OF LOVE, AND PRAYERS FOR OBEDIENCE TO HIS WILL!

Seventeen years ago, at this time it was raining, Quincy was driving, we were still excited but happy, we knew nothing of what was before us, but we had said "I do" and we were willing to try to fight it out together until death should come to part us. Today, we would, each of us looking back on the seventeen years together, most heartily repeat "I DO." Seventeen years ago, I did not know about "my place", your shoulder. In fact, it took me a few years to find it, but what a comfort it has been to me! It is a place where I can, physically and figuratively, hide my face from the outside world, and feel warmth and love radiating from your heart. It is a support and a force to me. For seventeen years it has ever been there and waiting for me. It is such a good place!

Let us glance back on these seventeen years: What great things the Lord has done for us! He gave us Mildred. He taught us to pray for her health, and to realize that He gave her life and that her life is and always was and always will be in His hands. He gave her a disposition for Science and Art. He

gave us Saralyn and her disposition for Love and Music! He has given us seventeen years of happy companionship, with enough trials and afflictions to make us remember to call upon His name, and to know that all things are His to give and to take away as pleases Him and fulfills His holy will. During the years, He has blessed us with a reasonable portion of His worldly goods; He has prospered our walk here in this world, with enough little back-sets, to make us to look upward from whence all blessings come! Above all things, He has seen fit to keep our souls alive. He has enabled me to acknowledge His name before men and to be accepted into the militant church. He has seen fit to bring us into enough affliction to cause us to grow, at least a little, in His graces. Yes, He has kept alive a little hope in our hearts and a little spark in our souls and made us to love one another for His sake.

As I spoke to Mildred Sunday, we gain by overcoming opposition. We have grown closer together by overcoming problems that would tend to pull us apart. Everytime we fight and overcome a problem together, we are knit that much closer together. The Lord has blessed us with enough natural problems for us to fight out together, to cause us to grow closer and closer in our natural love. Likewise, He has given us enough spiritual

problems to fight out together and to pray over together, to cause us to grow together in spiritual love and fellowship. Oh how necessary are our trials and afflictions! He sends enough, no more, no less. He knows exactly how many and how much enough is for every one and for every time. Also He sends enough strength to balance, no more, no less

Oh Lord, may it be thy will, that we may be allowed to go on walking together in this double love; may we be continually a comfort and a support to each other; may our trials and afflictions be enough to make us walk in prayerful remembrance of Thee, and to cause us to grow in thy graces; Oh may thy directing hand and thy watchful eye be upon us, that we may be kept in the way, the right way, that leadeth to the city of habitation. Temper the north wind upon us with enough strength and courage and faith and love to stand firmly and obediently and fearfully and prayerfully before Thee and Thy Will. Our hearts would be thankful for the blessing thou hath seen fit to bestow upon us, but the thankful heart also has to come from thee; warm our hearts that we may return unto thee that thankfulness that is acceptable in thy sight: Thou knoweth our weakness and our forgetfulness and our nature to deny thee. If it is consistent with thy will, grant us daily portions of thy love that we may enjoy additional years of the love and peace that has been ours during the past seventeen, and when such can no longer be, do remember us in thy loving kindness and grant such

faith and strength as will enable us to acknowledge "The Lord giveth and the Lord taketh away, away, Blessed be the name of the Lord," and to walk humbly and fearfully and in prayerful obedience and submission to thy holy will. Oh thou knoweth our hearts, all our wishes and prayers, but also thou knoweth our needs. Take not thine holy Spirit from us, and be not far from us! After all, we can only ask Thy Will be done with us as in all things!

The Daddy of our girls, your husband, and I hope a humble brother in the love of our Savior, Jesus Christ.

A. D. Alston  
 Army Chemical Center, Md.  
 Dec. 20, 1948

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**EXPERIENCE**

Dear Brothers and Sisters in Christ:

I feel a great burden to try to write some of my experience through this journey of life it is God's will, and if it is not, I am sure I can not. If I am one of His, I hope He will bless me with the truth and nothing else.

Back when I was a child I believe I was given to know that there was a God who ruled in Heaven and on earth. I felt I wanted to have my troubles here in this life, and I remember the first time I ever tried to pray to a Great God. I think I was about eight years old. My mother was in great pain from a tooth, and no way to go to town to the dentist except an old wagon and we were about fourteen miles from town. When I saw her with tears flowing down her

cheeks, I went to the old barn, fell on my knees, and tried to ask God to give her relief. I went back and asked her how she felt and she said better, but I did not tell her I had tried to pray for her.

I went on with ups and downs into my teen age. One night I had a dream. I had been many times to the Church I dreamed of from a child. In my dreams, there was a crowd praying with me. Then where we were, there appeared to me to be a monument. It was high and white, and the people of the Church were there, and I was there. Soon after this dream, I was there on one Saturday for the Church service, and it seemed something arrested me, for when they sang Amazing Grace, How sweet the sound, That saved a wretch like me, my cup overflowed and one of the old Sisters came and said, "Don't you want a home in the Church?" So I went and offered myself to the Church and this relieved me, but I could not talk and tell them anything. I have wondered so much since, if God did have a hand in this. I was baptized and I thought I had to live a good life then, but I did not. I was a real sinner. I soon found out I could not do that because the devil was stronger than I was. I broke His Commandments. I did not obey my parents and my life became so filled with the things of this world I forgot God. To my sorrow there were years I didn't even pray except when I was in great trouble. Then, I would fall on my knees.

I went on this way until a few years back, and I became troubled.

I hope this is God's way of making me ashamed, and if it were not for His love and mercy, He would have thrown me overboard a long time ago, but I hope He has given me a hope. It gets small at times, and some times it gets so big and so sweet to me, I would not exchange it for all of this world's treasures, yet I feel I have been so bad in God's sight who knew the end from the beginning. He knew what I was going to be, so He fixed the road I must travel, and it had to be hard and rough, for there is no unrighteousness with God. I hope He has given me what my heart most desired in my early days, but I know now He knew best, for now is when I so much need it. If it were not for the love I have for the Church and the brethren and sisters and the sweet hope I have, I would of all people, be most miserable.

I was in the hospital and lay there 29 days seriously ill. I doubt that any one expected to see me back alive, but God was not ready to take me. While I was in the hospital, the Church was constantly on my mind. I dreamed of being with the membership, and when I came back I was given a greater and deeper love for them than I had ever had before, and I have had the privilege of washing the saints' feet. I have spent the happiest days of my life with my brethren and sisters. I do love the doctrine of salvation by the grace of God. I am so glad they gave me a home with them. My health is too bad to go a long way, but I love all of the little flock where ever they may be, and I am so

glad our Blessed Saviour said He came into the world to save sinners, for I feel to be the chiefest of them all. "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 wonder so much if there is any one like me. I hate sin so much. I hate the sin I see within myself and yet I can not get away from it. I even some times long to see Christ come back to earth and say time shall be no more. Some may think it strange coming from such a sinner as I, but I am sick and tired of sin. II Tim. 3:1 says, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady highminded, lovers of pleasures more than lovers of God: Having a form of godliness but denying the power thereof: from such turn away."

Dear Brethren and Sisters, this scripture is fulfilling so fast. One who was dear to my heart was sent to Camp Butner and there has been a great change since, and I believe at God's own time this person will be brought into God's fold. God only knows what lonely hours I spend. I live miles from people who believe as I do. They go to Church every Sunday and they think I should put my children in Sunday School. Well, if I am doing wrong I hope God will forgive me. I can not see how there can be any good

in it. They can not put the love of God into the heart, so I can't see any good at all in it, and if any thing isn't any good, why bother with it? Jesus Christ is the only one who will ever teach us any thing that is Spiritual. I sometimes wonder why in the world God could have given me the sweet peace and love I have for the Church that I feel to be the Church of the Living God, the one who made Heaven and earth and said the gates of hell shall not prevail against it.

I feel I have been such a sinner all of this world's pleasures had to be taken away before I could even say, "Not my will but thine be done." I do not have any of this world's treasures, but I hope my treasures are laid up in Heaven where there will be no more pain or death and I will be with Jesus Christ and be like Him and be satisfied.

The words of this song are sweet to me, "When I can read my title clear, In mansions in the sky. I'll bid farewell to every fear and wipe my weeping eyes." I just want to go on and on writing the love of God's mercies toward His little children, but I do want to say here, I think that our dear preachers to whom, I feel, God gives words into their mouths, are so comforting to His needy children, when these words fall like the dew from Heaven and are so sweet to many such as I. We do not have an unjust God who did not give salvation to every one, but only to the ones who were His, and He knows them and calls them with a Holy calling and gives them a new heart, something the world knows nothing

about. Christ says leave them alone, for if the blind lead the blind they will both fall into the ditch and the Blessed Jesus is the one who suffered and died on the cross for poor sinners. He said, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will end Him unto you." I hope He taught me what He meant by those words and it is so sweet, praise to His Holy name! He is the only one who can open the seal of the Book to look therein, for when it is broken, it is sweet to a poor sinner. Another thing He has blessed me with, is the ability to read, for I was blessed with but little learning here in this world. I am by this like I am by the gospel, the more I hear, the more I want to hear, so the more I think of God's love and mercy to poor sinners like me, the more I want to talk of them, but this letter is getting long. I feel to be of so little value. I feel my time is short here in this world, and I must confess my sins and tell of the love and mercy I have felt God has bestowed on me. I am just a lonely wayfaring pilgrim here on earth with no continued place to stay, and I felt this must be done before I can go satisfied.

If any of you have a mind to write me, my name is Myrtle Page Stanley but address to Mrs. D. D. Stanley, R. F. D. 1, Brown Summit, N. C. I hope God has a purpose in this writing and that it may be of value to someone. I want to bid you all farewell. Hope

to meet you in a better world.

A poor sinner saved by  
the grace of God, if  
saved at all,

Mrs. D. D. Stanley

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#### SONG OF SOLOMON

"Thy lips, O my spouse, drop as the honeycomb: Honey and milk are under thy tongue; and the smell of thy garment is like the smell of Lebanon." S. S. 4:11. Then in contrast we find in Romans 3:13-14; "Their throat is an open sepulchre: With their tongues they have used deceit: The poison of asps is under their lips, whose mouth is full of cursing and bitterness." What is the difference? What makes the difference, or brings it about? In the first, Jesus sees His own righteousness, sees the thing He loves, in His spouse, and He speaks of those things. In the second, we have a legal picture of the facts, the sins of man in his own sinful nature. In the first, the creature is not speaking, but Jesus is speaking of the spouse, and of the sweetness and tenderness and loveliness of Christ as reflected on the creature of His choosing. And what is the reaction of this chosen creature? "O wretched man that I am! Who shall deliver me from the body of this death?" (Rom. 7:24). "My comeliness" says Daniel, "is turned into corruption." "Woe is me," says Isaiah "a man of unclean lips." But Christ in the Song of Solomon praises the sweetness, His own sweetness as reflected in the creature. All the strict and legal judgments are left out and love, tenderness, and sweetness characterize the expressions in

Song of Solomon.

Thy lips drop with honey, honey and milk are under thy tongue, thy garments have the smell of Lebanon! Yes, these sweetnesses have been added to the spouse by Jesus. But as long as that spouse is in the earthen vessel, this body of sin, there is also the poison of asps under thy lips, and cursing and bitterness in thy mouth. And do these things mix? The soul lusteth against the flesh and the flesh against the soul!

But Jesus speaks in love of His spouse. Honey and milk are under thy tongue; honey is the sweetness; milk is the food. His people speak from the Spirit in sweetness, one to another, love one for another, for 'His mouth is most sweet, full of grace are His lips.' Then the milk of wholesomeness, the nourishing power of the word from His mouth, even from Him through the mouths of His spouse, one toward another, in help, in teaching, in encouraging. There is no legality here, all tender love! In the Spirit, when the mouth opens, the honey and milk flow forth, with the sweetness of the Saviour.

"The smell of thy garment is like the smell of Lebanon." Lebanon is noted for its fine cedars and vines, and fine odors. Here the garment, the robe is Jesus' garment, the fine odors are His graces, His love, His sweetness, His kindness, the robe of righteousness, the white robe of the conscience covering our sinful flesh. But where are we? We are underneath. Though we appear unto Him in His robe or righteousness and are here spoken to as such, we are underneath in this

sinful flesh. "Look here the Lord replies; Thy beauty's all in me." "Sin is mixed with all I do," says some hymn. Why? Because there is more than honey and milk under my tongue. There is poison and cursing and bitterness. In the Spirit, sweetness comes forth, but in the flesh, bitterness pours out! James 3:10-11 (5-11) "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not to be. Doth a fountain send forth at the same place sweet water and bitter?" The real fountain, the fountain of love and sweetness surely does not; but alas, our mouth is a fountain of vileness, in which Jesus has put a touch of His sweetness, and from it does come forth both blessing and cursing. These things should not be so to be, thus the conflict, a treasure of sweetness in a vessel of sin, a bitter conflict indeed. But here is the comfort; the Holy Spirit insures the work of our Spirit, that is His ministry, and His "Must through much tribulation enter into the Kingdom of God!" Acts 14:22.

Then look at the next verse, "A garden enclosed is my sister, my spouse; a spring shut up, a fountain sealed." Remember that God is here speaking to His Spirit or the work of His Spirit in His chosen ones, in His Church. He is addressing only that part; although that part is still in the sinful flesh. He speaks not to this flesh, but solely and only to the Spirit. And how does He term this Church, this Spirit? What does He call it? a garden, and not only a garden, but a garden enclosed. My sister and

my spouse, my Spirit in my chosen ones, my Church is a garden and a garden enclosed. A garden is a select spot, one chosen from all the area as most fertile or most desired. It is cultivated, it is enclosed to keep out pests that would destroy its fruits. We might think of the garden enclosed from the wilderness, waste howling wilderness of the world; likewise we might think of the garden as the Holy Spirit's work within the chosen, this Spirit enclosed with the waste howling wilderness of the sinful flesh. God's Spirit and love is enclosed within and from the boyd of sin; yes, enclosed and shut up in the heart, protected from the wiles of the sinful and corrupt body. A garden enclosed; enclosed with walls or what? But first why enclosed? Enclosed for separation; dwell alone, come out of the world; led out of the waste howling wilderness; be ye separate. Enclosed for security; who can enter the Church of God, but those who bring fruits of His work and love? What weeds and thorns can get in to choke His garden? Again, enclosed for concealment; who can get, or bring, or obtain, or secure those fruits of His work and love? Those are the things hid from the wise and prudent and shut up and concealed and hid, even within the hearts of those who know God. Who is it that can "Come, let us look upon Zion"? Who, but the chosen ones whose hearts have been torn from the world and tuned to the things of His Kingdom? but those who have been brought into His garden enclosed, those who have been betrothed unto Him as His

sister, His spouse?

Now, the walls that separate the garden from the world, the enclosing walls. "Salvation will God appoint for walls and bulwarks", says Isaiah 26:1. Salvation is an impassable barrier between His and the world. The chosen ones have no choice or say in this matter. They are called "by thy name" and brought in by the omnipotence of a Jehovah God.. and they must enter! Then, the word of God is a part of that wall that encloses. The word plainly and clearly separates the Church from the world; calls the world a waste howling wilderness, the Church a garden, the world briars and thorns, the saints lilies among them; the wise are the foolish virgins without oil; the saints are the babes and little children. Then the Church discipline serves to keep out those who have not the Spirit and would choke; thus becomes a part of the enclosing wall. "A garden enclosed is my sister, my spouse; a spring shut up, a fountain sealed."

A spring shut up, a fountain sealed, shut up and sealed by whom? Who has the key? Who can open and none can close, or close and none can open? Not only by whom, but also for whom? The flesh is open to every beast of the field, every change of the wind. The wise is the professor; the spring by the side of the road for everyone's use. All of the beast of the field drink there; all the filth and pollution enter there; the lusts of the flesh feast therefrom. A fountain sealed to the world and the things of this world; but when Christ enters the garden, then the fountain flows

forth with love and song and praise, or it is His fountain, filled with the likeness of His nature. When Christ leaves, the fountain is sealed and we cannot draw sweetness and therefrom. Whose spring is it? whose garden? whose spouse and sister? Why shouldn't He praise that which is His, even though it dwell within us! Is it any credit to us that He praises Himself within us? within His spouse, His Church? Thus does He speak in terms of love in the Song of Solomon.

Then let us look inside of the garden. "Thy plants are an orchard of pomgranates, with pleasant fruits camphire, with spikenard, spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices." I do not know just what each of the trees, or plants may mean or refer to in particular; I wish I did. But each one of them are and must be of His own planting, for in Matt. 15:13. "Every plant which my Heavenly Father hath not planted shall be rooted up." These plants are not all the same; the individuals in His Church are not all the same as to talents, degrees of given grace, duties to perform, etc. are concerned. But each of these plants are related and of a family, the pomgranate (fruit), the spikenard, and saffron, the calamus, the cinnamon, of the aromatic gums and spices and fine odors; all trees of frankincense, all trees of aromatic gums and spices and fine odors; all trees of frankincense, all trees of aromatic gums and fragrances; so are the members of His Church, all of one family. They all have one Father, one

Shepherd, and they all know Him and His teachings. They are all "Trees of Righteousness, the planting of the Lord, that He might be glorified." (Isa. 61:3). They are all His plantings, in His garden the Church, and they all shall glorify Him. We see a variety of trees, harmoniously growing together, all of one family. Likewise we may see the same qualities in the true members of the true Church (the garden.) Variety, besides natural dispositions, rich and poor, learned and ignorant; they have different talents, acquirements, experiences, degrees of communicated grace, different gifts of the Spirit. Moses is illustrious for meekness, Solomon for wisdom. Paul says, "To every one of us is given grace according to the measure of the gift of Christ" and in Romans 12:3-9 etc. "Think soberly according as God hath dealt to every man the measure of faith. For we have many members in one body, having then gifts differing according to grace, whether prophecy let us prophesy; or ministry, let us wait on our ministering; or He that teacheth, on teaching" etc. "To every man that is among you, not to think of Himself more highly than he ought" which brings us to the harmony between the many members working and doing each his own work in the Church, each keeping his own proper place, each serving in his own sphere, and according to his own particular gifts. But all the members, regardless of how varied are their talents and gifts of grace, are of one family, have one Father, one Teacher, and one Doctrine. The experiences may differ, but the effects are the same.

All are humbled, have no confidence in self, abhor sin and give all the praise to the Father. They are all fruit bearers for "Thy plants are an orchard with pleasant fruits' says verse 13 above. They are all useful, all members of one body; all have their proper places and proper duties. They give all of the glory to God. They have to, for He has put His law in their hearts and a new song in their mouth, even praise to His name. They all pray for he lives only as he prays. Some hymn and I cannot find it, says, "Long as he lives, the Christian prays; for only while he prays he lives." (Verse 14) "With all the chief spices," with all the odors of sighs and groans and tears, with confessions, supplications and fears they all pray.

All that is the cultivation of the garden, the teaching and instructing of the Church, the ministry of the Holy Ghost. Surely cultivation is necessary, and constant cultivation to keep out the weeds and briars and thorns. Constantly, how very constantly do we need this cultivation and also watering (verse 15) Renewing of the Spirit, encouragement, reassurances."

"A fountain of gardens, a well of living waters, and streams from Lebanon." Here Christ refers back to Himself rather than to His Church, the garden, as He has in the preceding verses. Christ is the true fountain of these gardens; these Churches of His; these members of His Church. Likewise He is the living waters, and He does the watering from the streams, from lofty Lebanon. And verse 16: "Blow, O north wind and south

wind, all directions, blow my odors and spices to all of my beloved ones, find them in the wildernesses and bring them into the garden, that they may eat this pleasant fruit, that they may abide in me.

A. D. Alston  
France, May 30, 1945

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### THE LORD IS GOOD

Dear Brother and Sister Adams and All Lovers of The Truth:

I desire, if it be the will of the Dear Lord, that He remove my mind from the vain and perishable things of earth, place it on Heavenly and Divine things, and bless me with the Spirit of understanding, that I may write a little which I hope will be in accord or in keeping with the following scriptures: "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 offense 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 5:19, 20, 21. "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath

committed, they shall not be mentioned unto him: In his righteousness that he hath done he shall live." Ezekiel 18:20, 21, 22.

Dear Brethren, Sisters and Kind Friends, I realize there is more in the scripture quoted above than I will be able to speak of, and yet I hope that what I may be blessed to say will be comforting, not only to myself but to the reader as well.

"And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and he became a living soul. And the Lord God took the man, and put him in the garden of Eden to dress and to keep it. And the Lord God commanded the man saying, Of every tree of the garden thou mayest freely eat, but of the tree of knowledge of good and evil, thou shall not eat of it. For in the day thou eatest thereof thou shalt surely die. And the Lord God said it is not good that the man should be alone, I will make him an help meet for him. And the Lord God caused a deep sleep to fall upon Adam and he slept, and He took one of his ribs and closed up the flesh instead thereof. And the rib which the Lord God had taken from man made He a woman, and brought her unto the man, and they were both naked, the man and his wife, and were not ashamed. And the serpent was more subtile than any beast of the field which the Lord God had made. And the serpent said unto the woman, ye shall not surely die. For God doth know that in the day thou eateth thereof, then your eyes shall be opened, and ye shall be as gods,

knowing good and evil. She took of the fruit and did eat, and gave also unto her husband that was with her, and he did eat, and the eyes of them both were opened. And they knew that they were naked, and they sewed fig leaves together, and made themselves aprons." See 2nd and 3rd chapters of Genesis.

Adam knew that if he disobeyed God's law he would die, yet he loved his bride so well, he was willing to go down in death with her with his eyes open. God knew that Adam would disobey His command, but did not cause or make him disobey. I do not believe that God makes a man sin and then punishes him for doing it.

"Let no man say when he is tempted, I am tempted of God. For God cannot be tempted with evil. Neither tempteth He any man, but every man is tempted when he is drawn away of his own lust and enticed. Then when lust hath conceived it bringeth forth sin. and sin when it is finished bringeth forth death." James 3:13, 14, 15. God is not the author of confusion, but He is the author of life and peace. "For all have sinned and come short of the glory of God." Romans 3:23.

While living here in this life, we sometimes take upon ourselves hardships or troubles to relive our loved and dear ones the burden of bearing them, but in the matter under consideration, each one has to bear his own burden. "The son shall not bear the iniquity of the father. Neither shall the father bear the iniquity of the son." "For since by man came death, by man also the resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive." 1st Cor. 15:21,22.

When man is brought to the place and made to see that he stands condemned and naked before God, he turns to the law for comfort and tries to do as Adam and Eve did, by covering their nakedness, (not with fig leaves but with their good works and self righteousness. As the fig leaves failed to cover the nakedness of Adam and Eve, so does the good works and self righteousness of man fail to cover his nakedness today.

"Is the law then against the promises of God? 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." Galatians 3:21,-22.

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, and because ye are sons, God hath sent forth the Spirit of His Son into your hearts crying Abba Father". Galatians 4:5,6.

Jesus said, "I came down from Heaven, not to do mine own will, but the will of Him that sent me. And this is the Father's will which hath sent me, that of all that He hath given me I should lose nothing, but should raise it up again at the last day." John 6:38, 39. One writer hath said, They are as the stars of Heaven or the sands of

the sea, which no man can number. And yet God knows where each and every one is, and at His own appointed time He will make Himself known to them, and they will all be housed in Heaven without the loss of a single one. Jesus said when praying to His Father: "I have glorified thee on the earth. I have finished the work which thou gavest me to do." John 7:4.

"When a strong man armed keepeth his palace, his goods are in peace. But when a stronger than he shall come upon him and overcome him, He taketh from him all his armour wherein he trusted and divideth his spoils." Luke 11: 21,-22.

When one is quickened from darkness into the marvelous light of God, sees himself as never before — a guilty, lost and ruined, hell deserving wretch — this one becomes a stranger. The way he is taught is strange to the world. His understanding is strange to those who understand not. The knowledge of himself humbles him and causes him to become a witness with the poet:

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

This poor stranger is seeking the truth. He hungers for comfort in witnesses and here, a word fitly spoken is like apples of gold in pictures of silver. Prov. 25:11. When this one has passed through the time of travail or wilderness, and it hath pleased God to deliver him out from under the bondage of sin and death and give him a sweet hope in Christ, made it known

to him that his sins are forgiven and his iniquities pardoned, he has to go a cripple the balance of his life here, because of sin which has been condemned in the flesh. He has learned the only remedy for sin is the blood of Christ, the Dear Son of God, and the only thing that will cover our nakedness before God is the coat of righteousness which non "can dress up" in 'till Jesus puts it on. It needs no altering, as it always fits the one God is pleased to put it on.

If indeed and in truth, we have been washed in the blood and brought through the fire and have learned in our experience that the Lord is God and beside Him there is none other, and that it is in, by and through His love and tender mercies (nohing good that we have ever done) that we live, move and have a being. then we can witness with the poet.

Dressed in uniform the soldiers are,  
When duty calls abroad,  
Not purchased by their cost or care,  
But by their Prince bestowed.

'Tis wrought by Jesus' skillful hand,  
And tinged in His own blood,  
It makes the Christian gazing stand,  
To view this robe of God.

No art of man can weave this robe,  
'Tis of such texture fine,  
Nor could the wealth of all this globe,  
By purchase make it mine.

'Tis of one piece and wove throughout,

So curious wove that none  
Can dress up in this seamless coat,

'Till Jesus puts it on.

This vesture never waxes old,  
No spots thereon can fall,  
It makes the Christian brisk and bold.

And dutiful withal.

This robe put on me Lord, each day,

And it shall hide my shame,  
Shall make me fight and sing and pray,

And bless my Captain's name.

Please cast the mantle of love over my imperfections. Pardon all mistakes, and remember me in your prayers.

Yours in need of mercy,  
Mack K. Alford  
R. F. D. 1  
Loris, S. C.

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**WHITE OAK ASSOCIATION**

The 124th annual session of the White Oak Primitive Baptist Association will convene, the Lord willing, with Yopps Church, Onslow County, N. C., beginning on Saturday before the third Sunday in October at 11:00 A. M., and continuing through Monday, October 21st.

We invite our brethren, sisters and friends to come and be with us. A special invitation is given to the ministering brethren.

The church is on highway 172 leading from Folkstone, N. C., to Camp Lejeune Marine Base. Those coming by way of Wilmington, N. C., take U.S. 17 to Folkstone. Turn right on No. 172 to church. Those coming by way of Jacksonville, turn right on U.S. 17 to Dixon School where you will turn left on hard surfaced road to church.

L. L. Yopp  
Jacksonville, 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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VOL. LXXXX

No. 20

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Entered at the postoffice at Wilson  
as second class matter.

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WILSON, N. C.

SEPT. 1, 1957

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### ANSWERED IN THE SCRIPTURES

Dear Elder Adams:

We read so much and so often from the proceedings of the various associations that the churches over the country are in peace. To my mind that must signify, if true, that the churches have no disorder. That this is not true in too many instances is well known to many of us, yet we go on doing business in the same old way at the same old stand. I will give you an instance of which I personally know and ask that you express your views on the matter, as to the order or disorder.

The wife, whether a member or not I do not know, filed suit for divorce against her husband, a minister. She charged him in her sworn petition, with acts of severe violence toward her and with failing to provide necessary surgical care for one of their children. He was served with a copy of her petition and was thereby fully informed of the charges she made against him. He did not contest the suit although she charged that he was not fit to have custody of their children.

The court granted her a divorce and sole custody of the children. The minister then re-married and is still active in the ministry and in various associations. He did not put his wife away on any ground; she put him away so far as the law of the land is concerned on the grounds of very cruel treatment which he did not deny or contest in court. He and some members of his church intimated that the woman in the case was guilty of having clandestine affairs with another man, but this was not urged in court or in answer to her petition and he did not put her away for that.

In Christian love and fellowship,  
Hubert T. Faulk  
325 West Missouri Street  
El Paso, Texas

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Solomon said, "He that answereth a matter before he heareth it, it is folly and shame unto him." Prov. 18:13.

The Holy scriptures are the safest guide to settle all differences between believers in th Lord Jesus Christ. The court of our land is not the place to start an action against a brother. It is wrong to disregard the inspired word of God and take our case before unbelievers. Paul said, "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that

pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the Church. I speak to your shame. Is it so, that there is not a wise man among you? No, not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren." 1st Cor. 6:1 to 8.

If this portion of God's sacred word is to be adhered to in judging disputes between brethren, how much more should it be regarded by husband and wife who have taken the solemn vow to love and respect each other until separated by death? The Apostle did not write the above to justify a brother and sister in their wrong doings. The purpose of this epistle was to inform them of the proper channel to register their complaint, which is the Church. A complaint should not be made known to the Church until the person who is grieved take his or her grievance to the offender and if reconciliation cannot be reached. "Take with thee one or two more," see Matt. 18:16. The Apostle points out, by saying, "If then ye have judgment of things pertaining to this life, (He means judgment relating to disputes and troubles arising between them in this life) set them to judge who are least esteemed in the Church."

In order to render fair and impartial judgment, it would be necessary for those who are appointed by the Church to get as nearly as possible, all the facts relating to the grievance and first recommend to the grievance and first recommend to the offending party to make reconciliation to the one who is grieved. If both parties are wrong then let each of them beg forgiveness. This should end the trouble. If not, those who sit in judgment should make recommendation to the Church as to what procedure or action should be taken.

It is clear to see by reading the Apostle Paul's letter to the Corinthian brethren that the Church was perplexed with problems in which they sought his advice. Paul said, "Now concerning the things whereof ye wrote to me." 1st Cor. 7:1. beginning with verse 10 he said, "And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife. But to the rest speak I, Not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now they are Holy. But if the unbelieving depart, let him depart.

A brother or a sister is not under bondage in such cases: but God hath called us to peace. 1st Cor. 7:10 to 15.

The Church of Jesus Christ is the highest ecclesiastical authority for settling all disputes between brethren or husband and wife. The pattern which the Apostle left on record is the proper course to pursue.

The Church is the proper place for a believing husband or believing wife to register his or her complaint. When the Apostle speaks of a believing husband or wife, he means those who are baptized into the fellowship of the Church. If the charge, whatever the complaint may be, violence, mistreatment or immoral conduct, is sustained by the Church, would this not be a more appropriate time to sue for a divorce? It is the duty of a Church to counsel and advise her members what course to pursue in all matters, and in giving advice, the pattern which is recorded in Holy writ should be observed which was given by Jesus Christ and His Apostles. The scriptures are a thorough furnisher in disciplining her members.

Our inquirer says he does not know whether or not the wife was a member. The Church has no jurisdiction over those who are not members; yet if an unbeliever brings a charge against one of her members in open court, the Church should investigate the charge and exonerate or exclude the member according to the facts disclosed.

There are offenses which a member or members may commit that cannot be tolerated by a Church.

The Apostle Paul said in his letter to the Church at Corinth, "It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might betaken away from you. For I verily, as absent in body, but present in Spirit, have judged already, as though I were present, concerning him that hath so done this deed, In the name of our Lord, Jesus Christ, when ye are gathered together, and my Spirit, with the power of our Lord Jesus Christ, to deliver such an one unto satan for the destruction of the flesh that the Spirit may be saved in the day of the Lord Jesus." 1st Cor. 5:1 to 5. The peace and unity of the Church was to be preserved. Good people may sometimes be overtaken in a fault, in which it would be necessary to excommunicate them from the Church; yet when true repentance is manifested by an erring brother, the Apostle recommends that the Church should manifest tenderness and fatherly love to such an one. He said, "Brethren, if a man be overtaken in a fault, ye which are Spiritual restore such an one in the Spirit of meekness; considering thyself, lest thou also be tempted." Gal. 6:1.

Following the precepts and examples which are recorded in Holy Writ taught by Jesus Christ, His Apostles and Prophets is a prerequisite to good order.

T. F. Adams

# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

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VOL: LXXXX

SEPTEMBER 15, 1957

No. 21

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## PSALM XVIII.

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I will love thee, O LORD, my strength.

The LORD is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.

I will call upon the LORD, who is worthy to be praised: so shall I be saved from mine enemies.

The sorrows of death compassed me, and the floods of ungodly men made me afraid.

The sorrows of hell compassed me about: the snares of death prevented me.

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 into his ears.

Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth.

There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

He bowed the heavens also, and came down: and darkness was under his feet.

And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind.

He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies.

At the brightness that was before him his thick clouds passed, hail stones and coals of fire.

The LORD also thundered in the heavens, and the Highest gave his voice; hail stones and coals of fire.

Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them.

Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O LORD, at the blast of the breath of thy nostrils.

He sent from above, he took me, he drew me out of many waters.

He delivered me from my strong enemy, and from them which hated me: for they were too strong for me.

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## EDITOR

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

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**\$3.00 PER YEAR  
TO ELDERS \$2.00 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*

## HEAVENLY MUSIC

Dear Brother Adams:

I know I'm not worthy to address you thus or even to write you a line, but it seems at times, I can not refrain from writing some of the things that come into my pathway. Some times I get so low and so far away from that which I hope to love that I think I'll just lay it all by and stay at home and keep out of the way, for there surely is nothing to me. One day the past week while in the mill, I resolved in my mind that I would not go to church any more, for I strongly felt that I was deceived and was deceiving those that I love. (I'm not fit to even sit among them.) But before the day had passed, I seemed to hear the people of God singing in my heart, and a minister Brother preach. Their presence was so sweet to me. Before I left the mill that day I was planning to go to the Association Saturday, to Cascade Saturday night; and to Good Will to a baptizing Sunday morning and on from there to Cascade.

I have tried to stay away from our meetings on various occasions, when I felt so low, but I just can not. I did get to Cascade last night and to the baptizing this morning, then back to Cascade, but not to the Association. I felt it was the sweetest baptizing I ever saw. While they were singing "Am I a Soldier of the Cross", it seemed to

me that over about midway the crowd, I heard a harp begin to play the sweetest melody just about three feet from the ground. I stopped singing and stepped over where I could see, but I saw no harp; yet it continued to play through that verse. This is the second time in my life that I am made to believe I heard a foretaste of Heavenly music. It makes me believe that Heaven will be full of music, yet I have so many doubts and fears I feel fearful to claim I am one of His. I have heard preachers say if you have not been brought through certain ways that they doubt if you have had an experience of grace. If this be the case, then I have no experience of grace, for it has been gradual with me, only a little here and a little there, and some times I have to hope that I have a hope.

My experience has been so weak that those that are so strong could have no confidence in me. My experience is based mostly on love, for I believe I love the Church; even though I am weak, wavering, and unstable. A few months ago I was meditating over my past life when the thought came into my mind. "You have woven the most tangled web any spider ever wove." This, I believe is true and I can't untangle one inch of it. what worries me so much is I am still weaving on that web every day. The more I hate it the more I try to

straighten it and the more tangled it becomes. It seems to me I can not quit, yet I desire not to continue. I can only wait upon one who knows how to lead me through this wilderness of woe.

Brother Smith described a part of my pathway today when he said, "We have to have hardships and be in need in order to pray." I can remember when my children were young and around my feet. We were in poor circumstances. I could not see my way through. Oft times I was brought, not only to my knees, but on my face. It seemed I could not bury my face in the ground deep enough. I remember when we were moving from the dear old place where we had raised all our little ones. It was a dark cloudy day; all the furniture had been carried, only our little ones and I were left to wait until they came for us. I would walk around and look at the old hearth stove where I had knelt so many times. I just felt like I could not leave the place until I knelt there one more time. Oh, why did I not want to call my little ones around me and try to pray with them? but no, I wanted to be alone, where none but God could hear. Finally, I devised a plan. I got some little buckets and gave them and sent them to the orchards to gather the apples for the last time. I stood in the door way watching them go, playing and prancing along, then I turned and hooked the screen and went and knelt down on that old hearth stove for the last time, and if God ever granted me the Spirit of prayer and thanksgiving, I believe He did then. I was enabled to thank

Him for all the ways He had blessed us there, and asked His blessings on our new home. He has blessed us naturally, but oh, the leanness of soul I have had to endure. I can not have that communion with Him that I once thought I had. Last year we put in a bath room, and as I went to look it over, the thought came to me, "Now I will have a private place to steal away and pray," but Brother Adams, how many times do you imagine I have been drawn here? only about three times in twelve months. I do not mean I have not tried to pray, but I am referring to the times that I felt I as blessed in real prayer. You can build a place to pray, but you can not command prayer.

Oh, I must close hoping I have not worried you. Remember me if you can when at a throne of grace.

I am still the same Lone Stranger, a stranger to myself and I am afraid I am a stranger to grace.

For the benefit of inquirers, I hope the "Lone Stranger" will feel inclined to sign her name to her next writing. We feel sure there are some who are witnesses with her in her rich experience and would like an opportunity to so express themselves — Ed.

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#### "MEANS OF GRACE"

To be acceptable to God, the thing **must originate in God** and **not in the flesh** or in the earth or in anything short of the Living God. The "fear of God" is one of the characteristics of the child of His Grace. But what do we mean by the "fear of God?" Saul feared and trembled when he heard the

words, "Tomorrow shalt thou and thy sons be with Me." Felix feared God when, "he trembled, as temperance, and judgment to come (Acts 25:25) and he dismissed Paul saying "Go thy way for this time; when I have a convenient season, I will call for thee." We may well ask where did this fear originate? from the Holy Spirit of God, or from the flesh of man? There is a natural dread and a natural fear of God in the hearts of many men, which cause them to dismiss the matter from their minds and to wait a more convenient season. There is a true fear of God, which He implants in the inner recesses of the heart. He causes His light to shine in the heart, and to impart knowledge and understanding. 'Tis then we see, our depravity and His righteousness, and we tremble and fear. By Jeremiah He says, "I will put My fear in their hearts, and they shall not depart from Me." This is His fear; this fear comes from and has its origin in Him, and thus is again acceptable unto Him. This is the fear out of a broken and a contrite heart. This is understanding and wisdom from on high. This fear never came from self study, and self application, and self made prayers.

Yes, God does work by "means of grace." But beware, do these means of grace have their origin in God, or in the flesh? We speak of the Arm of the Lord — His Arm is not shortened that He cannot save. The man of the world says, "Yes, and I just love to feel that I am a part of that very Arm!" Oh how often have I heard that remark They all agree that the

Lord puts His Grace in the hearts of men, but they insist that the preacher and the prayers and the reading of the Bible and the attending of the services, and the giving to the poor and all these things, are the means by which He puts His love in their hearts. These things may be evidences that He has already put His love in the heart, but the doing of these things will not bring His love into the heart. The means are not "on man's part, but on God's part." Maybe I consider this a "convenient time" and I read my Bible and I study the Word, and I administer to the needy, and I attend the services, and I grow in such knowledge and make beautiful prayers and speeches — ah, but of this has its origin in this flesh. Again, I am wandering far away from the fold, seeking opposite things but at the Lord's time. He speaks into my heart, He causes me to see myself as I am, black and vile, and to see Himself, a Face of Righteousness, and to see the great gulf between! How impossible for me to span that great gulf! I am there made needy and poor, and a begger for mercy; I am made to cry unto Him, and to seek and to hunger and to faint; I am made to see His coming to me, and His salvation with me; I am given a hope in His salvation. This was the means to bring me back, but I had nothing to do with these means. They did not originate in my flesh nor the flesh of any man, but had their origin in the Holy Spirit from on High. These, the true means of Grace, exercise us from within, to minister to the

needy, to seek the services, to cry for Heavenly food from the Holy spirit, not from man. The true "means of grace" have their origin in God.

"The Kingdom of God is not in word, but in power," and remember that all power rests with God. Why are we brought so low at times, and made to cry and to seek and indeed as bleating sheep? He that "labors and is not heavy laden" is guilty of the sin of presumption. He that feels himself a part of that "Arm of God" and goes about doing this good works according to his own will is guilty of the black sin of presumption. Oh, he may do many good works! but if the true light has never shone into his soul, he is only twofold more the child of hell than those who make no profession. in Sister Johnston's letter, she spoke of being so destitute, so cold, so void of anything good, she was crying, seeking, hungry and thirsty. She was brought low and made as one poor and broken. Why must His little ones be given these heavy burdens? Why be made poor and afflicted and of a contrite heart? Is it not so that they can pray in earnestness and in truth? Is it not so that they have a real need and feel that need, and that it cometh from above, has its origin in God and not in the flesh? Is it not that they be not guilty of the sin of presumption? Suppose they were not made poor and afflicted and made to truly feel their need, their words would only condemn them, and brand them with the sin of presumption. Again do their prayers have their origin in the Holy Spirit, or in the flesh of man?

Where is the origin of the matter, in God or in man? Even so, is it in truth or in error; even so it is accepted or rejected in the Kingdom of Heaven.

Does our religion have its origin in the Bible, or in the Holy Spirit out of our broken heart that trembleth before its God? What is the Bible more than any other book unless it is clothed with the Holy Spirit and the sovereignty of God? The Bible will one day be destroyed, and if our belief is rooted in no more than the book, it too will be destroyed with the book.

A. D. Alston

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**LOVE AND SYMPATHY**

Dear Brother Adams:

Enclosed you will find a copy of a letter Major A. D. Alston wrote us after the passing of Elder J. A. Herndon. I thought it was a real good letter and since you have a collection of letters Major Alston wrote to be published in the Landmark, I thought perhaps you would like to have this. I am mailing you a copy you may keep if you wish.

Our next Union meeting will be at Ross' right near Durham. We would be glad to have you with us at least one of the days.

Yours in fellowship,  
F. D. Long

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FEC Cml School  
APO 47  
San Francisco, Cal.  
12 March 1952

My Dear Brother and Sister Long:

My letter from Carolyn today enclosed the clipping that you sent her, and the news of Brother Herndon's passing. My heart-felt sympathy goes out to Sister Herndon,

to the Church, and to you, in the loss of the dear husband and father and pastor and brother in faith. Yet we know that in all things, He doeth right, nor could we ask the dear man to be back in his great sufferings. I read the death notice that you sent, and when I read the last paragraph, the pall bearers, I seemed to get a view of the Church at Roxboro, the pastor led into the stand, the dear brothers named, sitting in their places. Now they have done the last service for their pastor of 42 years. As I read their names I think a love came into my heart for each one of them — I mean a renewed love; I felt the clasp of their hands again. Maybe you will tell them for me, that I love them every one, I hope, for Jesus sake and in His love. How I would love to slip in to your meeting and sit upon the back seat; just to be in the house and to hear the honor and glory ascribed to the Master; just to sit in the place where His sovereignty is proclaimed. "Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth. Gather not my soul with sinners, nor my life with bloody men." That has been my cry many times over here.

I often think of the scripture in S. S. 7:11-12, "Come my beloved, let us go forth into the field." Jesus says Come; follow thou Me. With all sovereignty, He beckons us to follow with Him. When Jesus says "come", it is to go to Him, to be drawn close with Him, to walk with Him, and to learn of Him. "Come" is such a blessed word! "Let us go forth"; there is not a going alone,

but a going with Him. With Him we can do all things, face all trials and testings, bear all afflictions. In His strength, we are strong. All of our love, faith, knowledge, obedience, patience, long suffering and forbearance, all the fruits of the Spirit, come from going with Him and dwelling in His presence. "Come my beloved, let us go forth. Jesus walked on earth in a meek and lowly manner, He suffered shame and persecution, He bore stripes and afflictions. Shall we go with Him! If so, in this life, we shall drink of His cup, we shall be baptized with His baptism. And shall suffer some of the affliction that He suffered. "Come, my beloved," follow along in My steps, learn of Me, partake of My joys and sorrows and be one with Me! I think Brother Herndon heard His voice "Come my beloved," and I think that he walked along that path through this life.

But, dear Brother, this life is not the end! Jesus rose from His tomb and as He rose, so shall His chosen that follow Him. "Come with Me" did not apply alone to us on this earth, not just a part of the way, not just through the suffering, but all of the way. Come with Me, through the little journey on the earth, through death and the resurrection, through all the joys with the Father, through all eternity!

I feel the dear Brother has been called to cross the River Jordan and through the dark waters to yonder shore, on the Promised Land.

May His grace be with those who are left behind, to keep them faithful and cause them to stand in

every trial and enable them to go forth with Him, all the way that is set before them.

My love goes out to you all, and I hope it is a love prompted by the Grace of our Lord and Saviour.

Douglas Alston.

**A GOOD LETTER**

Elder T. F. Adams

Dear Brother in Christ:

I am sending a sweet letter for you to print in Zion's Landmark so others can feast on it too. The letter is from Sister Cora Heraldson, R. F. D. 1, Box 3, Tabor City, N. C.

Yours as ever, the least brother if one at all,  
W. E. Jarrell  
R. F. D. 2  
Lexington, N. C.

R. F. D. 1, Box 3  
Tabor City, N. C.

Dear Brother Jarrell:

I will try to answer your most welcomed letter which I received a few days ago. I was glad to know that you think enough of me to write and pray for me. The prayer was wonderful, I could not read it without shedding tears. Thank the Lord that He gave you that prayer for me, for I feel the need of prayer, but I do feel too unworthy to even try to write to such a good and great man as you are. Oh, if I could feel half as good as I believe you are, but I do feel so little, Oh, if I could feel half as good as I believe you are, but I do feel so little, unworthy and undone, and having many lonely hours, I feel like one alone in this world, but my Heavenly Father

has been merciful to me. Some times I can not thank Him enough. If it were not for His mercy, I could not stay here. But I am trusting Him for every thing and feel like He will take care of me when I am so low. Some times I feel He has forsaken me for ever, but I still trust Him. I feel that mine is an outside case and different from every body else, but I hope He will still enable me to trust in Him as long as He lets me live here, and I am hoping and trusting when He takes me out of this world that He will give me a Home in Heaven where all will be peace and love for evermore, where I can praise Him more.

I was so glad to hear you and Sister Jarrell were able to be up, and I am so glad that you plan to spend Friday night before the third Sunday with me. I am counting the week and days before that time, and I hope God blesses you to continue to tell the good news for many years yet to come. I will be looking for you and Sister Jarrell at the time mentioned. Please continue to remember me in your prayers. Hope you both are well. As for myself I am doing very well, I hope.

Your unworthy sister,  
Cora

**BROTHERLY LOVE**

Elder P. H. Johnson  
Henry, Virginia

Dear Brother Johnson,

When I read your precious letter in the Landmark of May 15th, I was much impressed. I thought then I would write you a personal letter, but after meditating a little,

I understood you were a reader of the Landmark. So I thought I would write you through the columns of same and what I have to say in honor and praise to Brother Johnson, I would like to say to all the house of faith, for we are all one in Christ Jesus. The first thing I noticed in Brother Johnson's letter, was his expressing his great love for the brethren, next for that good old doctrine of grace, and last but not least his 56 years in the ministry. "If ye know these things, happy are ye if ye do them." Brother Johnson did not only know the love of God but he proved it by his long faithful services in the great cause, and 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, which the Lord, the Righteous Judge, shall give at that day, and not to him only, but to all who love His appearing, (II Timothy, 4th chapter, 7th and 8th verses). If we have brotherly love, we may know we have passed from death unto life. Love is fulfilling the whole law.

Brother Johnson, the beautiful suit you possessed in that Heavenly vision was that crown of righteousness that is promised to all who love and serve Him as you have done. I noticed in your letter that you felt that the Good Lord was blessing Brother Adams to write as did dead old Brother Gold. I want to say right here that it was the able writings of Brother Adams in the Landmark that knit us together as I hope we are. I did not know him then personally as I do now. I am proud to say he

is now my beloved pastor. Brother Adams will have to pardon me for being so personal, but allow us to give honor to the Lord where honor is due.

Brother Johnson, I have tried for about 25 years to do what you have done for 56 years. I had to give up my efforts because of age and weak heart; yet I am not content to hold my peace. I am trying to content myself by writing a little to the good old Landmark. I am nearing my 86th year, and my eyes are very bad. That makes writing nearly impossible. My efforts to defend this good old doctrine of grace through faith and that not of ourselves, has not been smooth sailing, but we are commanded to rejoice in persecutions, for it is through many trials and tribulations, sickness, pain or death.

Then cheer, my Brother, cheer!  
Our trials will soon be over,  
Our loved ones then we hope to meet,  
On Canaan's happy shore.

We're pilgrims and we're strangers here,  
But we're not left alone,  
The promise is by grace through faith,  
We'll all be gathered Home.

We'll travel on a few more days,  
A climbing Zion's hill,  
The mountains all shall be made low,  
The valleys shall be filled.

We'll reach that Golden City,  
Where all the saints shall meet,  
We'll enter in through the gates of Pearl,

And walk them golden streets.

We'll shout aloud Hosanna,  
The victory now is won,  
Through Christ, our Dear Redeemer,

Through Jesus Christ, the Son.  
Farewell, dear Brother,  
Charles D. Turlington  
R. F. D. 1  
Clayton, N. C.

### TWO RESURRECTIONS

"Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." Rev. 1:19. "And I saw an angel come down from Heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and satan, and bound him a thousand years." Chapter 20:1-2 of Revelations.

I have been requested to give my views on the resurrection. The scripture says, "One day is with the Lord as a thousand years, and a thousand years as one day." It seems to me there are two resurrections. One of these resurrections has already been, and in my opinion satan was bound in the first resurrection.

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God." They lived and reigned with Christ a thousand years. I think this was before the first resurrection. Rev. 20:4.

Christ told John He had the keys to hell and death. Christ was the

first resurrection and the second is the last and general, so I think Christ finished the job when He rose from the grave and went to Heaven. The general resurrection will be when He comes again to gather His elect from the four winds of the earth. The elect sons and daughters are His redeemed people. Christ kept them here on earth and gave His blood for His chosen elect which God gave Him before the world began. One day is with the Lord as a thousand years.

The last thousand years, fire comes down from God and devours the devil and casts him into a lake of fire and brimstone. This is the second resurrection and every one whose name is not written in the Lamb's Book of Life is cast in the lake of fire.

Dr. Franklin P. Welch  
R. F. D. 1, Box 123  
Stanton, Texas

### HEARS YOUR THOUGHTS

Dear Brother and Sister Adams:

I am lonesome for something to do or someone to talk to at this time. My husband is here at home with me, but he is lying down, resting. He has been sick for some time; now he has diabetes and his left foot has been infected for over a year. The doctors say it will have to be taken off. Some days it looks better and when it does we have some hope of it getting well, for we know that God is able to cure all manner of diseases, but if it is His will for both of us to be crippled, I believe He will reconcile us to His will, for the Lord doeth all things well, and without Him we can do nothing. I was shown in a dream a few nights ago

that I could not pick up anything or set it down without the help of the Lord. I dreamed I picked up a glass jug that was sitting under my table, and as I took it up in my hand, it seemed to come alive or there was something in it trying to move around and talk to me. I was so scared I tried to set it down, but it was sticking to my hand, and as you know, I only have one hand that I can use, so I could not pull it off in my dream.

I could see my husband lying in bed asleep, so I thought if I could only yell to him, he would pull the thing off my hand. I realized I was trying to call him, but I was unable to make a sound from my lips, so I tried to scream out very loud, "Lord, have mercy on me." Then I realized that was only in my thoughts too, for I still could not say a word, the sound did not pass my lips. But when I thought Lord, have mercy on me, the thing dropped off my hand to the floor. How happy I was; the Lord we believe in, had heard my thoughts! We do not have to scream or yell to Him. What a great and wonderful God! a God who has all power in Heaven and in earth.

Brother Adams, I know I have not written much, but I hope you will look over my imperfections, and when you feel like you can, please pray for husband and me, for we need your prayers now in our trouble. God bless you for ever.

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

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### LIFT UP THY VOICE

Dear Brother Adams:

I feel I must write and thank

you for your views on Isaiah 49:20-21 which both brother Mack K. Alford and I requested. I say I really enjoyed it is only expressing myself mildly.

Oh, may the Lord's people ever be found contending for the same faith and standing in the same old paths, ever adhering to the Holy oracles and divine principles of the Church of God and His Christ.

I feel to know that God will continue to give you a mind to keep on declaring it; and He will if need be, for what His soul desireth that He doeth.

Some place in Isaiah we hear, "Cry aloud, spare not. Lift up thy voice like a trumpet," etc. Brother Adams, I hope I believe in an absolute God, one who is absolute in every respect. He saw from the beginning to the very end of all things and that the "all things" must and shall come to pass just as He declared.

But some are speaking smooth words, refusing to declare the whole counsel of God, for fear of hurting some one's feelings. Such are lacking in their duty as servants of God. I feel that such should be exposed and the alarm sounded.

Oh, dear Brother, it is so painful and discouraging to see and hear the formality and mockery that is going on in God's dear name. This, I believe, is a sin and abomination to Him. Why He allows it, we wonder.

It is not for us poor worms to ask, "What doeth thou?" But we have comfort in the knowledge that He worketh all things after the counsel of His own will and ac-

ording to His good pleasure. He has a purpose for all things and such goings on is one of the ALL THINGS.

We know that all things work together for good to them that love God, to them who are the called according to His purpose. "I am with you, saith the Lord of hosts: according to the word that I covenanted with you when ye came out of Egypt, so my Spirit remaineth among you. Fear ye not." Hag. 2:5. Now, if God be for us who can be against us?

Brother Adams, I have been blessed to be in two wonderful meetings, one of which was a three days meeting at our "Little Hope" Church about one hundred sixty miles from here. I was blessed to be physically able to be in this meeting without any ill effect to my health.

The second of these meetings, I attended three weeks later. This meeting was held only thirty or thirty-five miles from Houston. I had a pretty rough time and missed the Friday afternoon services.

There were only three old servants, but oh! they were well supplied with that precious manna that only comes down from Heaven. The Master's table was spread with an abundance of rich, wholesome, nourishing food. I did eat and drink of this precious provision. I was so hungry and thirsty I ate until my cup ran over.

The preaching had the good old ring-sound. Those old servants were not slack in expounding the word, the gospel of Jesus Christ and Him crucified, the absolute sovereignty of an all-wise God and of His great

and wonderful works — His mercy, grace and loving kindness — His great love for His children, etc., neither did they just speak smooth words to please men. Oh dear no, oh no, not those three old soldiers of the cross!

I am, I hope, thankful to our Dear Lord (I hope He is mine too) for His goodness and mercy, enabling and blessing me to be again in His House and feasting at His table, together with the dear saints of God, and feasting on those precious and satisfying crumbs that taste so good and sweet to my hungry soul.

Now, I must close, I beg of you and of all God's little ones to be remembered when at the throne of grace, of which I very much feel the need of. May God give you grace that you may abound in your labor of love in all you do, and may He bless and keep you and all the household of faith in His tender love and care, is my prayer for Christ's sake.

From a little old worm  
in hope of life eternal,  
Harriett Little Gray  
1516 Rutland Street  
Houston 8, Texas

**ASSOCIATION NOTICE**

The one hundred and ninety-second annual session of the Kehukee Primitive Baptist Association will be held with the Church at Briary Swamp, Pitt County, North Carolina, October 5th, 6th, 7th, 1957.

The introductory sermon will be preached by Elder A. B. Ayers, and Elder W. E. Grimes to be his alternate.

The Church is on highway number 33 at Stokes between Bethel and Washington, N. C. We extend to brethren and ministers of our faith and order an invitation to visit us.

Elder A. B. Ayers, Moderator  
Elder R. B. Denson, Clerk  
Elder E. C. Harrison, Assistant Clerk

## 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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VOL. LXXXX

No. 21

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Entered at the postoffice at Wilson  
as second class matter.

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WILSON, N. C.      SEPT. 15, 1957

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### VIEWS ON THE SCRIPTURES

Elder B. L. Godwin of Coats, N. C. requests my views on 1st Peter 4:18, "And if the righteous scarcely be saved where shall the ungodly and the sinner appear?"

This text is put in the form of an interrogation. Who is better qualified to answer this question than those who have been justly condemned before God's just and Holy law and have received pardon and peace through Jesus Christ? The word "Scarcely" does not imply that there is a scarcity of grace in saving the sinner. The plight or condition in which the righteous find themselves-on the brink of everlasting woe and misery-brings sorrow and grief to their troubled souls. They are stricken down with a knowledge of sin and transgression and the fiery darts of God's law brings them so low that their souls are plunged into despair. But when they are plucked as a brand from the burning, (see ech. 3:2), their eyes are opened to see that they would have for ever been banished from the presence of the Lord had it

not been for the grace that was treasured up in Christ Jesus before the world began, to meet their need in this crucial moment.

The phrase, "If the righteous scarcely be saved," we will first consider. This may be considered in the light of the affliction, sorrow and suffering which Jesus passed through, that His chosen people might obtain a righteousness that would fit them for Heaven and eternal glory. The agony, pain, sighs and groans that the elect have to suffer, prepares them to receive this grace with joy and thanksgiving. This grace which saves sinners and keeps their lamp burning through this troublesome world is scarce or appears that way to the needy sinner; yet there is a sufficiency to save them from a burning hell and supply their need.

This saving grace is so limited and scarce to those who are in possession of it that they never have any to spare. The wise virgins who said to the foolish virgins when asked by them to give them oil, for their lamps had gone out, "Not so; lest there be not enough for us and you: but go ye rather to them that sell and buy for yourselves." Matt. 25:9. The brightest Christian has none to give away. "If the righteous scarcely be saved" it is clear they have no grace to impart to others. The lamps of the foolish went out. Solomon said, "The light of the righteous rejoiceth: but the lamp of the wicked shall be put out." Prov. 13:9. A wick properly trimmed will burn a short while without oil, and the owners of the lamps may have thought they could deceive others by a lit-

tle outward appearance. The truth is, they had no oil in their vessels. They went out for lack of oil. The wise took oil in their vessels. The righteous often fear their lights will go out. The lamps of those who have oil are supplied by the owner, even so the kind hand of Providence adds sufficient grace to keep the chosen vessels of His mercy from sinking into despair.

The meal in the barrel and oil in the cruse was but little, yet it was replenished each day with a daily supply — enough to feed the widow woman of Serepta, her son, and the Prophet through the years of famine. Through this miracle we are again reminded of the words of Peter, "If the righteous scarcely be saved." While it is scarce, yet their daily need is supplied. The gleanings by Ruth each day, in the field of Boaz, is another type of God's love and mercy to His people. The little was to supply her and her mother-in-law (Naomi) with food in the days of hunger. The Lord provides the necessities of life for the poor and needy. The Prophet said, "When the poor and needy seek water, and there is none, and their tongue fail for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water." Isaiah 41:17, 18. Again the Prophet 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."

Isaiah 55:1. These are the poor and afflicted (of God's heritage) which are left in the midst of Israel. They trust in the name of the Lord. They look to Him. He supplies their necessities for both their natural and Spiritual need according to His riches in glory by Christ Jesus. Phil. 4:19.

The lamps of the foolish went out for the lack of oil, even so the light of the wicked goes out for the lack of grace. Grace cannot be purchased with money. It is a free gift to the poor and needy. Grace is that by which His chosen are saved. Paul said, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Eph. 2:8.

In the parable of the sower, those who received the seed on stony places, heareth the word, yet he had no root in himself and when tribulation and persecution arose because of the word, by and by he was offended. See Matt. 13:20, 21. These stony ground hearers are comparable to those who had no oil. The seed which fell on good ground are comparable to those who have oil in their vessels. The sower went forth to sow. "And when he sowed, some seed fell by the way side, and the fowls came and devoured them up: Some fell upon stony places, where they had not much earth: and forthwith they sprung up because they had no deepness of earth: And when the sun was up, they were scorched; and because they had no root, they withered away. And some fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold." Matt.

13:4 to 8. The ground that was prepared brought forth fruit. It is those who have a new heart and a new Spirit that bring forth fruits of righteousness. The owner of the land prepared the ground for the seed. The Lord prepares the heart to bring forth fruits of righteousness. "The preparation of the heart in man, and the answer of the tongue is from the Lord." Prov. 16:1. Moisture in the earth produces natural fruit. Grace in the heart produces Spiritual fruit. Oil moistens the wick and keeps the lamp burning. Grace penetrates the soul and causes the light to shine. John said, "In Him was life; and the life was the light of men." John 1:4.

Again, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" The ungodly and sinner shall not appear with the righteous. The door was shut to the foolish virgins who took no oil in their lamps. "And while they (the foolish) went to buy, the bridegroom came; and they that were ready went in with Him to the marriage: and the door was shut. Afterwards came also the other virgins, saying, Lord, Lord, open the door, Verily I say unto you, I know you not." He knew them by creation but not by regeneration. Jesus said to the unbelieving Jews, "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." John 10:26, 27, 28, 29. The gospel was first preached to the Jews. Some believed. The greater number of them did not believe. Paul and Barnabus 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.

The unbelieving Jews rejected the Messiah. They persecuted and crucified Him. They persecuted and rejected the gospel which they preached. Their outward conduct in pouring out shame, malice and hate against Christ and His people was the moving cause of the words of Peter, "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?" 1st. Peter 4:17. The unbelieving Jews are here under consideration. The reprobates among the Gentiles are also included. God's Holy commandments were delivered unto the Jews. They departed from them. They worshipped the creature more than the Creator. They taught for doctrine the commandments of men. 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 commandments delivered unto them." 2nd. Peter 2:21. They did not know the righteousness of God which is by faith, as the Apostles did. They knew the righteousness, which was contained in the letter of the law,

This was what they departed from. They followed the tradition of the elders rather than the Holy commandments which were delivered unto them. They obeyed not the law, nor the gospel, nor the ordinances which were set up by Christ in His Kingdom.

“What shall the end be of them which obey not the gospel of God?” “Where shall the ungodly and the sinner appear?” “Behold the righteous shall be recompensed in the earth: much more the wicked and the sinner.” Prov. 11:31. David said, “The Lord is known by the judgment which He executeth: the wicked is snared in the works of his own hands. The wicked shall be turned into hell, and all nations that forget God.” Psalms 9:16, 17. The wicked which David had under consideration are those who have not the Spirit of Christ. Paul said, “Now if any man have not the Spirit of Christ, he is none of His.” Rom. 8:9. In Jude’s epistle, he warns the faithful in Christ Jesus to beware of those who are mockers having not the Spirit of Christ. “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 time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit.” Jude 1:17, 18, 19. The poor and needy shall not be forgotten. They have the Spirit of Christ. David said, “For the needy shall not alway be forgotten: The expectation of the poor shall not perish for ever.” Psalms 9:18.

Jesus Christ made reconciliation for those which the Father gave Him. Their righteousness is not on the merits of anything good which they ever did. They were by nature children of wrath even as others, see Eph. 2:3. Their righteousness is based on the merits of what God Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.” 1st. Cor. 1:30.

At the second coming of Jesus, “And He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world.” Matt. 25:33, 34. “Then shall He say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.” Matt. 25:41. “And if the righteous scarcely be saved where shall the ungodly and the sinner appear?”

T. F. Adams

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**IN MEMORY OF  
KATTIE BYRD HONEYCUTT**

God saw fit on May 13, 1957, to remove, by death, from Primitive Zion Church, our beloved Sister Kattie Byrd Honeycutt, the wife of Willie Jefferson Honeycutt, to whom she was united in marriage at the age of twenty-five years. To his union were born eight children—five boys and three girls; fifteen grandchildren, and eight great-grandchildren. She was making her home with one of her sons, Haywood Honeycutt, at the time of her death.

Sister Honeycutt was born September 30, 1878, making her stay on earth 78 years, seven months, and thirteen days. Her funeral was conducted at the Church by Elder M. F. Westbrook, and Elder Frank H. Nordan, after which her body was taken to the Bunnlevel Cemetery, Bunnlevel, North Carolina, and laid to rest under a beautiful mound of flowers, there to wait the coming of her Lord

and Saviour, when all of the redeemed of the Lord shall be awakened and brought forth. There we believe she shall be able again to sing praise to God the Father, and God the Son, and the Ever Blessed Spirit, in that world that has no end.

Sister Honeycutt was a faithful member, always attending her church, when her health permitted.

We, the church at Primitive Zion, wish to extend our heart-felt sympathy to the bereaved family in the passing of their mother. All of us feel a great loss in the passing of Sister Honeycutt, but believe that our loss is her eternal gain.

Therefore, be it resolved that we bow in submission to the will of God, and that a copy of this resolution be spread on our church book, a copy to Zion's Landmark, and a copy to the family.

Done by order of the church, Saturday, May 25, 1957.

B. L. Godwin, Moderator  
Sister B. L. Godwin  
Sister Mazelle Strickland  
Committee

#### LOWER MAYO ASSOCIATION

The Lower Mayo Association will be held with the Church at Macedonia, the first Sunday in October, beginning on Friday before, and continuing through Saturday and Sunday.

The church is located on Highway 87 between Reidsville and Leaksville, N. C.

Ministering brethren together with our sister associations and friends are invited to come.

J. G. Gardner, 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 sent postage prepaid. "Hassell Church History" by Sylvester Hassell, reprint of 1886, \$4.85 postpaid. "Body of Divinity" by John Gill," reprint of 1769-1770, \$5.50 postpaid. "The Cause of God and Truth" by John Gill, \$3.75 postpaid.

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

#### BLACK CREEK ASSOCIATION

The Eighty-First annual session of the Black Creek Association will convene, the Lord willing, with Cheeches Church, Johnston County, N. C., October 25, 26 and 27, beginning Friday before the fourth Sunday and continuing through Sunday.

This church is located on 42 highway between Wilson, N. C., and Clayton, N. C., about 22½ miles west of Wilson and about 13½ miles east of Clayton. Highway 39 and 222 cross highway 42 about three miles apart. The road to the church is about half-way between these two highways. The church is about ¼ mile south off 42 highway.

A cordial invitation is extended to our ministering brethren, brethren, sisters and friends.

J. B. William, Clerk  
603 North Church St.,  
Rocky Mount, N. C.

#### MILL BRANCH ASSOCIATION

The Mill Branch Association is appointed to convene with the Church at Pee Dee, Horry County, South Carolina, to begin Friday before the first Sunday in November, 1957.

Pee Dee Church is located about ten miles west of Conway, South Carolina. Visitors will come to Conway, South Carolina. Leave Conway westward on Fourth Avenue, which is Highway 701. About one mile after turning westward, cross highway at red light; continue Hwy. 701 for about one mile. Turn right on unnumbered paved road. Travel about four miles; turn square to the left on paved road. Follow the most direct road to association which is about four miles from this point. There will be markers or posters directing you. Watch for them.

For further information write Brother M. B. Paul, Route 2, Conway, S. C.

#### HAS YOUR SUBSCRIPTION EXPIRED?

Dear Subscribers,

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Editor

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# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--: AT --:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL: LXXXX

OCTOBER 1, 1957

No. 22

## PSALM XVIII.

"They prevented me in the day of my calamity: but the LORD was my stay.

He brought me forth also into a large place: he delivered me, because he delighted in me.

The LORD rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me.

For I have kept the ways of the LORD, and have not wickedly departed from my God.

For all his judgments were before me, and I did not put away his statutes from me.

I was also upright before him, and I kept myself from mine iniquity.

Therefore hath the LORD recompensed me according to my righteous, according to the cleanness of my hands in his eyesight.

With the merciful thou wilt shew thyself merciful: with an upright man thou wilt shew thyself upright;

With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself froward.

For thou wilt save the afflicted people; but will bring down high looks.

For thou wilt light my candle: the LORD my God will enlighten my darkness.

For by thee I have run through a troop; and by my God have I leaped over a wall.

As for God, his way is perfect; the word of the LORD is tried: he is a buckler to all those that trust in him.

For who is God save the LORD? or who is a rock save our God?

It is God that girdeth me with strength, and maketh my way perfect.

He maketh my feet like hinds' feet, and setteth me upon my high places.

He teacheth my hands to war, so that a bow of steel is broken by mine arms.

## EDITOR

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

**\$3.00 PER YEAR  
TO ELDERS \$2.00 PER YEAR**

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

# ZION'S LANDMARK

*Devoted To The Cause of Jesus Christ*

## THE DOUBLE CURE

“One of the soldiers with a spear pierced His side, and forthwith came there out blood and water” (John 19:34)

Blood and water did flow out from his side; they came out together. Both are or were required in the salvation of His people, thus the double cure. The blood as the token for the pardon, for the cleansing from all the sin, for the justification; the water as the token for holiness, love, joy, peace, and all the fruits of the Spirit — sanctification. An article by a Mr. Berridge says: “Carnal men make the water come out first, and the blood follow. They seek a little obedience first, and then hope to have the benefit of the blood. Professors often make the blood come out first, and the water to follow. They seek first to be justified, and then to be sanctified. But I believe experienced Christians make the blood and water flow together; get holiness by clear views of the cross, and find eternal life by feeding on the Saviour’s flesh and blood. Jesus shows you (by your dry and barren hearts) that holiness as well as pardon is to be had from the blood of the cross.” That is sanctification as well as justification. Water as well as blood both must come from the Saviour; both blood and water must need come from His side. We would be in a poor condition if only justified and then

left alone. Each day we must be sustained with His Spiritual food, His flesh and blood. John 6:51-58: “I am the living bread which came down from Heaven. If any man eat of this bread, he shall live for ever, and the bread that I will give is my flesh. Verily, verily I say unto you, Son of Man, and drink His blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day.” This is the bread from Heaven; this is the sustaining Spiritual food that we do daily need. This is the love, joy, peace and understanding.

But let me come back to the blood and water. In the hymn “Rock of Ages” are the words: “Let the water and the blood, From thy riven side which flowed, Be of sin the double cure, — 2 and further down in verse 2 Toplady says: “Thou must save and thou alone.” Thou must do it all; thou must justify and thou must sanctify: “Naked, come I to thee for dress, Helpless, look to thee for grace, Foul, I to the fountain fly, Wash me, Saviour, or I die.” Who told the sinner that he was naked, that he needed the righteous robe of Christ to cover his sins, that he might come before Christ? Who told him he was helpless? Foul? must be washed or die? Justification had begun. The blood of Christ had redeemed and pardoned and justified. But could the sinner car-

ry on from there? Christ did not do just half and leave it there. The sinner may be cured but he is helpless to stay in that state. He must be sustained, given-from the side of Jesus, the fountain, love and mercy and guidance and peace of mind, and obedience. He must be kept by the Holy Spirit. He must have the double cure. It must all be done for him.

Again Hart in his hymn, "Christ The Fountain," (155 in Gadsby) says in verse two: "This fountain so dear, He'll freely impart, Unlocked by the spear, it gushed from his heart, With blood and with water, the first to atone, To cleanse us the latter, the fountain's but one." The heart of Christ, the fountain of this blood and water, this double cure, was pierced by the spear, the sins of His people, and caused the life blood and water to be spilled. and why was it spilled The blood to atone, the water to cleanse; both from the same source and fountain; both to redeem and to justify and to sanctify; both to cleanse as white as snow, to cover in His robe of righteousness, and to prepare His people to stand before Him. "They shall look on Him whom they peirced." His people with their sins have pierced Him, and they shall be preserved to stand before Him and to look on Him. Both pardon and holiness, both justification and santification, spring from the blood of the cross. Then where does man come in? The root of any self merit is dug up and Christ is all in all!

But this scripture is too deep for my understanding, and I do not feel capable of even trying to speak

of it. The water and the blood has come before my mind and after reading an article on sanctification, I looked up the scriptures in John 6 and 19 and read them; also I read the hymns written by Hart and Toplady, and somehow wanted to try to put something together on the subject in my own words. Sometimes in that manner the Lord gives me a better understanding. I do wish, sometimes, that I could "Go deep" into these things, that I could be given a deeper understanding or comprehension of these truths. In the words of Luke 6:48 I would be like "A man which built an house, and digged deep, and laid the foundation on a rock," the rock of Jesus, and so well established in His doctrine and will, that the floods of this world with its troubles and tribulations, nor the winds of this world with its criticisms and persecutions, none of them could make me move one iota from the doctrine and teachings of our Saviour Jesus Chrst.

A. D. Alston  
France  
April 30, 1945

**LOVES THE LANDMARK**

Elder T. F. Adams  
Dear Elder and Brother in hope:  
My subscription to Zion's Landmark is past due. Thank you for sending it on. I enjoy it very much, it is about all the preaching I get to hear, as I live at a distance from all Old School Baptist and don't have a way of my own to go to Church. Our neighbors do not believe as I do, so it is hard to get a way to go. I thought I would have gotten to see and hear you

preach at Konners Grove Church on Easter Monday service but could not get there; hope to meet you some time. I read your articles in the Landmark and hope to hear you preach.

My Step Father passed away September 20th. I miss him so much. He had lived with us all the nine years we have been married. The Old Baptists would visit him and hold service in our home. He was ill for a long time. It was such a blessing to him and us also, for the Elders to come and preach to our comfort. Elders Carl Newman, Johnnie Belton, Roy Flippin, Sam Flippin, and Walter Beasley were all in our home during his illness and preached.

I was blessed to attend Church at Konners Grove Church at their last meeting, the first time since our communion in May. Remember this poor weak one when at the throne of grace. I feel it would be such a blessing to me if my companion could see fit or be made to feel the need of a Home in the Church with the Old Baptist people. I live in hope that God will hear my petition, if I am one of His. Much of my time I feel to be in darkness, but at times there seems to be a ray of light to encourage me. I read a good letter from a very dear sister, Sister Bertie Belton, in the last Landmark which I greatly enjoyed as I do all the good writings. I hope to attend communion meeting at New Hope Church in Carroll County Sunday, God willing. May God's richest blessings be yours. Remember this poor unworthy one. In hope of a better life beyond this

vail of tears.

A sister in hope,  
Mrs. Bryan Bowman  
R. F. D. 2, Box 34  
Ararat, Virginia

P. S. I am enclosing some poetry you may publish if you deem it worthy of space.

#### Poor Sinful Flesh

This flesh is vile and sinful,  
This heart is meek and low,  
I think I've had my troubles,  
While in this world below.

I've traveled many pathways,  
I hope I've found the right,  
For in my darkest hours  
My Lord reveals His light.

He is my greatest comfort,  
My Lord, my King, my all,  
He has saved this foolish wanderer  
From that final fall.

He has removed my sorrows,  
When my load did seem too great,  
He hath soothed my troubled heart,  
When ready, it seemed, to break.

When I was lost He found me,  
When high He brought me down,  
I feel that He will be with me,  
When I'm committed to the ground.

This is my greatest comfort,  
That God at last will own  
A vile and helpless sinner,  
Who without Him is undone.

I know that I am sinful,  
I know that I am vile.  
But yet I feel that Jesus  
Will own me as His child.

I'm on that lonely journey  
To our last resting ground;

May the Lord shine bright, His  
glory,  
May there, rest and peace be found.

**God's Light Shines Bright**

There is a light that shines more  
bright,  
Each dawning day we see,  
Who makes our light to shine,  
Or none at all have we.

The light that shows our feet the  
way,  
Shines only from the heart,  
The heart made clean by Jesus'  
Blood,  
From it we never part.

I have seen the candles of His  
light,  
In many countenances glow,  
It restrains the feet of straying  
sheep,  
From errors that lead to woe.

The sin within each mortal dwells,  
Put not, Oh Lord, our candle out,  
But make it shine more bright  
within,  
That faith may not be submerged  
in doubt.

I have seen the darkness of the  
flesh,  
Put out the Heavenly light,  
I have felt the darkness of the pit,  
Where Lord, there is no light.

My soul in anguish sought the Lord,  
A Saviour to be given,  
A birth untimely was my fear,  
His redeemed alone reach Heaven.

He wrote the names of those of His,  
While on the rugged cross,  
And cancelled all the sins of those,

The called, who are not lost.

Don't say He did not know them,  
For when we pay the price,  
The merchandise is ours,  
There is no more sacrifice.

He prepared a place for His chil-  
dren,  
The gift — a Heavenly Home,  
A fold for all the sheep of His,  
His possessions are well known.

Mrs. Bryan Bowman  
R. F. D. 2, Box 34  
Ararat, Virginia

**DEPENDENT MAN**

The state of man in nature, is one of utter dependency. It has ever been so, beginning with the first man Adam, and will be so until the last man has been taken from this terrestrial sphere of action. The only subject of GOD's creation of which man can say, "He is independent," is man's fellowman. As time and progress march on man's independence of his fellow man becomes less and less. In his primitive days man was not dependent on his fellowman in nature but as our so-called civilization began with men associating themselves together into settlements, communities and colonies, men then began to become more and more dependent upon each other and less independent of each other.

Man's dependence and not his independence, proves the truth of the Biblical narrative of the creation. It must have occurred already to every reader of the Book of Genesis that man and his help meet were the last to be fashioned by the hands of GOD. All the elements up-

on which man subsists and without which he cannot exist, were placed on the newly created earth and in the newly created waters before man was moulded from the dust of the earth. The plants, the animals and beasts of the earth, the fowls of the air and the fishes of the sea, could have made their way in the world just as well had man never come into being. When GOD gave man dominion over all the lower creation it did not in any way lessen man's dependence upon the more lowly creatures.

We read in the scriptures of the land of milk and honey. This might be construed by some as meaning a land where there was plenty of all things necessary to the sustenance of GOD's people in that land and that construction might be right. But for the purpose of putting over the thoughts we have on man's utter dependent state in nature it is Immaterial whether the words "flowing with milk and honey" means an abundance of everything or just milk or honey. It is from the lowly cow and the little insignificant honey bee that these two delectables on man's menu come. In the digestive organs of the cow and within the stomach of the little bee are two laboratories the genius and wisdom of man never has and never will duplicate. I challenge any person from the intellectual level of Einstein down to the average man, to find in any store, chemist's shop or laboratory a product called "Artificial Honey" or "Artificial Milk." To this might be added "Artificial Eggs." We have heard the expression many times "That man is indepen-

dently rich." Actually what that expression means is that the man has all the money he needs to buy the things he wants for which things he is dependent upon some one or some thing.

The very plants and animals upon which man depends for his sustenance here furnish the material upon which the glorious gospel of Jesus Christ is printed and without which materials man would have no Bible or book or newspaper to read. The man who dons a suit of clothes costing one hundred fifty dollars is no more independent of the sheep from which the wool was taken to make the suit than is the man who puts on a twenty five dollar suit made of cotton, independent of the cotton plant. These illustrations of the dependent state of man can be multiplied thousands of times if need be to show that any manifestation on the part of man to show that he is independent is but a manifestation of man's vanity and haughtiness by nature and his lack of a taste of the spiritual.

The foregoing thoughts came into my mind as I meditated many times on the popular theology that is promulgated from the pulpits of thousands of churches throughout the land which theology purports to raise man to that state of independence of his Creator GOD where man may say to GOD who wants to save the man, "I am interested or I am not interested in the matter of eternal salvation" and can therefore accept it or reject it. I find myself such a helpless and dependent creature in nature that it is inconceivable to me

that I could be so independent and haughty spiritually as to be able to successfully resist GOD if HE wants to save me, or to disappoint HIM by turning down HIS proffered salvation and take the alternative road to hell, and certainly it would be a disappointment to GOD if HE wanted to save me and I could not see anything attractive about the plan of salvation set forth by so many preachers and therefore rejected it for a habitation in hell after life here is finished. So, I would say to Primitive Baptists everywhere, I hope you can realize how utterly dependent you really are, both in nature and in spirit, if you do, visitors to your meetings will say of you "Those are the most humble, meek people it has ever been my privilege to meet." This knowledge produces humbleness, meekness and a sense of great need from our God.

Hubert T. Faulk  
325 West Missouri St;  
El Paso, Texas.

### A GREAT PURPOSE

Dear Brother Adams:

As I have not written any, I thought I would drop a line of thought if the Lord wills. In the first place, what is man that the Lord is mindful of him or the Son of Man that He visitest him? Now, let us consider when they are all vanity; and their works are nothing; yet God saw fit to make man and put him over all of what He made. God did not make man corrupt, and He did not give him a choice to choose good or evil. It was in His purpose to carry out His will, if we understand correct-

ly. God uses second causes to carry out His decree and purpose. If it is left to man we know how he will go, but God gave him a good law. He told him if he ate a certain fruit, he would die; (there were no if's in it) but he ate the fruit, and he did die, but was not there a cause? Yes, Adam loved the woman God gave him to the extent that he ate the forbidden fruit and died, but there was a great purpose in it all. The love Adam had for his wife was a type of the love that Jesus had for His bride, and He loved her unto death, Adam being a figure of Him that was to come. There are no if's in the matter; it was all according to God's purpose.

Now, Dear Little Children, Jesus loved you unto death. He laid down His life for you, and when this truth is revealed to us, our hearts are made to rejoice and say with David of old: "I will praise Thee; for I am fearfully and wonderfully made: marvellous are Thy work, and that my soul knoweth right well." He had done great things for His little children when they were in the quagmire of death without God, and with no hope. But God sent His only Son, born of a woman, born under the law to redeem them who were under the law, and they were all under the sentence of death - so badly in debt and nothing to pay with. But consider a moment, Jesus came in the likeness of man with sin excepted - with no sin about Him. Oh, He was so precious to His little children, and it was the love He had for them He suffered the shameful death of the cross. Dear ones, He said it

was finished, so we only hope we have a strong consolation that Jesus did all things well, and that we were included when He completed what the Father sent Him to do—that was to save His people from their sins. I am inclined to believe He saved ever one there, for when it was done, that Dear One hanging there on that bloody tree, was apparently forsaken of the Father, because we hear Him say, “My God, my God, why hast thou forsaken me?” When I think how He suffered, because of His great love for His bride, I can witness with the poet when he said: “What wonderful love is this! O my soul! What wonderful love is this that caused the Lord of bliss, To bear the dreadful curse for my soul?”

Dear child, was there not a time when you did not have any hope? But when God delivered you from under that load of sin, you rejoiced in God, your Saviour, and you even wonder now that God condescended so low as to save so great a sinner as you. You can attribute it alone to His great love and mercy. When you realize this truth, your heart is so overwhelmed with joy and praise that it is beyond your ability to praise Him as you want to and as you feel you ought. However, after you have tribulation, but be of good cheer; I have overcome the world.” Jno. 16:33. Sometimes, the child of God gets so low he fears there is no reality in his hope, but that is all he has, and even in this low estate, you would not take ten thousand worlds like this for that hope.

Dear ones, I will give you a little sketch of my life. I was born July

24, 1871 in the state of Mississippi. Father moved to Texas in 1880. I only hope I obtained a hope at 14 years of age. Father and Mother did not teach us religion. They tried to teach us good morals. I was near twenty-one or two before I ever heard the truth preached. I had gone to the meetings, but I could see nothing in what they preached. Dear old Mother was a member and had been since I could remember. She carried us children and walked 3 miles to Church. This was in Mississippi. After I grew up, I learned to play the fiddle, but as I grew to manhood, I wanted to be like the Old Baptist, but I knew I could never be as good as they appeared to be to me. I wanted to join the Church but could not see how they could take me. My desire became so strong, I offered myself and on what little I told them they took me in where I rested in peace, but only for a short while, for lo and behold there was something else that took hold of me. I was made to feel that I must offer myself a living sacrifice for the cause. I said, Lord, I am too ignorant to do that, and dear ones, I almost starved, I could not eat nor sleep. But my suffering finally forced me. So in July, 1900, I made my first attempt, and I well remember my text, “What have I now done, is there not a cause?” When I sat down, the people were crying through sympathy for me. I said if I ever get back home, I will stay there and never try it again, but when the time came for me to go back I was more anxious than at first; so dear ones, it has been a rugged road with me and

many times I have questioned myself, "What are you going for?" I have been trying to preach and I have been trying to quit. The time has been I did not have money to bear my expense. My wife sold chickens to pay it. Now I am getting old and feeble and can not go as I once did, but I still love to meet my brethren and hear them tell of the goodness of God and what the Dear Saviour did for His people when they were dead in trespasses and sin.

Do with this as seems good to you, and it will be all right with me. My wife and I are very feeble. She has had two operations, and she fell off of the bed and broke her shoulder, but we are blessed beyond what we deserve.

Love to all of the household of faith. Remember us when it goes well with you.

Elder J. B. Reid  
Box 275  
San Juan, Texas

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**THE TRAVELER**

Dear Brother Adams:

Enclosed you will find five dollars as payment on subscription to the Landmark. I hope to send in more a little later. I also hope the God of Heaven will enable His humble poor to continue to write for the benefit of His children, many articles of the beauties contained in the scriptures, which are there for the comfort and edification of the household of faith, the contents of which are manna to the hungry soul from His bountiful hand. This feeds them while they are in this wilderness of woe, and sustains and holds them up in their

travel to that Heavenly Home where all tears will be wiped away.

Right now the song has come into my mind: "Guide me through Great Jehovah with a little lifting up." Brother Adams, I am a way worn traveler. Sometimes I get very low, but occasionally I am enabled to get a glimpse of the Promised Land through the promises. Christ said, "I will never leave thee, nor forsake thee." Heb. 13:5. Paul said, Heb. 13:6: "The Lord is my helper, and I will not fear what a man shall do unto me." I try to hold to these promises, but behold, I am not able, therefore I have to wait upon the Lord, begging for mercy, and feeling there is no soundness in me, crying, "Hold Thou me up and I shall be held." I am so much of my time, in my feelings, where there seems to be no standing room. I cry out, "If I just had a thread to hold to." This is my travel from day to day.

We were very glad for your visit among us, for I feel that something you were given to speak will be as bread cast upon waters that will be gathered many days hence. Hoping to see you before long.

I hope I am your sister  
in bonds and afflictions,  
Mrs. W. G. Pritchett  
P. O. Box 287  
Princeton, West Virginia

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**ALIKE IN GOD'S EYES**

Dear Children of God:

Where ever you are, this message is to you, the people for whom Christ died and for whom He came to this low ground of sorrow. He was a man of sorrow and acquainted with grief so says the scrip-

tures, and not many wise, not many rich and not many noble are called, but God has chosen the poor of this world, rich in faith, heirs of the Kingdom. (Note, it does not say, not any, but not many.)

There are not big I's nor little U's, each esteeming the other **better** than themselves. When we realize our weakness, we are all so helpless, sinners saved by grace (if saved at all.) This old sinner feels her hope is so small, it is scarcely a hope, most of the time. At other times, how happy is every child of grace who knows his sins are forgiven. This world, he cries, is not my place; I seek a Home in Heaven, a country far from mortal sight, yet oh! by faith, I see a land of rest, the saints' delight, a Heaven **prepared** for me.

My friends are so kind to carry me to the meetings. Sister Little, Mr. Little, their daughter, Irene, and Sister Sellers. Sister Little and Sister Sellers are members of Pisgah Church near Ramer, Alabama. We belong to the Conecuh River Association and would be glad to have visiting preachers of our faith and order, also brethren and sisters.

Brother Sikes, your "Give thanks unto God" was splendid. I am wondering if you are the son of Brother and Sister Sikes whom I met in Midland, Texas, many years ago.

Mrs. M. C. Story  
Ramer, Alabama

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#### THANKFUL FOR BLESSINGS

Dear Brother Adams:

I have to do all my husband's correspondence due to the fact he

can not write with his left hand and never has regained strength enough to even sign his name with the right hand, since he has been afflicted these many years (nearly fourteen).

I guess you are aware of the fact too, that I have been in bad shape for some time. I had two operations for cancer last fall, and it was a long time before I could use my right hand and arm to do anything worth mentioning, not even write, but thanks be to the Almighty God I am much better now and can use my arm and hand pretty good, but can not reach up very high. By the help of my husband we do most of our work, though our children are in and out often, as we are alone. God surely has blessed us both, and I hope to be thankful for what He, the doctors, nurses and my many friends have done for us and our darling children too. In the meantime I have had thirty - two treatments, besides this, I have had two check ups, and doctors seem to think I am doing fine.

I took it all calm and without the shedding of a tear, for I knew I was in the hands of a just and living God and He would do as He saw fit, for I have tried from childhood until now to do the best I could and ask God to be my guide and lead me in the right way or according to His will. I can say truthfully that this world has never had any charm for me, for I have always felt little and pour in His sight, and since I have been one among you, I have continued to feel that way - the least, if one at all. I have always revered my brethren much more highly than I have felt

worthy of receiving.

The last time I was in the hospital even before I was operated on, a lady was brought into my room who was injured in an automobile accident. Her husband was critically hurt and passed away some time during the night. Needless to say I forgot all about myself and was trying to console and pray for her in her loss of her dear companion. I never slept any that night, but when they came for me to be carried to the operating room, I felt all was well and good. The operation was three hours long. So I slept quite a few hours and my children said when I was waking. I was still praying and talking about the lady. My sympathy was pouring out to her instead of myself.

I did not mean to write so much. I am sending cash of three dollars (\$3.00) for another year's subscription to the Landmark, as I enjoy the contents of it very much.

With much love and sweet fellowship for you and all of God's dear children.

A little sister,  
Mrs. W. H. Cannon  
R.F.D. 1, Box 152  
Newport, N. C.

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**A GOOD LETTER**

Dear Brother Adams:

I am enclosing a letter I received from Sister Williams. I hope you will publish it. I have read it over and over, and enjoyed it so much. I hope and feel like others will enjoy it too. I hope the Lord will give you a mind to pray for this poor unworthy sinner. My doctor is putting me in Roanoke Memorial Hospital for skull x-rays and spinal flu-

id test. I am looking to the Lord from whom all help comes. I desire the prayers of all God's saints.

If you have a mind, come to see us. I'm always glad to see the precious Primitive Baptists.

Your little sister in hope of Heaven and immortal glory.

Gladys Wray  
Patrick Springs  
Virginia

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Dear Sister Wray:

I have felt for a long time that I wanted to write you and tell you how, if I could, I have enjoyed your letters to Zion's Landmark. The last one you wrote I have read and reread several times. I was glad to know you heard the hymn at Draper when the Association convened there, "Sweet Power of Redeeming Love." I was the one who requested it that morning. It had been with me two whole weeks at my work. I felt I wanted to hear the congregation sing it; although they did not use the tune I am accustomed to.

I had been singing this hymn, or as Elder Smith says, it had been singing me. It still comes to me often. My youngest daughter and I get our book and sing it sometimes. I also enjoyed that Association the whole three days. As you said, I just did not care for natural food. I got off from my work at the mill Friday and Saturday. My husband said to me one morning, do you realize that this Association is costing you well over fifty dollars? I said, "Yes, I do, but it has already been worth more than that to me." But I will have to admit, as this hymn says, I have been in prison

ever since; the joy of that season left me, which was several weeks long. I have only received one or two crumbs. Then I was at the baptising at Good Will Church, when I heard the sweetest, softest music that sounded like a harp playing among the singers. I told Sister Smith I heard a harp. She said, "It is the Cassell family singing," but she just was not given to hear what I heard. This has occurred twice in my life. I believe I heard Heavenly music once when I was about 18 years of age. I was standing on the floor at the mill at old Martinsville waiting for work time, when all the atmosphere over my head was filled with music, that cannot be described. It came from the eastern part of the mill going westward, rolling in billows.

Dear one, it is precious when we can have those sweet visits, but oh, when they are gone, seemingly to come no more we are made to cry with David, "Will the Lord cast off for ever? and will He be favorable no more?" I believe you wrote once that you had cancer which was incurable. I would love to speak to you of one who can cure or heal cancer or anything else. He healed me of a bad case of T. B. years ago, and He can heal your case too, if it is His will, but if only I had had the sweet experiences that you have had, such blessed assurance of a Home in Heaven after this troublesome life is over, I would say: "Come, welcome death, I'll gladly go with thee." My experience has been so little, I fear sometimes that I have never known anything at all of Spiritual matters. Well, I know I am a stranger to you

in the flesh, but I did get to see your sweet face at the Association. A sister told me it was you. I am a poor writer but I hope if it is the Lord's will that you may receive some comfort from this poor scribe.

One of the least, if one at all,  
Mrs. Fosco Williams  
133 Martinsville Road  
Danville, Virginia.

#### RESOLUTION OF RESPECT

Sister Lonie Painter Wilkins was born March 13, 1889 and died September 28, 1954, making her stay on earth sixty-eight years, six months and twenty-five days.

Sister Wilkins united with Flat River Primitive Baptist Church in 1900 at the age of fourteen. She moved her membership to Stories Creek Church in June 1926, where she remained a faithful member until her death.

Sister Wilkins is survived by her husband, Mr. Sam Wilkins Sr., of Roxboro, seven daughters: Mrs. Attie Carver, Mrs. Odell Clayton and Mrs. Gladys Evans of Roxboro, Route 1, Mrs. Cecil Oakley and Mrs. Ola Anderson of Roxboro, Mrs. Garnell Moore of Greensboro, and Mrs. Rachel Parham of Durham; three sons: Leonard and Garland Wilkins of Roxboro, Route 1, and S. D. Wilkin Jr., of Woodsdale.

The funeral of Sister Wilkins was conducted by Elder N. D. Teasley and Elder L. P. Martin. She was laid to rest in the Church cemetery under a beautiful mound of flowers to await the Morning of the Resurrection where she will be for ever with the Lord. We all loved her best. We believe our loss is her eternal gain.

Therefore, be it resolved:

1. That we bow in humble submission to the will of God who doeth all things well.
2. That we, the Church, extend our heart-felt sympathy to this bereaved family.
3. That a copy of these resolutions be sent to her husband, a copy recorded on our Church records, and a copy sent to Zion's Landmark for publication.

Done by order of the Church at Stories Creek, March 16, 1957.

Elder N. D. Teasley, Moderator  
Brother Wallace Oakley, Clerk  
Brother Everette Oakley  
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. FLOYD ADAMS,  
Willow Springs, N. C.

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VOL. LXXXX

No. 22

Entered at the postoffice at Wilson  
as second class matter.

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WILSON, N. C. OCTOBER 1, 1957

### REST UNTO YOUR SOULS

"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." Matt. 11:28, 29, 30.

These are the words of Jesus. They are applicable to the souls of those who are in distress, trouble, weary and heavy laden under a load of sin. These words do not apply to dead sinners who are dead in trespasses and sins. Those who trust in their own righteousness for life and salvation are not weary nor heavy laden. Such was the condition of the scribes and pharisees. They trusted in their own righteousness and followed the tradition of the elders. Hence the Saviour said, "The whole need not a physician but they that are sick."

It is the quickened sinner to whom these words are applied. They are those who were dead in trespasses and sin, but now are made alive to see their deplor-

able state and condition before a just and Holy God. All their efforts have failed to meet the law's demand. They often weep and cry. They are sorely oppressed. A knowledge that they have an immortal soul with no hope of ever meeting God in peace, makes them sigh and groan. They find themselves in a horrible pit, in the miry clay, where there is no standing. Every effort to excavate themselves sinks them deeper in the mire until their strength fails. It is at this time, the arm of the Lord goes underneath and lifts them up. His gracious words are, "Come unto me all ye that labour and are heavy laden and I will give you rest." They are now brought out from the bondage of the law, made strong in Him, their faith is built up. With Job they can say, "I know my Redeemer liveth." When Jesus was crucified, and resurrected, He opened the prison door, and set those that were taken captive by sin and satan, free. He redeemed them from under the law. They are no longer under the law. The law of the Spirit of life in Christ Jesus has made them free from the law of sin and death. See Rom. 8:2. When the captives are delivered from the law, and they are made able to come unto Jesus and know His love and power and feel His strong arm and delivering hand, all condemnation for sins and transgression is removed and they are delivered from their burden of sin. Pardon and peace fill their souls.

Those who have felt this pardon and peace have now ceased from their labour. They enter into His gracious rest. They have a good

hope through grace. They draw nigh unto God by faith. They bear witness with Paul, who said, "For the law made nothing perfect but the bringing in of a better hope did; by the which we draw nigh unto God." Heb. 7:19.

Faith, as well as hope, is an attribute of God, which is revealed when they are delivered from under the law. Paul said to the Galatian brethren, "But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them which believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed." Gal. 3:22,23.

Living faith and a lively hope come to His people when this faith is revealed in them. When they are drawn to Him and enabled to come unto Him, this faith is revealed and they are made strong in Christ. A walking cane or crutches gives support to the cripple. Faith and hope support the soul in time of trouble. When this living faith is exercised, His people rest in the promises of God. "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." This yoke is easy and this burden is light. This yoke is a symbol of Christ's Service. When the child of God is enabled to come unto Christ and receive this gracious rest, he enters into His service, and in this service he learns of Christ. He first learns He is a God of justice, a man of sorrow brings them "low through oppression, affliction, and sorrow." "For Godly sorrow worketh death." 2

Cor. 7:10 Then he learns "God is love," He is a God of mercy, tenderness and compassion, and that in Him we find a Father, Husband and Friend — a Father who delivers, a Husband who loves and protects and a Friend who sticketh closer than a brother.

This yoke is easy and the burden is light, because this service in which His people are exercised teaches them of the wisdom of God. It causes them to know He is the true and living God, the Father of life, in whom there is no variableness nor shadow of turning. He causes His people to rejoice in tribulation when they are enabled to recognize the hand of God in it. Those who are delivered from the yoke of bondage are now prepared to embrace the gospel promises and learn of Jesus. He has all power, both in Heaven and in earth. He doeth according to His will in the army of Heaven and among the inhabitants of the earth. He is the way, the truth and the life. He is the mediator between God and man. There is none other name under Heaven given among men, whereby we must be saved. They learn that works of their own righteousness are nothing more than filthy rags, and that they had no lot nor part in the salvation of their souls. They learn that it is by grace that sinners are saved which is a free and unmerited favor bestowed upon unworthy recipients. In learning of the greatness of Jesus, they learn the nothingness of themselves, the vileness and corruption of their nature because when the light of Jesus shines into our souls, the darkness

of our nature is made more evident. Through this experience they are taught the truth of what Jesus said. "Without me ye can do nothing." They learn that the law came by Moses but grace and truth came by Jesus Christ, that it was through His shed blood, death and resurrection that they have life. They learn that true righteousness, pardon and peace come only through Jesus Christ, and their Spiritual life, wisdom and righteousness depend upon what God has made His Son to them. Paul verifies this truth by saying, "But of Him are ye in Christ Jesus, who of God is made unto us, wisdom and righteousness, and sanctification and redemption." 1st Cor. 1:30.

"I am meek and lowly in heart." The word "meek" means gentle and submissive. Jesus Christ never sought praise nor honor from men. He left the glory which He had with the Father. He was made of a woman, made under the law to redeem those who were given to Him by the Father before the world began. They fell in the ruins of Adam by reason of Adams' transgression of God's law. They were redeemed by Jesus Christ. During the number of years which He lived in the world. He made Himself of no reputation, but He took upon Himself the form of a servant and became obedient unto death, even the death of the cross. The work which He did was for the good of others. He lived a meek and humble life. He was submissive to the will of His Father. He gave His life a ransom for those which the Father gave Him, and shed His blood for the remission of their sins. He

died the death of a martyr. His will was to do the will of His Father. 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 1st day." Jno. 6:38, 39. We know nothing of Christ except He be revealed in us, which brings deliverance to those who labor and are heavy laden and rest to their weary souls. These needy ones alone are enabled to come to Him, because they labor and are heavy laden from a load of sin. The Apostle Paul said, "But my God shall supply all your need according to His riches in glory in Christ Jesus." Phil 4:19.

T. F. Adams

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**IN MEMORIAM**

Dear Brother Adams:

As several of my people want a copy of Grandmother's obituary, will you please publish it? My mother wrote it years ago. I am the only one of the family who has it. I am sending you an enclosed stamped envelope to return it to me. I hope the Lord will give you a mind to pray for me and come to see us.

Your humble sister in hope of a Home in Heaven,

Gladys Wray  
Patrick Springs, Virginia

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**OBITUARY OF  
MRS. R. M. LAWLESS**

In sweet remembrance of my dear Mother I will try to write a few lines. Mrs. R. M. Lawless was born in Patrick County, Virginia, May 8, 1847, and died July 1902, making her stay on earth 55 years, 2 months and some days. Her maiden name was R. M. Washburn. She was married to G. W. Lawless, August 14, 1864, and to them were born 10 children — five boys and five girls, namely: Mr. L. E. Lawless, Henry, Virginia; Mrs. J. B. Helms, Bassett, Virginia; Mr. R. L. Lawless, Danville, Virginia; Mr. W. B. Lawless, McDowell, West Virginia; Mrs. J. W. Jones, Reidsville, N. C.; Mrs. J. A. Hopkins, Bassett, Virginia; Mrs. J. D. Stone, Critz, Virginia; Mrs. P. H. Lawless, Maybeury, West Virginia; Mrs. Calvin Ferrell, Danville, Virginia,

and J. T. Lawless who died an infant.

The deceased was a good Mother, a loving wife and a kind and obliging neighbor. She was loved by all who knew her. If dear Mother had an enemy I did not know it. Oh, how hard it was to say farewell Dear Mother, for ever, never to behold her sweet face again on this earth! But I do believe that sweet Mother is at rest. She had a sweet hope of her Heavenly Home. When she professed a hope she called her little children to her bed and asked them to do as their Mother had done — read the Bible and go seek some lonely place and ask God to be merciful to them and give them a Home in Heaven. This I have often tried to do — ask for mercy the best I knew how. She also called Father to her bed and told him of her hope of Heaven. I never can forget her sweet face and her lovely, motherly disposition. She spoke many times of how she hated to die and leave her children, but said she would leave them with God and that he would do right with them. She joined the Primitive Baptist Church, if I am not mistaken, in 1889, and lived a consistent and highly esteemed member until her death, Dr. W. R. Cummings, who waited on her and who did all in his power to relieve her suffering, said when he preached her funeral, that she wore the sweetest face of most any one he had ever seen. He also said that through all her hard suffering he always was greeted with a smile and Christian-like handshake and when he walked in after death's monster was hold of her, she reached her hand to him and said, "Brother Cummings, do something for me." He said he told her that she soon would be out of her suffering and she rolled her eyes at him and smiled, but made no reply. As long as she could speak she called her baby child as though to say, "Dear babe, Mother hates to leave you." She was the only one that was left at home with Father. Of course Sister Lucy was lonely without Mother, but surely no one on earth can miss a sweet Mother more than I do. Her vacancy in my poor heart can never be filled, yet while my heart aches and my tears are falling I can only say, Rest on, Dear Mother; rest on. I hope I can come to you some sweet day by and by. Oh, would not it be sweet to go to Mother and my dear companion and in their happy Home where all is joy and love.

Mother died with a cancer in her side. I cannot say half what is due to be said of a Dear Mother, for my heart overflows with grief. Beside her children, she left a husband and several brothers and sisters, but we do not mourn as those who have no hope. But it is a sad expression to me, to say, I have no Mother to cheer my poor heart. It always seemed to me that Mother could cheer me if anyone could. Although I have been twice married and am the Mother

of eight children I cannot keep from grieving about being separated from Mother. It is the sweetest name of all to me. May God in his tender mercy make me as true a Christian as I believe she was, and when done with this poor sinful body of mine, take my soul Home to Mother in His kind embrace that I may rest from my labors and sing that Heavenly song: "Farewell, Mother, I hope to meet you on the other shore."

Written by a bereaved child,  
Mrs. J. A. Hopkins

#### IN MEMORIAM

Sister Martha Stella Barnes Bullock passed from this life on December 19, 1956. She was a charter member of Lamm's Grove Church and will be greatly missed by the brethren, sisters and friends.

She was born in Wilson County on December 19, 1879 making her stay on earth 77 years. She was faithful to attend Church and to share her home with the Old Baptists.

She leaves to mourn for her, one son, Graham Bullock of Macon, Georgia; three daughters, Mrs. Haywood Howell and Mrs. L. L. Beckham of Sanford, N. C., and Mrs. Montie Badgett of Cameron, N. C.; two sisters, Mrs. Ella Boykin of Bailey and Mrs. E. M. Cumming of Florida.

Funeral services were conducted by Elder S. T. Atkinson, pastor of Lamm's Grove Church, and her body was laid to rest in the Church cemetery beneath a beautiful mound of flowers, which expressed the deep love and devotion of her many friends and loved ones.

Done by request of the Church.

R. L. Comer  
R. F. D. 2 Carthage, N. C.

#### HAS YOUR SUBSCRIPTION EXPIRED?

Dear Subscribers,

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Editor

286.4  
281

# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXX

OCTOBER

1

No. 23

## PSALM XVIII.

Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great.

Thou hast enlarged my steps under me, that my feet did not slip.

I have pursued mine enemies, and overtaken them: neither did I turn again till they were consumed.

I have wounded them that they were not able to rise: they are fallen under my feet.

For thou hast girded me with strength unto the battle: thou hast subdued under me those that rose up against me.

Thou hast also given me the necks of mine enemies; that I might destroy them that hate me.

They cried, but there was none to save them: even unto the LORD, but he answered them not.

Then did I beat them small as the dust before the wind: I did cast them out as the dirt in the streets.

Thou hast delivered me from the strivings of the people; and thou hast made me the head of the heathen: a people whom I have not known shall serve me.

As soon as they hear of me, they shall obey me: the stranger shall submit themselves unto me.

The strangers shall fade away, and be afraid out of their close places.

The LORD liveth; and blessed be my Rock; and let the God of my salvation be exalted.

It is God that avengeth me, and subdueth the people under me.

He delivereth me from mine enemies: yea, thou liftest me up above those that rise up against me: thou hast delivered me from the violent man.

Therefore will I give thanks unto thee, O LORD, among the heathen, and sing praises unto thy name.

Great deliverance giveth he to his king; and sheweth mercy to his anointed, to David, and to his seed for evermore.

## EDITOR

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

\$3.00 PER YEAR  
TO ELDERS \$2.00 PER YEAR

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

# ZION'S LANDMARK

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## *Devoted To The Cause of Jesus Christ*

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### **BUT IN ME, PEACE**

Dear Brother Adams:

I feel that I am ten thousand talents in debt with nothing to pay. I have nothing to write; however, where there is little given, there is but little required, and if it is God's will, I will try, knowing as I do know that without Him we can do nothing. I feel that I am hewing with a borrowed ax, and where the chips may fall, I do not know; but I do know, it is a fearful thing to fall into the hands of the living God. I often wonder if I am embraced in this number that is spoken of in God's word that says, "In this world ye shall have tribulation, but in me peace." If I knew this were for me I feel like I could endure my burdens in this life for the sake of peace in the great beyond; we know that His words are true; yet we often find ourselves a doubting Thomas.

Why do the heathen rage and the people imagine vain things? Why do God's poor children have to go mourning on account of their sins? It is because it pleased God for it to be so. "Blessed are they that mourn for they shall be comforted." They are the only people who do mourn, and their speech betrayeth them. "By their fruits ye shall know them." Matthew said. They are all taught the same lesson and by the same teacher. If I have ever been taught in this school, it was by the Blessed Son of God and

not by man. Put not your trust in the arm of flesh; for vain is the help of man. I realize that my journey here is almost ended. I am growing older and my eyes dim with tears as I look back over the past. I have no future to look to any more, but when I am called to leave this world my hope is that Jesus will be with me in death and that I will be carried away on the wings of His love as a member of that great speckled bird spoken of in God's Holy word as the Church of God. All other birds are against her; they watch every move that she makes. They long to find fault with her teaching, but really they find no mistakes. Surely this is the Primitive Baptist Church. It is persecuted more than all others, but "Marvel not, my brethren, if the world hate you;" and Christ said, "If they have persecuted me they will also persecute you." The glorious thought is that it is the world that does this; it is not God's people. If I were called on to pray for these people, I would only say, O Lord, forgive them, for they know not what they do.

I feel like this is the last letter that I will ever attempt to write to be read in Zion's Landmark by the people. I feel that my readers are so much better than I. My writing is like myself, so imperfect, but I want you all to know that I love you with an everlasting love that I believe comes from God, and may

I spend my last days in peace with God. If He is my worthiness, then I am worthy of meeting you in Heaven, where we will surround the great white throne and sing redeeming love to our ever blessed Father, Son and Holy Ghost.

May God have mercy on every poor soul who has said in their hearts, "Have mercy on me, a sinner;" and may we all be reunited with our loved ones who have gone on before where the circle will never be broken, but will be one family for ever praising God for His wonderful love and mercy and saving grace where our sins will be remembered against us no more and where there are no heartaches, sickness, and sad disappointments. I have a little hope that ere long I will be with Jesus and His Heavenly host praising God on high. I feel that I will gladly say, Come welcome death; I will gladly go with you. May God have mercy on our children, shew them the right way - that we can not do - and may they realize that thou art God, and beside Thee there is no God.

Your unworthy sister, I hope,

Lucy Collins

Cameron, N. C.

1. Come all my friends, both great and small,  
I want to say to one and all.  
Don't slight old people or pass them by,  
They are part of God's children as you and I.

2. Instead of a frown,  
Give them a smile,  
It will help their poor heartaches,

As they travel the last mile.

3. I once was young, but now I am old,  
But in God's Holy word, we are often told,  
That we shall suffer for His sake,  
His promises, He will not break.

4. My life has been so filled with grief,  
I feel that death would be relief,  
I only know I want to go,  
I am tired of living this life below.

5. And if prepared, oh blessed thought,  
I'll rise above the mountain top,  
And there I'll be for ever blessed,  
In Heaven above in peaceful rest.

6. Since I am old and can not go  
To hear the gospel preached, oh no!  
I am not so low, I feel  
That Jesus has not to me revealed

7. The truth as contained in His Word  
That Christ for sinners, gave His blood,  
A man of sorrow, acquainted with grief,  
To His children He brings relief.

8. When I am blessed to hear His voice,  
My heart is glad and I rejoice,  
My life I'd give to hear Him say,  
"I died that you might live away."

9. My people all are dead and gone,  
I feel to be left all alone,  
Why I am left, I do not know,  
But surely God has made it so.

10. If I could have my choice today,  
I rather leave this world than stay,  
For me, He answered the law's demands,  
Was tried and paid the last command.

11. Poor and afflicted, Lord, are thine,  
Among the great unfit to shine,  
And though the world may think it strange,  
They would not with the world exchange.

Written by your unworthy sister  
saved by the mercy and grace of God,  
if saved at all, the least of all,  
Lucy Collins  
Cameron, N. C.

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#### POSITIVE AND NEGATIVE

Today I was thinking about the "positive and the negative", the one thing set over against the other, that Uncle Horace Lefferts mentioned in his sermon. How true it is in all things; even from the creation of the world! God made the earth. He separated the **night from the day**, it was first night, then He gave light for the day. (2) He gave the **plants**, the plant kingdom; all the herbs and the flowers and the fruit trees and the things and fruit earthy, then He made the **animal** kingdom, all the kinds of animals and creeping things and the fishes of the sea. (3) He made man, male and female, and put all the animals and the plants under his dominion. (4) He gave Adam and Eve two sons, Cain and Abel. Cain was the older; he loved the plant kingdom, and the things earthy, he made a sacrifice of the fruits of the earth.

Abel was the keeper of the sheep; he loved the things of the animal kingdom, and offered a sacrifice of the first born of the sheep, the firstlings of his flock. Now we know the plants that grow in the ground will burn readily in the furnace; the trees are fuel for the fire; the straw is swept away in one flash of the flame; even the corn burns like fuel; coal comes out of the ground, it is fuel for the furnace; all such earthy things are consumed in the furnace. On the other hand, the animal kingdom is a step higher; the animal eats the earthy growth and feeds thereon, but the animal is not fuel for the fire; instead the animal has "blood" in his body. Now "blood" is a symbol of life and living. So Abel's offering was acceptable and Cain's offering was not acceptable. Cain, in jealousy, rose up against Abel, just as the earthy rises up against the Spiritual; there is the conflict.

Consider the sun and the moon: the sun to give light, to mark the bounds of the day, and to give warmth and energy to the earth; the moon to watch over the night, it is cold, without warmth or life. The sun represents life and Spiritual things; the moon, represents the law, the night, the earthy.

Why these conflicts? Did they just happen to be? just a coincidence? Or did the omniscient God foreordain every minute detail just to the last jot and tittle? And if He, in His wisdom and mercy, did foreordain it all, must there not have been some deep purpose in it all Look at man: the natural, and the Spiritual; the old and

the new; and they are contrary the one to the other, the one lusting against the other, so that ye cannot do the things that ye would. Why? Why do we have to learn all obedience and submission through experiences of affliction?

I cannot answer those "whys", you tell me. But that is a part or bears on the "living sacrifice." We learn obedience through trying to be disobedient to the will of God! Yes, that is just the way we learn. We grow strong by overcoming an effort or a force to tear us down. We increase in faith, by being enabled to overcome trials and "the lack of faith". The tree grows strong roots because the wind tends to blow it over. This human body becomes immune to a disease only by overcoming that very disease, or the germs that cause that disease. We go forward only because that on which we stand goes backward or furnishes counter resistance; we go forward in wisdom only as ignorance gives way; the car goes north only as the ground under it goes south (in respect to the car); the car pushes on the ground, the ground pushes on the car! The earth stays in its orbit because there are two forces, which exactly balance each other only when the earth is in its orbit. So with every planet and every star and every moon! And who put them there? And who set up those forces? and who maintains those forces? Whose arm is great enough and strong enough and long enough to reach out and set up such a system of infinity? Ten thousand forces and counterforces, all balanced and hinged on nothing —

nothing but the omnipotence of an Almighty and Infinite God! (Isaiah 66) "The Heaven is my throne and the earth is my footstool: where is the house that ye built into me? and where is the place of my rest? For all those things hath my hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite Spirit, and trembleth at my word"! All of these things, with all of the immensity and "without an explanation", far beyond the scope and comprehension of man with all his wisdom and scientific knowledge; all of that which we think of as infinity, is but the footstool of the Almighty God. Yes, the footstool, a thing that may be used, or may be kicked aside; a thing that is not essential nor necessary, but just an extra. And who is he that can offer something to the Lord? who is he that can give the Lord something? Only with the Lord's life and the Lord's strength given in his body, can he assemble together something of the Lord's, and say "Lord, come and get it, I will give it thee, but I cannot carry it myself", yes, I will by thy strength gather some of that that is of thy footstool, and let thee come and get thine own! What foolishness! What gross mockery! All those things hath mine hand made

Then consider for a moment, the great and wonderful works of smart and learned scientist; even atomic disintegration! The great accomplishment of man in handling the secrets of matter! But what does God say about it? "All those things have been, saith the Lord." Yes,

they have always **been!** In the deep dark ages of the dim past, when men were so ignorant and as beasts dwelling in caves, all the secrets of atomic energy, and ten thousand more secrets not yet discovered to man, were, are and ever have been in th infinite omniscience of God! Only as it pleases God, are these secrets made known to man. All these things have been; have always and from eternity **been!** "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost", (Acts 7:51). Solomon said, I Kings 8:27: "Will God indeed dwell on earth? Behold, the Heaven and Heaven of heavens cannot contain thee; how much less this house that I have builded." Again in Psalm 50:10, "For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the fields are mine. If I were hungry, I would not tell thee: for the world is mine, and the fullness thereof." How very little we, in our finiteness can ever know of an Infinite, Omnipotent, Omniscient and Omnipresent God Offer something to God? Indeed! What will God have from us? "Even to him that is poor and of a contrite Spirit, and trembleth at my word." Blessed is he that is poor in Spirit; blessed is he that is hungry and asks of Me, rather than he who tries to give unto Me that which is already mine.

Really the surface isn't even scratched on this subject. Godliness is behind all science.

A. D. Alston

### INSPIRING MEETINGS

Elder T. F. Adams

Dear Brother in the Lord:

How good of you to write me, one who feels most unworthy of any notice from any of God's dear children.

Brother Adams, God has been so good to me. He has blessed me-enabled me to attend three more good meetings since I last wrote you, and I was favored again to sit under the drippings of the sanctuary and hear several old servants of God ring those golden, gospel bells, to declare the whole counsel of God, of Jesus Christ and Him crucified, salvation by the grace of God and Him alone. Those blessed old servants seemed to be filled to the brim (so to speak), and all seemed to be completely in accord. Surely God was in our midst, surely "Out of Zion, the perfection of beauty, God hath shined."

I have no words sufficient to express the love and sweet fellowship made manifest in those meetings, nor to express the joy I experienced in them. Of course, I always enjoy the meetings, but I was so hungry for Spiritual and scriptural food, for the manna that comes down from Heaven (which is Jesus Christ, our Saviour). No wonder this precious provision was so satisfying to this old sinner. I am yet feasting and rejoicing.

O, how I thank our Dear Lord for His goodness by enabling me to meet with the dear sants again; even though I may be a greatly deceived old soul, I do believe I love them, and am never so happy as when I am with them.

My brethren, Elder W. A. Little

and his bride were here also. He married Sister Martha Foster of San Pablo, California, and she is a staunch Old School Baptist of our faith and order. They will be here for some of the Associations, will then return to California, but plan to move back some time in the spring. Sister Martha placed her membership with Little Hope Church where Elder Little's and mine are. This caused more rejoicing. I am so very happy for them.

Brother Adams, I am not going to write much more, for I realize you are a very busy one.

I just want to say that I, for the past few days, have been reading St. John, and I have meditated much on Mary Magdelene. I can hardly keep from weeping for her. It was in deep sorrow, doubts and tears that poor weeping Mary came to the sepulchre; it was the first day of the week, and it was "early." It was "dark," before the sunrise had driven the natural darkness away, here I believe EARLY bears a meaning of assuredness, steadfastness, etc., coming out of earnest necessity.

You know there are many places in the scripture where EARLY and right EARLY are mentioned. I know this EARLY has a Spiritual meaning, but I fear I haven't any light on it, also "dark" I believe, has a Spiritual meaning (dark here, I seem to see) as not having Spiritual light nor understanding. That is, poor Mary was not able to see the things that had and were occurring, practically right before her eyes - not understanding their meaning.

After the seven devils were cast out of Mary, she was cleansed. She was completely clean, (seven denoting completeness) and she was made to seek and to follow after Jesus, her Beloved Master, during all the rest of His life on earth, listening to His teaching. And I think Mary Magdelene and the other disciples believed or expected Jesus to become their King - to ascend to the throne - the throne of David and be the ruler of and deliverer of all Judah, but they were mistaken. Poor Mary stood and saw her Beloved Lord and Master crucified. So Mary "stood" the earthquake. Mary "stood" and saw the darkness upon the face of the earth. So Mary Magdelene "stood" and "stood" and "stood." Mary stood and saw reproaches and disgraceful abasement - humiliations - heaped upon - rather cast at her Beloved Master. I believe "stood" means, or signifies that there was no rest, no peace, and no Sabbath in these things, but disturbance, perplexities and great pain - torment to her poor troubled soul.

Brother Adams, I believe every little child of grace is brought to the place where they must stand weeping, begging, praying and seeking. Every little child of God must do as Mary Magdelene, stood, stoop. Every knee shall bend and every head shall bow before they can find Him. Our pride crushed - all of self must be crushed - stoop - bend down so low. We no longer see the things of the world, nor of its great riches, but can only see ourselves as worms of the dust. We find, realize we are as nothing and have no strength, power of our own.

When poor Mary stooped down and looked in the sepulchre and seeth two angels, and they said unto her, "Why weepest thou?" She said "because they have taken away my Lord, and I know not where they have laid Him." Then turning herself back, she saw Jesus standing, but she did not know it was Jesus, her Beloved Master, and He asked, "Woman, why weepest thou? whom seeketh thou?" and Mary not knowing that this was her Lord and Master said unto Him, Sir, if thou have borne Him away, tell me where thou hast laid Him, and I will take Him away. O, how she loved Him. She was helpless and all undone. Her strength had left her; all her strength was in Him whom she loved, whom she was weeping and seeking for. Mary Magdelene could not find her Beloved Master because (as I see it) she was seeking at the tomb of death, seeking among the dead, in place of the garden of the living where the restoring, refreshing fruits of grace and life are found.

But when the Master stood before her and said, "Woman, why weepest thou? whom seeketh thou?", now Mary Magdelene did not answer Him. Her heart now was so full that she could only think of Him, her Lord and Master. There was no one else nor anything else in the world but her Lord and Master.

Now, she said, "Sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away." His precious body was all (so she thought) that she had left of Him whom she loved so deeply and she must cling to; it was the last straw of hope. But

when Jesus said unto her, "Mary" and as the scripture says, the sheep hear the voice of their Master, O, and such a sweet and blessed voice it is, Mary fell and said Raboni, Master. Mary reached out to grasp Him and to hold Him, but Jesus said, "Touch me not." I believe this was that she must be taught that from henceforth she must walk by faith and not by feelings. Mary must enjoy Spiritual communion instead of natural communion as heretofore.

Brother Adams, I am or have already said too much. I really did not mean to, but it seems I just can not stop. I may be mistaken on this subject. I have tried to relate a little of the sweetness and beauty as I see it.

Now, t h a n k i n g again for your good letter, and may God's everlasting love and peace abide with you and yours and guide all in the way of all truth is the humble prayer of an old sinner and sister, I hope, and sometimes when at the throne of grace, remember me.

Love to you and Sister Adams-everyone.

Harriett L. Gray  
1516 Rutland Street  
Houston 8, Texas

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#### ALL WE OWE TO HIM

GREETINGS, to the saints of God, and to all that call upon His name.

I hope this little message carries with it all that the word "greeting" means. I am fully aware that of ourselves we can do nothing; but if God be for us, who can be against us. There is no power that could exist without Him. Truly, the Lord

could say "I am the Way, the Truth, and the Life." He was the Way from before the foundation of the world. We remember that it is said that by Him the world was made, and without Him there was not anything made that was made; therefore, all that we have all that we are, we owe to Him. To Him be all the honor and all the glory.

If I truly greet you in His name, it means much more than mere words, for to speak to you in the name of the Lord as Peter spoke to the poor lame beggar "which sat for alms at the beautiful gate of the temple" as he and John were going into the temple to pray, is to speak to you in your experience. This poor man was lame from his birth and had to be carried wherever he went. He was taken daily and placed at the gate of the temple which was called Beautiful, to ask alms of them; and Peter together with John fastened his eyes upon him and said: "Look on us!" This poor man gave heed unto them (as is always the case when words spoken in the spirit are uttered), expecting to receive something from them. No doubt he expected from these two men such things as he had usually received from those who gave him; but there was something in their possession which others did not have. They were filled with the Holy Ghost, and Peter said unto him; "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth, rise up and walk." Peter took him by the right hand and lifted him up, and immediately his feet and ankle bones received strength. What a

blessing to this poor cripple. He apparently had received silver and gold, time and time again from different ones as they passed him. No doubt given freely and by those with hearts of pity, yet he remained a cripple, unable to walk until now. This is only one of the many pictures we have in the scriptures that present to our finite minds the condition of each and every one of Adam's born race — conceived in sin and shapen in iniquity — sinners from our mother's womb, therefore, spiritually as bad as this poor crippled man. The word says, we are dead in trespasses and in sin. Here we have a picture of one who was entirely dependent upon his friends for his earthly existence; he could not walk to earn his daily bread but was set at the gate to ask alms. Dear readers, this is the condition of every one of God's dear children when they come to know themselves. Jesus said to Nicodemus, yet must be born again. This poor man had been born a natural birth, he had life in him, and this life had to have food to sustain the natural body; therefore, his only means of obtaining it was by begging of those who had that to sustain him. Now when a poor child of grace, after he is born again—born of the spirit — finds himself in like manner as this crippled man and unable to help himself, he seeks another to guide him and take him where he can receive food for his hungry soul, he has a new desire—a spiritual hunger because of this new birth. Old things have passed away; behold all things become new, and in God's own time and way he meets with one, Peter, who

has that strength giving balm for his infirmities (many sins). He declares unto him the whole counsel of God (His gospel) and it comes to him as it did to this poor crippled man as he sat at the gate called Beautiful. His weak places are made strong and he springs forth in his heart, leaping and shouting for joy.

If it had been possible to lay the whole world at that poor cripple man's feet with all its riches, it would have meant nothing to him as compared to the healing balm applied by God through Peter that healed him of his infirmities. To be able to walk and stand was more joy than he could possibly conceal, so he held Peter and John praising God until all the people who beheld him ran together unto them, greatly wondering. Peter seeing their astonishment said unto them: "Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?" Here we see another attribute of the spirit. It always causes one to give all the glory to God; so Peter tells them, "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the holy one and the just, and desired a murderer to be granted unto you, and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. And His name through faith in His name hath made this man strong, whom ye see and know:

yea, the faith which is by him hath given him this perfect soundness in the presence of you all." Acts 3-13-16. He further tells them that they, as their fathers, did it through ignorance, bearing testimony that all the sufferings of Christ had been spoken of by the prophets, and had now been fulfilled, they themselves having witnessed it. Peter had walked with the Saviour as He went about teaching, he had seen Him taken by cruel hands, crucified and put to death, he had seen Him after His resurrection, and heard His voice as it commanded them to go forth now and teach all nations baptizing them in the name of the Father, and the Son, and the Holy Ghost. He, with John, was entering the temple to pray, this was done in an hour of prayer which suggests a nearness to God in spirit. Then Peter greeted this poor man with words of joy and happiness inexpressible.

Oh! that we could greet you, Dear Readers, if there be one who may chance to read this epistle whose heart is sad and who feels a consciousness of sin knowing not what to do, we would say, In the name of Jesus Christ of Nazareth, rise and walk. He alone can give your soul strength and make you strong in faith. May God grant that all of us may have more faith in Him. Peter had once thought he could follow his Lord and Saviour even into death; but we remember the Saviour said to him, "Before the cock crow thou shalt deny me thrice." How little did Peter know of the severe trial of his faith which he was so soon to be subjected and found wanting; three

times denying bitterly that he ever knew This Man, who was there being mocked and set at naught, yet without fault. Such was the sorrow our blessed Redeemed suffered for His people. Jesus had told Peter that Satan had desired him to sift him as wheat. He did not tell Peter he prayed that Satan should not have him, but he prayed that his faith fail not. So Peter was being sifted. He was given to see the weakness of the flesh, and the mighty power of the spirit. In this he was converted and made able to strengthen his brethren. He learned of the weakness of man and his inability to stand except God give him strength. By faith given him he was able to speak in the name of Jesus Christ to the poor crippled man at the gate, and command him to stand up and walk. Peter makes it plain to all those present, that faith in God had made this man strong. By this faith in Him was this perfect soundness given him in the presence of all, yet there were those who did not believe, and they put Peter and John in prison; but when they were brought forth to testify of their acts concerning this man, he was so powerful and full of truth they could not deny any of it. After taking counsel among themselves they commanded them not to speak at all, nor teach any in the name of Jesus. Peter and John answered and said: "Whether it be right to hearken unto you more than God, judge ye." They had become their own judge, and having nothing to condemn them, they let them go.

We remember that Peter on another occasion was lodged at the

house of one Simon, and went up on the housetop (in the spirit) to pray, and while there he fell into a trance and he was an hungered. There appeared in a vision unto him a great sheet let down from heaven caught up by the four corners, and in it were all manner of beast, four-footed beast, wild beast, creeping things and fowls of the air. There came a voice to him: Rise Peter, kill and eat. "But Peter said, Not so Lord, for I have never eaten anything that is common or unclean." This was done the third time unto him, each time saying unto him, "What God hath cleansed, that call not thou common," and the sheet was caught up again into heaven. As Peter was doubting in himself what the vision meant, there stood and called at the gate men sent by one Cornelius, a devout man and one who feared God, to know if one Simon, whose surname was Peter, lodged there. The spirit said unto him, (notice it was the spirit speaking) behold three men seek thee, arise therefore, get thee down and go with them doubting nothing, for I have sent them. The same spirit that had shown Peter this vision was the same spirit that had visited Cornelius and told him to send his men to Joppa and seek Peter. God does not prepare a man to preach His hearts to receive it. Cornelius was a Gentile, and according to the laws and customs of the Jews, Peter could not go to mingle with them. Peter had seen in that sheet (the Gospel) all manner of beast (all nations and classes of people) creeping things and fowls of the air, people with varied and many

habits differing from those of the Jews. Yet the voice said unto him, What God hath cleansed, call not thou common.

Peter obeyed and went to the house of Cornelius and as Peter arrived, Cornelius fell at his feet and worshipped him. It seems only reasonable to suppose that Cornelius, seeing Peter, a Jew, after the order of circumcision, coming to him, a Gentile, realized that Peter had greatly humbled himself to visit and mingle with one of another nation, called dogs by the Jews. Could he but feel it a great honor to him? In humility and unworthiness he fell down at the feet of Peter, but the gospel of Christ had taught Peter there was no respecter of persons with God. There was to be no longer Jew and Gentile, bond and free, but all were one in Christ Jesus. Peter, a circumcized Jew, and Cornelius, an uncircumcised Gentile, were to stand together as one people, one nation in the gospel day. This day had now dawned upon the Gentiles. Peter took him up saying, "Stand up, I also am a man." Peter then told him and all those gathered there (there were many) how that it was unlawful for him, being a Jew, to keep company or come unto one of another nation; but God had shown him that he should not call any man common or unclean; therefore, he had come without gainsaying, as soon as he was sent for, and desired to know for what intent, he, Cornelius, had sent for him. Cornelius told him how he had prayed in his house and a man in bright clothing had stood before him calling him by name and telling him his prayer

was heard, and his alms were had in remembrance in the sight of God, telling him to send for Peter, and now you have done well, that thou art come. Now therefore, are we all here present before God to hear all things that are commanded thee of God. Then Peter opened his mouth and said, "of a truth I perceive that God is no respecter of persons." Then he greets Cornelius with words of the gospel of Christ, telling him how that Christ had come according to promise, anointed by God with the Holy Ghost and with power, going about healing all that were oppressed, and doing good, for God was with him, that he was a witness to all that he did, and of his death upon the tree. Now God had raised him up the third day, and appeared unto the witnesses chosen before of God even unto us, commanding that they preach. It was He (Christ) which was ordained of God to be the judge of quick and dead." It was through his name whosoever believeth in Him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

Here another great wonder was performed. They of the circumcision as many as came with Peter, were all astonished seeing the Holy Ghost was poured out on the Gentiles as well as upon them, the Jews. Then Peter said, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." Peter had been shown how that in every nation he that feared Him

(God) and worketh righteousness is accepted with Him.

Brethren, Readers and Friends, what a glorious gospel. What a saving power. What joy it brings to a poor helpless and dependent sinner, when the words come to you as they were spoken by Peter in these narratives we have mentioned. The same God, with the same power, is working in like manner today in the hearts of His people. Truly, we do not see a Jonah cast into a whale's belly, nor children cast into the fiery furnace, or the lion's den, all coming forth unharmed. But all these things were done as a type of His dealings and testimony to the power of God, testifying that none is able to pluck from His hand, one of His elect family. Therefore, by Him and by Jesus Christ His Son, is your hope of salvation.

In the name of Jesus Christ we greet you; with an holy kiss, we salute you. Let brotherly love continue that our joy may be full and may God grant that we may trust in the name of Jesus Christ of Nazareth, for there is no other name under heaven given among men, whereby we must be saved.

C. E. Benson

**IN MEMORIAM**

My dear Mother, Delaine Imogene Brady Gurley, was born January 14, 1870, in Johnston County, N. C. She was the daughter of Cherry Oliver and Benjamin Brady of Johnston County. She was blessed with an understanding and desire of God to unite with the Primitive Baptist Church at the young age of nineteen. She joined the Old Union Church while her uncle, the late Samuel Brady was their pastor. She was blessed with a deep understanding of the doctrine and many presentments or revelations of the scriptures, and every one (regardless of faith) loved to hear her explain her experiences. I firmly believe had she been born male, she would have been a won-

derful preacher who could have vividly revealed the Bible in its fullest light. To know her was to love her.

April 11, 1896, she was united in marriage to the late John Thomas Gurley of Wayne County. They moved to Smithfield in 1900. To them were born five children, Stella Gurley Davis, Oran Gurley, Benjamin Gurley (who are deceased) and Cherry Gurley Easley and Nolia Gurley Ward. My father died in 1931 at the age of seventy-eight. He too, was a member of Old Union Church.

My mother lived a full life, her love of people in poverty and low in spirit made her very understanding and won for her many friends. Everyone who came in contact with her always wanted to visit again, in search for wisdom that was working thru her from God. She never gained worldly treasures, but material things had no weight with her. This simple little poem:

"I live for those who love me,  
For those who know me true,  
For the Heavens that bend above me  
And the good that I can do,"

were her true characteristics.

But Mother believed she was what she was by the grace of God.

She remained in fairly good health until about a year before she was called. Monday, January 21, 1957, was a big day for her promotion, for God called her home. Her children, grandchildren, nieces, nephews, neighbors, and friends mourn for her, but are glad her suffering is over and feel that she must be so happy with our Savior, Jesus Christ.

A loving daughter,  
Nolia Gurley Ward

**RESOLUTIONS OF RESPECT**

RESOLVED—

First: That we, the Church at Old Union, bow in humble submission before an all wise and merciful God who was pleased to call Sister Delaine Gurley to her eternal rest January 21, 1957. Our dearly beloved, and highly respected Sister in Christ, was a devoted and faithful member of Old Union Church for many years, and in her decease the church has sustained a great loss, but we hope and feel to believe it is her eternal gain.

Second: That we, the members of Old Union Church extend to the family our deep and sincere sympathy in their bereavement, and commend them unto an ever loving and merciful God who is able to bind up and heal their troubled hearts.

Third: That a copy of these resolutions be sent to the family, a copy to Zion's Landmark, and a copy kept in the church records.

Done by order of the church in conference Saturday, September 7, 1957.

Elder T. L. Grimes, Moderator  
Mary F. Worley, Church Clerk

## Zion's Landmark

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

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### Editor

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

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VOL. LXXXX

No. 22

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Entered at the postoffice at Wilson  
as second class matter

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WILSON, N. C., OCTOBER 15, 1957

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### "EDITORIAL"

Elder W. C. Allen, of Oakboro,  
"All things have I seen in the  
days of my vanity: there is a just  
man that perisheth in his righteous-  
ness, and there is a wicked man  
that longeth his life in his wick-  
edness. Be not righteous over  
much; neither make thyself over  
wise: why shouldest thou destroy  
thyself? Be not over much wicked,  
neither be thou foolish: why should-  
est thou die before thy time?" Eccl.  
7: 15, 16, 17.

These are the words of Solomon,  
the son of David. When he became  
King of Israel, he asked the Lord  
for an understanding heart. He did  
not ask for himself long life, riches,  
nor the life of his enemies. The  
Lord gave him a wise and an un-  
derstanding heart. "So there was  
none like thee before thee, neither  
after thee shall any arise like un-  
to thee." 1st. Kings 3:12. The Lord  
gave him that which he did not ask  
for, both riches and honor. The  
wisdom which the Lord gave en-  
abled him to see the greatness of  
God, and the nothingness of man.  
He could discern between good and

evil, flesh and Spirit, law and gos-  
pel.

Among the many things which he  
saw in the days of his vanity, he  
said, "There is a just man that  
perisheth in his righteousness. It is  
not to be understood that a just  
man could be lost and perish eter-  
nally. A just man is a man of God.  
He is 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."  
1st. Cor. 1:30. The sense in which  
a just man may perish in his right-  
eousness is seen in the case of  
Abel, Naboth and Stephen. Abel  
was a just man. He made an offer-  
ing unto the Lord. He brought  
the firstlings of his flock and the fat  
thereof. The Lord had respect unto  
Abel and to his offering. See Gen.  
4:4. Cain brought the fruit of the  
ground. The Lord had not respect  
for his offering. Cain's anger was  
kindled against Abel. He rose up  
and slew him.

Naboth had a vineyard which he  
inherited from his fathers. Ahab,  
who was King of Israel, was per-  
sistent in an effort to procure Na-  
both's vineyard for himself. He of-  
fered him what he said was a bet-  
ter vineyard or the worth of it in  
money. Naboth replied, "The Lord  
forbid it me, that I should give the  
inheritance of my fathers unto  
thee." 1st. Kings 21:3. Jezebel, the  
wife of Ahab, proceeded to take it  
by unlawful means, an account of  
which is found in the scriptures as  
follows: "So she wrote letters in  
Ahab's name, and sealed them with  
his seal, and sent the letters unto

the elders and to the nobles that were in his city, dwelling with Naboth." 1st. Kings 21:8. We find in the contents of these letters, the nobles and elders were directed to proclaim a fast, and set Naboth on high among the people, and set two men, sons of Belial before him, to testify that Naboth blasphemed God and the King, and then carried him out and stoned him. This they did according to the letters which were sent to them by Jezebel and Naboth perished in his righteousness.

The word, "Perish," means "To be destroyed; to lose life by other than natural causes." Stephen was a just man. He was stoned to death by his enemies. See Acts 7:58. Naboth perished in his righteousness, not an eternal death, but a corporal death. No just man has or ever will perish and die an eternal death.

Abel, Naboth, Stephen, as well as many others, were put to death by the hand of their enemies. They perished in their righteousness. They were saved with an everlasting salvation. They perished here in this time world, not eternally, and not to the fellowship of their brethren, but at the hands of their enemies. Jesus said, "And I give unto them eternal life and they shall never perish." John 10:28. John, the Baptist, perished in his righteousness, but he was faithful to the end. He was strong in Spirit. Because of John's uprightness, he was beheaded.

"And there is a wicked man that prolongeth his life in his wickedness." Job as well as Solomon could see that some wicked men

live to be old and are mighty in power. He said, "Wherefore do the wicked live, become old, yea, are mighty in power?" Job 21:7.

"Be not righteous over much." A man who is righteous over much is self righteous. He has a higher opinion of himself than others have of him. He is haughty and proud, but He shall be abased. He looks with scorn upon those whom he thinks do not live up to his standard. He is wise in his own conceit. Solomon said, "Seest thou a man wise in his own conceit? there is more hopes of a fool than of him." Prov. 26:12.

"Neither make thyself over wise: why shouldest thou destroy thyself"? To be over wise is a manifestation of flesh. Solomon could see the folly of these who are boastful and self conceded. He said, "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." Prov. 16:18, 19. A man who thinks himself something, has a much higher opinion of himself than do those who have seen themselves totally depraved. Paul said, "For if a man think himself to be something, when he is nothing, he deceiveth himself." Gal. 6:3.

"Be not over much wicked." Patience is an attribute of God. Those who are "over much wicked" have no Godly attributes. His humble poor are content with the things which the Lord has blessed them with, whether little or much. Wickedness prompts grumbling, and fault-finding with those things which the Lord has blessed them

to have. Those who are envious, jealous and begrudging, desiring that which belongs to another at which the Lord has blessed them the expense of his neighbor, are possessed with an evil spirit. To be content with those things which the Lord has provided, is gain. Paul said, "But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many hurtful lusts, which drown men in destruction and perdition." 1st. 6:6, 7, 8, 9.

"Neither be thou foolish: why shouldst thou die before thy time?" It is not to be understood that a man can die a corporal death before the Lord's time. There is a time to be born and a time to die. This is in the appointment of God. Solomon said, "To every thing there is a season, and a time to every purpose under the Heaven: A time to be born and a time to die." Eccl. 3:1, 2. He did not say why shouldst thou die before the Lord's time, but "Why shouldst thou die before thy time?" "Neither be thou foolish." These words are a reproof or rebuke to those who fall into divers temptations and a course of wrong living which, if continued issues in death, not a corporal death, but a cutting off or excommunication from the fellowship of the saints. An example of which is mentioned by the Apostle who called the attention of the Corinthian brethren to the instance of one who had his father's wife. He

expressly says, "To deliver such an one unto satan for the destruction of the flesh, that the Spirit may be saved in the day of the Lord Jesus." 1st. Cor.5:5 This man, living in adultery, was satisfying the desires of the flesh. There are many other ways by which men live to gratify the flesh. Seeing the folly of what such conduct leads to, the sum and substance of the words of Solomon by way of reproof is: "Neither be thou foolish; why shouldst thou die before thy time?"

T. F. Adams

#### RESOLUTION OF RESPECT

Sister Lizzie Whitfield, wife of Brother Lem Whitfield, who preceded her in death several years ago, united with the Church at Roxboro, July 3, 1921. She remained a faithful member there for thirty-six years, and was always present at her meetings as long as her health permitted and it was convenient for her to go.

When God's appointed time came for her to depart this life, we were made glad for her, that she was taken from her suffering here. She had been in ill health several years, but bore her afflictions with patience, and manifested great love and appreciation to her beloved daughter who cared for her so tenderly, as well as other members of her family.

We feel that she is now at rest where there will be no more suffering, pain or sorrow, for they shall all flee away; God has said He will wipe all tears from their eyes, and one day the God she loved and believed in will awake her in the Glorious likeness of King Jesus, and carry her to that city who's builder and maker is God.

May He comfort, keep and guide her loved ones, give them a blessed hope in Him, reconcile the church to their loss, and do His blessed will in all things.

Therefore be it resolved, that a copy of this obituary be placed on the church record, 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 in conference August 3, 1957.

Elder L. P. Martin, Moderator  
Geo. B. Walker, Clerk

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# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. LXXXX

NOVEMBER 1, 1957

No. 24

## PSALM XIX

The heavens declare the glory of God; and the firmament sheweth his handywork.

Day unto day uttereth speech, and night unto night sheweth knowledge.

There is no speech nor language, where their voice is not heard.

Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,

Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.

His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple.

The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes.

The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether.

More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

Moreover by them is thy servant warned: and in keeping of them there is great reward.

Who can understand his errors? cleanse thou me from secret faults.

Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be 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.

## EDITOR

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

**\$3.00 PER YEAR  
TO ELDERS \$2.00 PER YEAR**

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

# ZION'S LANDMARK

*Devoted To The Cause of Jesus Christ*

## THE HEAVEN IS MY THRONE

“In the beginning God created the Heaven and the earth” (gen. 1:1). If God created all things in Heaven and on earth, what did or could poor puny man have to do with it? With that question in mind, it is, God enabling, my thought to express a very few of the examples of Godliness in God’s creation and daily before our eyes.

Let us remember that man was the last in God’s creation; that the Heaven and the earth and all things therein were put in place, all laws of behavior were set upon them; the world with all of its thousands of intricate forces and natural laws was made and God looked upon it and saw that it was good; **then** God made man and put him on earth and gave him dominion over the life and things of the earth.

God set man at the bottom of a great ocean of air, or what we call “atmosphere.” We often refer to a light object as being “as light as air,” yet air has considerable weight. There is about one ton (2000 lbs.) of air pressure on the human adult body; there are about 432 tons of air pressure on the floor of a 20 foot square room. Is there any wonder why your ear drums “pop” or react when you ascend a mountain, or when you go up in an airplane? God made this body and balanced all forces so that we are comfortable under this atmospheric pressure of approximately 15

pounds per square inch. The air is more dense near the earth’s surface, so as we ascend a mountain, there is slightly less pressure on the body, and the sensitive ear drums indicate this fact. Now let us think for a moment; should the atmospheric pressure become zero, our bodies would tend to burst from within with a pressure of approximately one ton! or again should the atmospheric pressure be doubled, our bodies would tend to be crushed under the pressure of a ton, our chest muscles could not lift the pressure and we would not be able to breathe, we could not live. What a narrow pressure range must be maintained! or puny man would perish. But the same merciful Creator, God, that set the limits and bounds on man, also set the limits and bounds in the atmosphere.

The wind is only atmosphere in motion. A 100 mile per hour gale, sweeping everything before it, may be caused by an excess pressure of no more than 6 ounces per square inch! How momentous are the effects of such a small change in a system of balanced forces. How powerful is the Hand of God! What a merciful God to set the bounds and maintain such an accurate balance of forces that man can exist. God looked upon the Heaven and earth, saw all of these things, and said that it was good, and very good.

Consider the oxygen in the at-

mosphere. Man cannot live in pure oxygen; nor can he live without oxygen. If pure oxygen is breathed, the cells of the body are burned; if we get too little oxygen, we suffocate. The body requires an atmosphere of approximately one fifth oxygen, and it cannot exist long if there is much variation from this proportion. Our atmosphere, and its percentage of oxygen, hugs the earth and becomes rarer as the distance from the earth is increased. This man cannot live in atmosphere that is very far from the earth's surface. God set man on earth. The highest clouds are about five miles high. The greatest height man has ever gotten above the earth is approximately 15 miles (even in this case man has to shut himself into a strong tank filled with normal atmosphere and pressure, for at that height 96 per cent of the air is below him and only 4 per cent surrounds him). Yet what are 15 miles? There are millions and millions of miles upward and outward in space toward infinity! There is no limit to Godliness nor in the infinite wisdom of His creation!

The atmosphere contains many dust particles. We often complain that dust gets in our eyes, but except for that dust and such atmospheric particles, we could not live. Yes every single minute particle of dust was foreordained and predestinated to be exactly in its place at exactly the right time to serve exactly its purpose in the will of God in all things. Every dust particle was seen by God when He looked upon the work of His Hand and said that it was good. Ultra-

violet (very short rays which give light of a color above violet, and which the eye does not detect) rays would burn us to a crisp were not air fairly opaque to these rays. The light passes through before it reaches our eye, the more of these ultraviolet rays are filtered out and the redder objects appear; for example we see the red sunset. On the other hand we see the blue sky overhead because the light passes through a minimum amount of atmosphere before it reaches the eye. Dust particles, by the mercy of God, serve as nuclei for raindrops, or water could fall from the Heavens with such torrential fury as to destroy life and to wash away all of the soil. May we forget to complain and thank God for the particles of dust. They were created for a purpose.

Now consider for a moment, the temperature of the atmosphere and of the earth's surface. The body temperature is 98.6 degrees Fahrenheit. How disagreeably hot is the weather of 100 degrees! How disagreeably cold is zero weather! Should the temperature go beyond either of these very far, life would be jeopardized. What a narrow temperature range must be maintained in order that we may live! An ordinary fire may reach 1000 degree temperature; consider the temperature in the blast furnace! Then try to imagine the temperature of millions of degrees in the center of the sun or the stars! How very finite is man; how very infinite is God Only a slight change in the world's temperature would render it barren and uninhabitable. Do these things just "happen to be?"

How foolish and unreasonable is that man who does not look up to see from whence cometh his blessings! but goeth day by day thinking that he hath all these things within himself!

“Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: He called them all by names by the greatness of His might, for that He is strong in power; not one faileth” (isa. 40:26). Who but the master mind of the Infinite God could set the bounds of all these things? Who but the infinitely wise and infinitely powerful God could set up and maintain all the intricate balance of forces and natural laws? What but the infinite love of a merciful Savior would set the bounds of all the factors in His creation so that man can live, and that his otherwise very precarious position is made most sure?

But let us go on; look for a moment at the structure of MATTER. Consider the common substance of table salt which sits on every table to season our foods. Take just one tiny crystal. It consists of millions of molecules. If possible, consider a single molecule. This molecule is the smallest particle of this substance which can exist in the natural state of salt and which possess the properties that belong to the substance salt. This molecule is too small to be seen by the eye, even with the help of the microscope; yet it has been found that this molecule is made up of more than one kind of elemental substance, and can be chemically separated into two atoms, each of which have en-

tirely different properties from each other and from the original substance, salt. All atoms of one element are alike chemically. Then is the atom a solid body of matter?

The atom is believed to consist of electrons, and protons and neutrons. The atomic bomb is exploded on this basis. The atom is, in its structure, believed to be a complete solar system, functioning with perfect accuracy, yet so minute as to be almost inconceivable to the human mind. It is perfection in the realm of the infinitely small; the solar system in the heavens, of which this earth is a part, is similarly functioning with the same perfect accuracy, yet is so large as to be almost inconceivable to the human mind. In either case we have the same extreme accuracy of thousands of intricate forces in the systems of the Great Infinite and Creator of us all.

Suppose for a moment that the tiniest of these forces in the infinitely small atomic solar system should become unbalanced; what would be the result? That is what occurs when we have an atomic explosion, and that is the phenomenon underlying the atomic bomb. The electron is knocked out of its orbit in the atomic solar system. Think of the minuteness of the atom; think of the tiniest element of that tiny solar system; think of the infinite force and heat and radiation and power of explosion in the atomic bomb! Think of the almost infinite force that God has put into this, the tiniest part of the tiny atom of matter! Does not this give us some little conception of the infinite power of God?

Then turn loose your imagination; all the imaginative powers within, and all that you can muster into force. Think now for a moment of the infinitely large solar system of which this whole world is but a tiny part. Who can say but that God has millions of such solar systems in His heavens? Who can number the stars of the heavens! Suppose God, in His Infinity, should please to knock a planet out of the heavenly solar system, and leave His forces unbalanced. If we get such infinite power from the atomic explosion, what can you imagine would be the extent of the infinite power manifested in the explosion in the heavenly solar system! Yet God placed all the solar systems in space, and handles them in the hollow of His Hand. Does not this give us some little finite conception of the omnipotence of God? What man could be so bold or so foolish as to think for an instant that all of this comes by chance, or comes by the effort and knowledge of poor puny man? "O Lord, our Lord, how excellent is thy name in all the earth! who hath set thy glory above the heavens. When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hath ordained; What is man that thou art mindful of him? and the son of man that thou visitest him?" (Psa. 8)

WATER is one of our most common substances. It covers about three fourths of the earth's surface. It is in the atmosphere, and it is in the ground. It makes up a big portion of the weight of our bodies; we soon perish without water. Except for one unique property of water,

life would be jeopardized. As a general rule all matter contracts or becomes smaller as its temperature is lowered. Water acts according to the general rule until its temperature reaches four degrees centigrade; then, it reverses the general rule, turns about face and begins to expand again, and continues expanding until it freezes. This unique property causes ice to be lighter than water, and thus to float. Except for this unique property all of our lakes and pools would freeze from the bottom up and would become solid ice. All marine life if not all life would soon perish. But God, in His wisdom, did not intend it to be that way. He gave water a peculiar property and thus by His mercy our life is preserved.

Consider LIGHT. "And God said, let there be light; and there was light. And God saw the light, that it was good" (Gen. 1:3). God gave us eyes, and God gave us the ability to see. What man can fully explain how the human eye, a part of this body of flesh, can actually see? What man can make an eye and give it sight? O man who art thou that forgetteth God!

Light rays are a form of a wave. The frequency and wave lengths of these disturbances vary from zero to infinity. In the middle of the scale, there is a narrow band of wave lengths that affect the human eye and that we think of as light. The light that affects the eye, may be broken down into seven primary colors from red to violet. Above violet, are shorter waves called ultraviolet waves. Then above those and in order of wave lengths, are

X-rays, and Gamma Rays and Cosmic Rays and on into infinity. Man's knowledge reaches no further. Below the red of the light waves are the infrared waves, or heat waves; then in order we have the short electric waves, the radio broadcast waves, long electric waves and again on into infinity on the other end of the scale. What a narrow range of wave lengths affect the human eye; and what a blessing that is! An item might be heated to a white heat and give off white light; as it cools it becomes red and gives off a red glow; as it further cools it gives off infrared rays which are not detectable by the human eye. If infrared rays did affect the eye, all the objects in the room would continually affect the eye and we would have no rest. On the other end of the scale, the ultraviolet and the X-rays are very penetrating and the eyelid cannot shut them out.

The white light ray is a compound ray, and is divisible into the seven primary colors, red, orange, yellow, green, blue, indigo and violet. These colors form one continuous spectrum, and it is most difficult to set the exact bounds of each color. The most beautiful colors are formed by a harmonious blend of several colors. What is more beautiful than the delicate tints of the flowers of nature? What artist can duplicate them? More, what man can form the simplest flower of nature? And who could ever put life into it?

Then think of SOUND. God gave us ears, and gave us the ability to hear. A vibrating body sets up waves of con-

densations and rarefactions in the medium. These waves strike the ear drums and cause the sensation that we call sound. As in light, these wave lengths vary from zero to infinity. God has also set the bounds of the range of the vibrations that affect the ear. Our range is comparatively narrow, and what a blessing that we cannot hear all vibrations! What a continuous disturbance we would have to annoy us! There are thousands and thousands of vibrations above and below the range of detection by the ear. The dog can hear higher vibration frequencies than the human ear. Bats make a vibration far above the range of the human ear, and fly by the echo of their noise. They judge their distance from objects by the echo from their noise. If their ears are stopped they have no sense of direction. God gave the bat no eyes, but He gave him keener ears. All these things are for a purpose, best known to God. "Who hath directed the Spirit of the Lord, or being His counsellor hath taught Him?" (Isa. 40:13)

GRAVITY is a God given force of attraction between particles of matter. Every particle of matter in the universe attracts every other particle according to the masses of the two bodies and the distance between them. The load that you carry is exactly heavy enough that it may stay on the face of the earth. Except for its weight, the pull or force of gravity, all things, including ourselves, would be slung off the face of the earth out into the eternal beyond. Likewise, the earth and the planets and the moon and the stars would fly off into space

at random. There is a most intricate balance of forces set up that holds every body in its orbit and exactly at its speed of rotation, and in its ordained place. Every grain of sand and every particle of dust is so balanced that it remains in its ordained place to serve its ordained purpose, and to bring about the end that was designed and determined before the foundation of this world. Could this extremely intricate balance of forces, even so well balanced as to keep every dust particle in its place, as well as every planet in its orbit, have come about by mere chance? God created the heavens and the earth and all that in them is. Yes every particle of dust is under His eye and is in His purpose

Without gravity we could not walk; our car could not move, because there would be no friction. Without friction our building would collapse for the very nails hold the beams in place by friction. If once in motion, without friction we could not stop our car, or turn it from one direction to another. Friction, too, came with the knowledge and fore-ordination of an all wise God.

Think of the NUMBERS that we use in mathematics. We count ten without thought. We can conceive of an visualize ten objects. We have an understanding conception of ten. Even one hundred is within the conception and understanding, or yet one thousand. But where is the man who can fully visualize the meaning of one million? If you could count one unit per second, and did not stop to rest, nor to get a drink of water, not to eat, nor to sleep, but counted con-

stantly it would take you a little less than twelve days to count to one million. If you could lay one million dollar bills end to end they would reach for a distance of over 95 miles. Then consider one billion and yet one trillion! or a quadrillion, quintillion, sextillion, septillion, octillion, nonillion, decillion! Each one a thousand times larger than the number before it. Such numbers are infinitely large and beyond any possible human conception. They become only figures and are expressed in powers of 10. For example, 10 exponent 2, means 10 multiplied by itself twelve times and equal one trillion. These numbers can be used in mathematics with accuracy, but are beyond the full conception of the mind. If, without stopping to rest or eat or sleep, it requires 12 days to count to one million, then 32 years would be required to count to one billion, and 32,000 years or 457 generations counting from birth until 70 years old, to count to one trillion. What then, shall we say of the numbers called quadrillion, or quintillion and on and on to decillion and still on to infinity!

Again, we have the same realm of numbers in fractional parts of a unit. We can conceive of one half of an inch, or one fourth, or an eighth or a sixteenth. But our eye fails to see any finer divisions very well. We might visualize in our minds the extent of a hundredth or even a thousandths of an inch. But what about one millionth part? or one trillionth, or quadrillionth part? Such infinitely small parts can be accurately used in figures but are far beyond the conception of the hu-

man mind. Such numbers are frequently used in the measurements of instances and forces between atoms and electrons. They are the mathematics of the atomic solar systems. Only God knows the meaning of the infinite; only God knows the count of the sands of the sea; only God knows the seed of Spiritual Abraham! Numbers have no limits but approach infinity in either direction. Comparatively speaking, our limit of comprehension is so small as to be negligible in the sight of an Infinite God.

Such examples of Godliness may be increased by thousands. Should you consider any object of God's creation, any growth of the woodland, any flower of the meadow, any pearl at the bottom of the sea, any insect of the field, any beast of the forest, any minerals out of the earth, any cell of a living organism, the contour of the land with its mountains and hills and valleys, or the streams and rivers and seas and oceans, or anything you choose to study, you would find the same wonders of an all powerful and all wise and all present and all merciful God! We cannot possibly conceive of the infinite numbers of the wonders in God's creation. He looked upon them all and saw that it was good!

"Heaven is my throne, and the earth is my footstool; where is the house that ye built unto me? and where is the place of my rest?" What house could man build unto God? What work can he offer? What can man offer that is not already in the possession of God? He created the heavens and the whole earth is but His footstool. A foot-

stool is an object that may be used if desired, but may be pushed aside and is not essential. Man, at best, is only a part of that footstool, which is the possession of God from creation to infinity.

Man considers himself full of knowledge, and through much study, has brought himself to wisdom and much understanding. He has learned many laws of nature, how to harness electricity, and how to send radio programs through the air, even the picture of the performer, yet he knows very little of just what electricity is, or through what medium the light and radio waves travel. Man has delved into the realm of the atoms of matter, yet he has only stumbled on a way to tear down and knows not how to could possibly rebuild. Who could possibly dream of a way to restore an atom to itself, or to build a body of a living organism, much less to put life into it. All creation is in the realm of the Infinite.

"For all those things hath mine hand made, and all those things have been, saith the Lord." All these things of God's creation hath been since before man was created and put here; they were the handiwork of God and came from all infinity out of His wisdom and power. As it pleases God and fulfills His purposes, He reveals one by one, some of the secrets of His creation, some of His natural laws, some truths about His intricately balanced system of forces to man. But let us never forget that that force, or that law, or that truth has always been, and has always functioned since He set them in existence at His creation. Man learns

bit by bit and thinks of them as something new, but "all those things have been, saith the Lord."

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord that exercise loving-kindness, judgment and righteousness in the earth" (Jer. 9:23). The wise man, and the strong man, and the rich man, without the grace of God in his heart, is prone to glory in himself. It is only when the light and the grace of God shines into his stony heart, and he is taught true wisdom and an understanding of the ways of an Infinite God, that he will cease to glory in his own attributes and to reflect the glory back to its true source, the infinite and merciful God and Saviour of his sinful self. It is then that he earnestly desires to praise the Lord for that understanding and lovingkindness and judgment and righteousness imputed to him.

It is sometimes said and felt that science is in conflict and opposition with the Holy Word. The scientist without the grace of God in his heart, and melts his soul and causes him to tremble at His word, there is no conflict. His natural understanding of the wonders in creation only prove to him without the shadow of a doubt, that there is above all things the master mind of an omnipotent and omnipresent and omniscient supreme and sovereign God.

"But to this man will I look, even to him that is poor and of a

contrite Spirit, and trembleth at my word." Praise be unto God, we do not have to be wise in the ways of this life, nor do we have to be strong and mighty physically, nor yet do we need to be rich in the things of this life. Nothing is required at our hand; it is the Lord and Savior who gives us the poor and contrite Spirit, the Godly sorrow and the cry for mercy. It is the God given wisdom and understanding that manifests Godliness in all this world and in all creation in Heaven and in earth; and that brings about the Godly fear, and the "trembling at His Word"!

Godliness in all things is ever present before us and over us and in us. May His grace so abound in our hearts as to make manifest to us the mercies and lovingkindness of an all wise Savior and enable us to see Him in all things.

A. D. Alston  
March 15, 1948

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### A FOUNTAIN FOR UNCLEANNES

Dear Brother Brother and Sister  
Adams and All Lovers of The  
Truth:

I desire, if it be the will of the Lord, that He remove my mind from the vain and perishable things of earth, place it on Heaven and Divine things and bless me with the Spirit of understanding that I may write a little which I hope will be in accord or in keeping with the following scripture:

"In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. And it shall come to pass in that day,

saith the Lord of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land. And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the Lord: and his father and his mother that begat him shall thrust him through when he prophesieth. And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive: but he shall say, I am no prophet, I am an husbandman; for man taught me to keep cattle from my youth. And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends. Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones. And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God." Zech-ariah 13:1-9.

If there is any part of this scrip-

ture that has any more weight on my mind than another it will be found in the first, seventh and ninth verses and reads thus, "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones. 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." Here, I believe, the Prophet Zechariah was prophesying of the coming of Christ, the Great Shepherd of His Sheep. Paul said, "if there had been a law given which could have given life, verily righteousness should have been by the law," but we are told that "By the deeds of the law shall no flesh be justified."

"In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." The angel said to Mary she should bring forth a Son, and His name should be called Jesus, for "He shall save His people from their sins." 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." I am one who believes that every poor child of God who has been brought to the end of his strength and has been made to see what he is by nature

and must be by grace to live and see God in peace has been given a precious hope in Christ that their sins have been forgiven, that they are indeed poor and needy. These are they whom He has saved from their sins. They are of the house of David to whom this fountain is opened. The fountain - Christ, cleanses His people from their sins. It washes them whiter than snow. They often feel cast down, but they are not destroyed; and as they are called to go through troubles, trials and tribulations, they are enabled by His grace to trust in the Lord, and they are made to realize that all their blessings come down from their Father's bountiful storehouse. They have been made to know they have no righteousness of their own, as they go through the dark valleys, and feel to be alone and cast down. They are made to cry unto the Lord, and He says He will hear them. "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water." Isaiah 41:17, 18.

In reference to our subject - the thirteenth chapter of Zechariah, I here refer to verse one through seven, I believe the day here spoken of is the day the sinner is born again and the land is this old tabernacle of clay in which we live, for we are of the earth earthly. When God removes the sinner's hard and stony heart, He also casts

out the idols and unclean spirits, then gives him a new heart and places His Spirit within him. Now, behold old things have passed away, and all things have become new.

God, the Father, calls and qualifies His servants to preach the word, which is Christ and Him crucified, who are blessed and led by the Lord in the field of duty laid upon them. They go in humbliness and meekness, having no desire to deceive, desiring to be clothed in that seamless coat of the righteousness of Christ which none can dress in 'till Jesus puts it on.

The wounds they receive are not made by the world but by their brethren and sisters when they are backbiting, looking over him for evil and not for good as they are commanded to do.

When David was preparing to meet the Goliath "Saul armed him with his armour, put an helmet of brass upon his head, and a coat of mail. And David girded his sword upon his armour, and he assayed to go; for he had not proved it. Then David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him." 1st. Samuel 17:38, 39. David then went in the name of the Lord, carrying his sling and five smooth stones, representing the foundation of the doctrine of election, predestination, sanctification of the Spirit and redemption.

"Awake, O sword, against my shepherd, and against the man that is my fellow; saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little

ones."

Jesus, the Dear Son of God, is the Shepherd of His sheep. He leads His sheep and they go in and out and find pasture. He knoweth His sheep and calleth them by name. The Good Shepherd gave His life for His sheep. He had power to lay it down and to take it up again. "I am the Good Shepherd: the Good Shepherd giveth His life for the sheep." John 10:11.

"He (Jesus) 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. Surely He hath borne 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 on Him the iniquity of us all." Isaiah 53:3, 4, 5, 6.

"And I will turn mine hand upon the little ones." Who are the little ones? I believe every one who has been brought to the end of his strength, made to see that from the top of his head to the bottom of his feet he is sin, sin! nothing but sin, was made to cry unto God in his distress and in his afflictions. I believe they are little ones, and the promise is He will hear them. When Saul of Tarsus was persecuting the children of God and on his way as He started down to Damascus with a letter of authority to bind all who

were serving the Lord, he did not feel like a little one, but when the light shined around and he fell to the ground, he did feel like a little one. The Lord turned His hand upon him and blessed him.

The three Hebrew children who were cast into the fire furnace must have felt very little, but the Lord delivered them safely. Certainly Daniel felt little, and humble as he was cast into the den of lions. But God turned His hand upon him and he came forth unharmed.

When you, dear Child of God, and I, thought our goods were in peace until a stronger than we came upon us and spoiled our goods, and we walked through dry places seeking rest and finding none, feeling we had sinned away the day of grace, at God's own appointed time, He turned His hand upon you, and I hope me, and delivered us. We had been made to cry, O wretched man that I am, who shall delivered me from the body of this death? We will, as long as we are led by His Spirit, continue to feel to be the least of His, if one at all.

I believe the two parts that are to be cut off and die are the idols and false prophets, and the third part that is to be left therein, is the soul of the Child of God sanctified and made pure as gold from the refiner's pot.

"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."

When we are brought through the fire of troubles, trials and afflictions and refined as silver and tried as gold, we are killed to the things we once loved and made to love the things we once hated. We are taught obedience through suffering. For if we are to reign with Christ, we must also suffer with Him. Afflictions though they seem severe, are oft in mercy sent.

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Romans 8:18.

Please cast the mantle of love over my many imperfections and remember me in your prayers.

In need of God's rich mercy,

Mack K. Alford

R.F.D. 1

Loris, S. C.

**HAS YOUR SUBSCRIPTION  
EXPIRED?**

Dear Subscribers,

Please check the expiration date on the label of your Landmark. If your time has expired, and you desire to renew your subscription, please send us your renewal. This will help us to pay our monthly printing expenses. If however, you are not in a position to pay at the present time, please notify us that you plan to pay later. If you do not plan to renew, please write us to discontinue your subscription and include your back due if any.

Editor

**NOTICE TO ALL SUBSCRIBERS**

Any correspondence concerning Zion's Landmark should be addressed to Elder T. F. Adams, Willow Spring, N. C. Thank you.—Ed.

**RESOLUTION OF RESPECT**

It has pleased our Heavenly Father in His infinite wisdom and love to remove from our midst by death our dearly beloved and highly esteemed Sister, Sallie Allen, on June 24, 1957.

Sister Allen united with the Church at Concord, in Washington County, N. C., by letter at the May meeting, 1944, and lived a faithful member until death, always filling her seat unless providentially hindered.

May the presence of the Lord fill the vacancy in the Church. We feel she possessed the faith which was once delivered unto the saints.

Therefore, be it resolved that we extend our heart-felt sympathy to the bereaved family, believing our loss is her eternal gain, and may the Dear Lord comfort them in their bereavement.

Be it resolved further, that a copy of these resolutions be sent to Zion's Landmark for publication, one sent to the family and one spread on our Church records.

Done by order of the church in conference on Saturday before the fourth Sunday in July, 1957.

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

**RESOLUTION OF RESPECT**

Whereas it has pleased our Heavenly Father in His infinite wisdom and love to remove from our midst by death our dearly beloved and highly esteemed Sister, Florence U. Ambrose, on June 5, 1957.

Sister Ambrose united with the Church at Concord, Washington County, N. C., at the June meeting, 1912; and was baptized by the pastor, Elder J. Q. Ambrose. She lived a faithful member until death, always filling her seat unless providentially hindered by some cause.

We hope and trust the Good Lord is pleased to fill the vacancy in the Church with more of like precious faith.

Therefore, be it resolved that we desire to bow in humble submission to Him who doeth all things well, feeling our loss is her eternal gain and extend our heartfelt sympathy to the bereaved family. May the Holy Spirit fill the vacancy in their hearts and comfort them in their troubles.

Be it resolved further, that a copy of these resolutions be sent to Zion's Landmark for publication, one sent to the bereaved family and one spread on our Church records.

Done by order of the church in conference on Saturday before the fourth Sunday in June, 1957.

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

## Zion's Landmark

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

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### Editor

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

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VOL. LXXXX

No. 24

Entered at the postoffice at Wilson  
as second class matter.

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WILSON, N. C.,

NOV. 1, 1957

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### THE RIGHT WAY

"There is a way that seemeth right unto a man, but the end thereof are the ways of death." Prov. 16:25.

There is a way which is right. This way is called the way of holiness. The prophet said, "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." Isaiah 35:8. This is the way the redeemed of the Lord shall walk. It was said by Jesus Christ to be the strait gate and narrow way which leadeth unto life and few there be that find it. See Matt. 7:14. Those who find this way are led by the Spirit of God. They are the sons of God, born again, not of the corruptible seed, but of the incorruptible, by the word of God which liveth and abideth for ever.

The way which seemeth right unto man is the broad way which leads to destruction. Those who are in the broad way are led by the carnal mind. With this mind a man

cannot receive the things of the Spirit of God, neither can he know them for they are Spiritually discerned. He must be born again to distinguish the difference between the broad way which leadeth to destruction, and the narrow way which leadeth unto life. After the flood, the descendants of Noah made brick, and built a high tower, which they thought was the way to reach Heaven. See Gen. 11:3,4. This was the way which seemed right unto them. They ceased to build when the Lord confounded their language. They could not understand one another's speech.

In the days of the Judges when there was no king in Israel, every man did that which was right in his own eyes. See Judges 17:6. Those who do not have Jesus as their King and Leader are still building, not with brick and mortar, but by the works of their own righteousness. This way seems right unto them. This way seemed right to the scribes and pharisees, who rejected the teaching of Jesus, which is true of all men until they are quickened by the Spirit and power of God. Their eyes are then open to see that Jesus Christ is the way, the truth and the life, and that there is none other name given under Heaven among men whereby they must be saved.

The Apostle Paul (who was known before conversion as Saul of Tarsus) was blind to the way of righteousness before his eyes opened to see that salvation was of grace, and not of works. He was zealous of the law, and followed the tradition of the elders. This seemed right to him. He said, "I

verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which things 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 persucuted them even unto strange cities." Acts 26:9, 10, 11.

Men in nature are proud and boastful. They think themselves to be something when they are nothing. Paul said, "For if a man think himself to be something, when he is nothing, he deceiveth himself." Gal. 6:3. The proud and boastful spirit manifested by the pharisee, is an example of those who are led by the carnal mind. "The pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulturers, or even as this publican. I fast twice in the week, I give tithes of all I possess." Luke 18:11,12. His way of fasting and tithing seemed right to him. His hope of Heaven was built upon his works of righteousness. This is the way of death. Those who have received forgiveness for their sins and transgressions, believe in justification by the imputed righteousness of Jesus Christ and not of works. They can receive and embrace the truth of what the Apostle said, "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him hat worketh not, but believeth on Him that jus-

tifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputed righteousness without works." Rom. 4:4, 5, 6. There is a striking contrast between law and gospel, works of our own righteousness and faith, unbelief and belief. The broad way that leadeth to destruction and the narrow way which leadeth unto life.

The pharisee is a representative head of those in the broad way which leads to destruction. The prayer of the publican embraces those in the narrow way which leadeth unto life. Their cry is: "God, be merciful to me a sinner."

T. F. Adams

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#### IN MEMORY OF MY MOTHER

With a sad heart I will attempt to write the obituary of my mother, Mrs. Florence I. Reese (Della as she was known to everyone. She was born in Pender County, N. C., May 18, 1869. She later moved to Wilmington, N. C., where she lived many years. She departed this life July 16, 1957 at the home of her daughter, Mrs. Thelma Reece Wilson, 2 Rogers Place, Portsmouth, Virginia. She was the daughter of the late John B. and Manerva Holt Casteen and the widow of the late William E. Reece of Wilmington, N. C., who died June 12, 1924. She is survived by one son, John E. Reece and one daughter, Thelma Reece Wilson, both of Portsmouth, Virginia, (a daughter died in infancy) two grandchildren, five great-grandchildren, one sister, Mrs. Mary E. Southerland of Newport News, Virginia, one step-son, two step-daughters, eight step-grandchildren and several nieces and nephews.

Mother had a beautiful experience of grace and received a precious hope in Christ Jesus on Easter Sunday, 1914. She united with the Primitive Baptist Church at Wilmington, N. C., the 3rd Saturday in August, 1914 and was baptized the following Sunday by Elder E. E. Lundy. We moved to Virginia in December, 1924, and in March, 1942 she moved her membership to the Norfolk Primitive Baptist Church and was a faithful member there, always looking forward to her meetings there each month until her health began to fail about five or six years ago. She highly esteemed her brethren and sis-

ters and was always glad to see them when they visited her.

Mother was a firm believer in salvation by grace and not of works lest any man should boast; she was deep in the scriptures and a wonderful writer and she left good evidence that she was one of God's elect. She always loved to talk and write of the goodness of God and His mercies extended to her. She was very feeble for the past two years, not able to get out much. She often told me that she could feel His presence with her at times. How sweet to me to have the memory of that, what a wonderful comforter we have in our afflictions, how marvelous His grace.

Elder I. S. Conner and B. D. Handy held services for her every 3rd Wednesday evening of the month which she enjoyed very much and always looked forward to the meetings. I feel grateful to them for that. She enjoyed the hymns and also the preaching.

It is very sad and lonely since she left us but we have to be submissive to His will and we feel that our loss is her eternal gain. She was in bed two months and she was so very humble and submissive in her illness and so very sweet to wait on. She told me that she was "through with all these worldly things, that she wanted to go to a land where all is peace and joy and love" and with the wonderful evidence that she left behind and the sweet hope that she possessed, I feel that she is now resting in the peace of God's believing children until the resurrection morning when all of God's redeemed will be raised with a glorified body and taken up to Heaven, there to dwell with Him for ever in that land that knows no sorrow, pain nor death. Her funeral was preached by Elder R. B. Denson, her pastor, assisted by Elders B. D. Handy and I. S. Conner. She was laid to rest in Olive Branch Cemetery in Portsmouth, Virginia.

Dearest Mother you have left us with  
a sad and lonely heart,

But we feel that you are resting, even  
though we had to part:

We loved you very dearly, but the  
Saviour loved you best,

And He called you to that land of a  
sweet and Heavenly rest:

There to await His coming on the  
Resurrection morn,

When He will take all of His redeemed  
to that home above

Where all is peace, and joy, and love.

Written by request of the Norfolk Primitive Baptist Church in conference, 3rd Saturday in September, 1957 at Norfolk, Virginia. A sister in a precious hope.

Written by her daughter,  
Thelma Reece Wilson  
2 Rogers Place  
Portsmouth, Virginia

#### IN MEMORIAM

Mrs. Martha Ann Martin passed from this life May 16, 1957. Mrs. Martin was born July 13, 1875. She was the daughter of the late Buck and Nannie Fulcher Wood. She spent her entire life in Patrick County, not very far from the place of her birth.

At a date, unknown to the writer, she was married to Elder G. Robert Martin who survives. Other survivors are: seven sons; Clarence, Elbert, and Joe Martin of Patrick Springs, Virginia; Clyde Curtis and Amos Martin of Bassett, Virginia; and Harver Martin of Stanleytown, Virginia; one daughter, Mrs. Emma Layman of Patrick Springs, Virginia; three brothers, Oscar and Bill Wood of Patrick Springs, Virginia; and Harrison Wood of Bassett, Virginia; three sisters, Mrs. Joe Fulcher, Mrs. Nellie Pruitt and Miss Lillie Wood of Patrick Springs. Also surviving are 21 grandchildren and 24 great-grandchildren.

Mrs. Martin had never united with any church, although she was given a hope in Christ at an early age, and related an experience that dated back to the age of seventeen. She dearly loved to attend Church and loved the preaching of the Lord's called servants. She was a firm believer in the doctrine of salvation by grace.

Brother Martin has lost a good wife, their children have lost a good mother, and their neighbors a good neighbor, but we believe that our loss is her eternal gain.

She has ceased from all her labors, the time worn hands that were once extended to those in need are forever folded in everlasting rest. The voice we loved to hear sing the songs of Zion, is stilled, but we hope by Grace given us in the Lord Jesus Christ, we will hear it again in that happy land—that home not made with hands, eternal in the Heaven.

Brother Martin and children, grieve not for her as one who had no hope, for we hope to meet her in Heaven, removed forever from this world of sorrow.

Funeral services were held at Shady Grove Primitive Baptist Church by Elders N. B. Gilbert, Jake Puckett and Harvey Prilliman. She was laid to rest in the Layman Family Cemetery at Patrick Springs, Virginia.

Written by one who loved her  
Sam L. Gilbert

#### NOTICE OF CHANGE OF ADDRESS

Elder R. F. Keaton's address has been changed from R.F.D. 2, Box 301, Brown Summit, N. C., to 1604 Lee's Chapel Road, Greensboro, N. C.—Ed.

286.4  
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# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. XCI

NOVEMBER 15, 1957

No. 1

## PSALM XX

The LORD hear thee in the day of trouble; the name of the God of Jacob defend thee;

Send thee help from the sanctuary, and strengthen thee out of Zion; Remember all thy offerings, and accept thy burnt sacrifice; Selah.

Grant thee according to thine own heart, and fulfill all thy counsel.

We will rejoice in thy salvation, and in the name of our God we will set up our banners: the LORD fulfill all thy petitions.

Now know I that the LORD saveth his anointed; he will hear him from his holy heaven with the saving strength of his right hand.

Some trust in carriots, and some in horses: but he will remember the name of the LORD our God.

They are brought down and fallen: but we are risen, and stand upright.

Save, LORD: let the king hear us when we call.

## PSALM XXI.

The king shall joy in thy strength, O LORD; and in thy salvation how greatly shall he rejoice!

Thou hast given him his heart's desire, and hast not withholden the request of his lips. Selah.

For thou preventest him with the blessings of goodness: thou settest a crown of pure gold on his head.

He asked life of thee, and thou gavest it him, even length of days for ever and ever.

His glory is great in thy salvation: honour and majesty hast thou laid up him.

## EDITOR

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

\$3.00 PER YEAR  
TO ELDERS \$2.00 PER YEAR

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

# ZION'S LANDMARK

*Devoted To The Cause of Jesus Christ*

## A GOOD LETTER

Dear Editor and Brother in Christ:

There are several things on my mind this morning. The greatness of God is so great and I am so little, yea, less than nothing and know that I cannot attain to one thing, neither natural or spiritual unless it pleases His Highness to bestow it on me. There is a text in Songs of Solomon at this perilous time that is a very comforting subject to Zion. "Oh my Dove, that art in the clift of the Rock." I truly believe that He has hid His Beloved, His Dove, His Undeified in the clift of the Rock. None can harm thee. Oh, if only I could feel to be one of these, but I am so sinful, so corrupt, so deceitful, I fear and quake. He has hid His Dove, the Church, in the clift of the Rock, Christ. He does and will continue to feed His Dove, and a dove does not eat of the same food other birds do. Their nest is only a few sticks crossed that looks impossible for the eggs to stay in. They appear to know their season is short and all is vanity. Oh, but if we could see the vanity of this world and only attain to the things of Zion, could reach out of this vain world for the truth sake and only live for the gospel, try to understand with an understanding heart that God is God and there is none other, that He decrees and it comes to pass, that He is the worker of all things for His own glory. He was power-

ful in the beginning, and His power has not weakened. He is the same yesterday, today and forever. His prophecy must be fulfilled, as was in the days of old when Christ was prophesied of, to raise from the grave, even before He was born of nature. That was a fearful time and still is when we are made to look on the crucified body of our Lord and Saviour, Jesus Christ, but when we are blessed to see Him rise from that grave leaving His grave clothes behind, then we can rejoice and say, "We know that our Redeemer liveth." I will never forget the revelation that came to me when I was first blessed to see these wonderful mysteries. Many graves gave up their dead when the temple was rent. I feel that I have seen the temple rent, and I feel that I alone am the cause of this thing. But I believe I was made to rejoice when I saw the grave gave up its dead. Brother Adams, this is wonderful to me. The grave that is spoken of in this text is not, to my mind, the natural grave out in the natural grave yard. They are the graves of this sinful clay of mankind whereas we are dead in sin (grave). "The day shall come and now is when the dead in Christ shall hear." Until quickened and made alive one cannot view the crucifixion of Christ nor the resurrection, and when one who is dead in sin, in the grave of sin, is

quicken, the grave gives up its dead, and the dead is made alive to the knowledge of Christ, made to view the crucifixion of Christ, made to know He is the Resurrection from before time began until time ceases to be. He is the Resurrection.

Brother Adams, I wish I could write on this as I would love to. It is beautiful to me. Pray for me when at the throne of grace.

I remain your unworthy sister in hope of mercy,

Mrs. R. L. Gilley

R. F. D. 1

Gilmer, Texas

### LOVES THE LANDMARK

Dear Brother Adams:

I am enclosing \$3.00 to renew my subscription to the Landmark. I enjoy so much reading the experience of our dear brethren and sisters. I seem to be one alone, but when I read the dear old Landmark I find there are others who have been led through the wilderness too, as Moses led the children of Israel, but I believe we all have to be brought to the end of our strength, then we are made to know our Maker.

Come to see us at Russells Creek when you can. Remember me when at a throne of grace.

An unworthy sister if one at all,

Mrs. W. B. Smith

R. F. D. 5

Stuart, Virginia

### THE CLEFTS OF THE ROCK!

"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." (S.S. 2:14)

The Lord and Saviour looks upon His people, His Church, His Bride, His Spouse, His Dove, in love and compassion and pity and comforts her with His words "O my dove, that art in the clefts of the rock!" He says to her, I know thy trials and thy tribulations and thy discomforture and thy condition entirely; I am fully aware of thy suffering and thy persecutions, and I look upon thee with love and pity; but thou must be where thou art; for it is the only safe place for thee. Although thou art ugly to the world and thy voice is not heard among men, to Me, thy countenance is and thy voice is sweet. The child, forced into the clefts of the rock, and ready to give up in utter despair, hears these words from his Savior, and is strengthened to go on.

The dove is pursued by birds of prey, and finds safety in the clefts or cracks in the rocks. The dove, here, represents His little ones here on earth and in this time state. The Rock in Jesus. The Rock was perfect, and the Rock was whole; then how did the cleft come about? The clefts are the sufferings of Jesus. The clefts were made by the stroke of the law for the salvation of His people. It was the law that thrust the sword in His side and pierced Him; it was the law that pierced His hands and His feet with the nail. It was the same law under which you and I stood guilty and condemned.

The law came by Moses. Twice Moses smote the rock that water might come forth, that the children

of Israel might drink. The second time, when Israel was nearing the promised land, Moses spoke inadvisedly and the Lord spake to Moses, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them. Moses had to die without carrying this people into the promised land, though he was allowed to see that land from the mountain. top. So must the law be fulfilled and pass before His people are delivered. The law cannot save or deliver.

The law struck Jesus, and spent all of its power against His body. The cleft was made; the cleft for the safety of all of His bride. When the law had spent all that it had, and was dead and conquered, the work of the Saviour was done and His body must die, yea must be raised again that His bride might follow. Thus was the cleft made in the Rock of Salvation.

When He caused His goodness to pass before Moses (Numbers 20:22) He put Moses in the cleft of the rock. Then as He passed, He put His hand before Moses' face, that he should not see His glory before it came or as it passed. Moses was held close in the cleft; he could not go to the right or to the left, he could not go backward and the Hand of God covered him in the front. Moses would have had room to move an arm or to take a step, or turn his head; but no, he was hedged on every side! Even an effort to move only pressed him against the sharp edges of the rock. Nor could he move out of his state or condition, for the very hand of

God held him there. My brother, we are told to be still and see the salvation of God. Then as the Glory of God passed, He removed His hand and allowed Moses to see His glory from the rear parts. So we are allowed to see the mercy and the protecting love of God, and His blessings only after the thing is passed. Before it comes, or while it is before us and with us, we can see no good that can come out of it, for His hand is before our face.

Consider the cleft. It is not a pleasant place for this flesh. It is so narrow as not to allow the slightest move on our part; and every effort that we make to move only pressed our flesh against the sharp and cutting edges of the cleft. It is indeed a restricted place! It is a hard and uncomfortable place; there is no reclining there, there is no sleeping there, nor is it a place of any rest! In the cleft, we are hedged about with all firmness, even the firmness of the rock. Thus it is a most unpleasant place to be and the flesh has to be forced into the cleft. As it is pressed and forced in the narrow cleft, all of the false hopes, and false pride, and self-sufficiencies are circumcised and cut away by the sharp edges of the rock. There is not room in the cleft for any of the false hopes, or idols or doctrines of the world. Jesus did not suffer for such things, nor will He have any part of them. So as we are forced into this cleft, the body is crucified with the cuts and hurts and pricks that it receives.

But the cleft is a safe place; and the Lord will have His in that place. Abraham dwelt in the mountains in

the clefts of the rock, while Lot went to dwell in the plains and in the city of Sodom. But later, in God's own proper time, all of the riches (worldly goods) of Lot were burned up and destroyed with the wicked city, and Lot by the mercy of God, escaped with his life, and went to dwell in the mountains in the clefts of the rock. Such is a safe place, and God will have His in such places. The world seeks not these places; indeed the world hates such places. So His are safe from the world when they dwell there. We do not seek safety while we lie on beds of ease, while we are at rest in this body; but when we are in afflictions and when troubles beset us on every side; when we are in the furnace, or in the lion's den, or when we are helpless in the great fish. It is then that we are "bearing about in our body the drying of the Lord Jesus" and it is then when we find safety from the world in the cleft of the Rock; it is then when we are climbing the winding stairs and passing the secret places of the stairs where Jesus dwells.

Jesus knows the sufferings of this place; He has borne every affliction that any of His will ever come to face. He looks down and He sees His dove in the cleft of the rock, and in tender love and compassion He addresses her "O my dove, in the clefts of the rock, in the secret places of the stairs" I know the thoughts and the pangs of thy heart, but thou art in a safe place; thou art in the clefts, but the clefts of the Rock, and the world cannot reach thee there, thou art protected by my strength, and thou art

safe indeed. "Let me see thy countenance, let me hear thy voice." O Lord, what is my countenance before thee? Are my eyes turned toward thee? Are they taken away from the things of this world, and the things of this life? Is my face turned toward thy Kingdom? Are my hands stretched out toward Thee, and do my feet step in Thy direction? Am I submissive and obedient to thy will? O that I might! But thou knowest that this flesh is strong and that there is a great conflict within me and that the struggle is for my life indeed. This flesh lusteth against the Spirit, and the Spirit against the flesh, so that I cannot do the things that I would. And, O Lord, canst thou hear my voice? It is so weak and so feeble Wilt thou enable me to call upon thy name, and to be found seeking and crying unto thee. "Let the words of my mouth and the meditations of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer!"

Are not these words of the Lord and Master, a matter of instruction and admonition to His dove and His bride? Are we not admonished to be found in the way of seeking after Him, and crying unto Him? And being thus admonished and instructed, shall we not be made to do just that? In 91st. Psalm we read "He shall call upon me, and I will answer him." We are brought into such a condition that we are forced through necessity to call upon Him, not for trivial things, but even for our very life itself. We are forced into such narrow and confining and cutting and piercing clefts that we are made

to turn our face unto Him; made to show Him our countenance; made to cry in despair unto Him. Lift up our hearts O Lord, that we may turn our face toward Thee and our hearts and our voices unto Thee!

“For sweet is thy voice, and thy countenance is comely.” Shall the Lord not hear our voice; and shall He not notice our countenance? Does your brother in the Church ever notice your countenance? does he detect the very look on your face, and sometimes tell your trouble and experiences better than you can? Does he not hear your voice; detect either the pride or the humility as the case may be, in the very tone of your voice; and even call it to your attention before you realize your trouble yourself? Does not the contrite heart speak through the tone of your voice and the countenance of your face? Then, dear little one, if a brother with all of his imperfections and failings, can detect it, what thinkest thou of the Lord? The Lord who knoweth the very thoughts of your heart from a far off, the Lord God who chose you out from the foundation of the world. Yes, the cries of His are sweet to Him, and their countenance is comely for His robe of righteousness has been spread over them. The Lord sees His little ones in a redeemed state and speaks to them “Thou art all fair, my love; there is no spot in thee.”

“Arise my love, my fair one, and come away.” Arise and come away from what? Lift up thy head and thy face and thy voice and thy heart; lift them up above and away from the things of this world and

this life, and show them unto the Saviour and Redeemer, for they are all fair unto Him. As we are enabled to obey this instruction and this admonition, even so are we lifted up to see His glory and His salvation.

The Saviour speaks to His dove; and He speaks to her while she is yet in the clefts of the rocks, and in the secret places of the stairs; He tells her what she must do, and sends her a message of love and devotion. O may we be enabled to hear his instruction, and given strength to obediently follow His command.

A. D. Alston  
Atlanta, Ga.

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#### DAVID AS A TYPE OF CHRIST AND SAVIOR

King Saul was in battle against the Phillistines. The Phillistines were encamped between Shochoh and Azekah. Shochoh has a meaning of a hedge or a thicket; Azekah refers to a plowed or cultivated field. The former is concealed and hidden and under cover; the latter is a place where grace and the fruits of the spirit are cultivated, or where grace reigns.

The Phillistines were on one mountain looking across a valley to the Israelites on another mountain. Between them was the valley of Elah. Elah is the valley of bitterness and death.

Each morning the Israelites would set the battle in array, and come out with shoutings and with confidence. Each day the Phillistines would send forth their giant, Goliath, to mock them, and to say unto them, Why set ye the battle

in array? Choose you a man to fight with me! Each time, at the sight of the giant Goliath, the sons of Israel, would be stricken with terror and fear at the sight of the giant, and there was none to go out against him, or to deliver Israel.

Let us consider this is a spiritual battle. The scripture is not merely to relate a natural battle. The great and powerful enemy, ever facing us, the great Phillistine army, is our sins and our fleshly nature; the carnal desires and false reasonings, this life in this tabernacle of clay, the devil's kingdom. The Giant Goliath is the monster death, that we all face. Sins reign unto death. In this life we have no weapon with which to fight this monster. There is no man who can deliver us. We cannot overcome this monster death. The sword in the hand of Goliath, which David took to cut off the giant's head, is the sword of Justice, that is held over the head of all those born under the law. Everyone of us are justly condemned, and we are made to see the justice of that condemnation. We are born under the law and conceived in sin. The Armor of Goliath, death, is the law, the schoolmaster that brings us under condemnation, and to fall at the feet of Christ.

For forty days the Israelites stood facing the valley of death. For forty days they stood, condemned, as it were, under the law, and facing death. The legal covenant could not furnish any weapon to those under it whereby they could defeat or prevail over their enemy. "How are the weapons of war perished!" For forty years, the chil-

dren wandered in the wilderness; for forty days rains and floods fell upon the wickedness of the world; Jesus remained on earth 40 days after his crucifixion. Then deliverance came; and each time through the Lord and Savior; first through David; then the children were preserved and brought out of the wilderness and into the promised land; then the Lord allowed the waters and the floods to subside and Noah began again to increase the populations of the world; finally, Jesus arose and ascended to His Father, and the Holy Spirit descended upon His peoples. In each case the condemnation did come to an end and deliverance was given by the Lord and Master.

So when, in this case, the forty days were over, David was sent and was present to hear the defying message of the giant Goliath. Who is this giant that he should defy the armies of God?

David was brought before King Saul, to get the required permission to go out to fight against this monster death. Likewise, Jesus, came with the authority of the law; He came in the body of flesh, subject to the law of the land, and the rulers proclaimed that He "ought to die for the people that the whole nation perish not." (John 21:50)

David was given the armor of King Saul — the armor of the greatest in the earthly king — but he put it off, saying that he had not proven it. According to the weapons and the armor of the world, David was weaker than his brethren; he could never win over the giant through earthly strength. He went in the name of the Lord, and

in His strength, proclaiming that the Lord would deliver the giant into his hands. Not for once did David claim that he would conquer the giant, nor did he claim any credit for the victory. When Saul called him in after the victory and asked, Whose son art thou,? David, in humility answered that he was the son of Saul's servant Jesse.

David chose for himself, five smooth stones. The number five refers to the legal dispensation. The man that was accused in those days, must be stoned to death according to the law. It was with these stones that David slew the monster. Jesus, by His death, (as being stoned to death by and with the legal stones), conquered death and the power of death, and brought it down at His feet. So here, David, with one stone, laid the monster Goliath (death) at his feet, dead, and stood upon him in the valley of Elah (death). Having no sword of his own, the spiritual not being armed with the weapon of the carnal, David took the sword of Goliath (justice) and cut off his head, the head of death. Note that this sword was not snatched, as it were, by great power from the monster, but was justly won and received and made available to David. It is not by sheer force and strength that the Lord conquers and wins; but rather through meekness and always by paying the price and gaining the possession justly and fulfilling even the laws of the land.

Thus was David sent as a type of the Savior, to save the children of Israel from their enemy, the Phillistines. Thus did the Savior come into the world and by assum-

ing the sins and penalty of death that was on His children, fulfil the law that condemned them, and set them free from its demands and from the sentence of death that rested upon them.

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#### JONATHAN AS A TYPE OF THE CHURCH

In this Scripture, I Samuel 17&18, Jonathan might likewise represent a type of the Lord's people as they stand under the law: the Church in this world, and in this time dispensation. When David returned leading captivity captive, and when King Saul asked of him, whose son he was, and when he answered in humility, the Son of thy servant Jesse; when David showed himself victor through no credit and no strength of his own, but in and through the strength of his Lord and Master, then the soul of Jonathan was knit to David and he loved David as his own soul. Jonathan stripped himself of his robe and his garment, and even his sword and his girdle and his bow, and gave them unto David. Why did Jonathan give these unto David? Would David wear these things? would he fight with them? or in their protection and their strength? Did Jonathan think that he would? No, that is not reasonable. Jonathan was the son of a king; according to nature he would inherit a kingdom and would have to defend that kingdom by and under and according to the law. Now David had put off the armour of the law, and had conquered by faith. In turning over his armor of the law, Jonathan admits his rights and means to the kingdom of avail, insufficient and whol-

ly unfit, and bows in surrender and submission and recognition of the right and strength and favor that David possessed. Here the legal bows to the spiritual.

Jonathan, as Saul, looked alike to men. They were soldiers alike; both were warriors and brave; both were fighting with carnal weapons on the same battlefield; facing the same and common enemy, the Phillistines; and in the same valley of Elah — death — which is the end of all flesh. But Jonathan, by faith puts off the armor of carnality and the law, for he is knit to David and to David's victory by faith. Jonathan's only hope now, is through grace, love and salvation of the Lord. Jonathan represents the Lord's people — the church — in the world. Saul represents the world after the flesh. Both were under the law alike to the world, but now comes a manifested difference.

Jonathan is as the prophet of old, who looked to and prophesied of and testified of a Savior to come, and a kingdom to come. Now, both David and Jonathan were hated and were in danger of their lives; likewise the prophets and the Savior were hated and persecuted and killed by the carnal of the world.

And Jonathan made a covenant with the house of David, that his life should be preserved and that his children should be remembered in the days to come. This covenant was not fulfilled literally, for Jonathan fell in battle. Neither were the promises of the prophets literally fulfilled. Nor were the promises of the Savior to be understood literally, for He spoke in parables

and signs that the world might not tually, all these things are fulfilled to the last jot and tittle. We are here in the flesh, in the tabernacle of clay. We must pass into the battle, and into the valley of Elah, and this body of flesh must finally fall — as did the body of our Savior and Master — before the victory is given us, and death is conquered and our inheritance is received. The full promises and rewards of our Savior are not manifested in this flesh (flesh and blood shall not inherit the kingdom), nor before men.

Jonathan loved David as his own soul: The Church of Christ loves its Savior with that same love that the Savior loved and gave to the Church. "What manner of love is this! And I give unto you a new commandment, that ye love one another, even as I have loved you. And by this love shall all men know that ye are my disciples! My dear brother, is the love of Christ in your soul and in mine? O that we may be given to see and understand these blessed truths that are laid down in His word for our edification and our guidance. May He, in His judgment and His mercy, bless them to us, and enable us to lay aside the legal armor, and gird on the armour of God, even to "Put on the whole armour of God that ye 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 darkness of this world, against spiritual wickedness in high places. (Eph. 6:11-12).

A. D. Alston

## Zion's Landmark

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

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**Editor**

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

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VOL. XCI No. 1

Entered at the postoffice at Wilson  
as second class matter.

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WILSON, N. C. NOV. 15, 1957

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**EDITORIAL**

Dear Elder Adams:

I believe my wife is a child of God. I feel like I have every reason to believe that, and I feel that she should join the Church for she has a wonderful experience, but as for myself, Preacher Adams, I cannot say that, if I only could! I see myself all undone. It seems at times, I am out of place; I am so helpless, so dependant and such a sinner that it seems I am worse than any one who has traveled over this land, which is the Lord's footstool. There is not much satisfaction in this life here, except when we are blessed to sit under the sound of the preacher's voice and hear the gospel preached in its power, purity and love, that is, if and when we are blessed to that end.

It takes the Lord to prepare the preacher. It takes the Lord to send down the gospel to be preached to them who dwell on the earth, and it takes the same God of Heaven to prepare some poor helpless creature to hear and receive it and rejoice in his or her soul. I believe I can say with all sincerity of heart

that I have heard the gospel preached a few times in my life and for a few days I was lifted up and enabled to rejoice and praise my Lord and my God and thank Him for every thing I had ever received. There came a time in my life that I hated my very life, I regretted I was ever born in the world and asked Almighty God why I was born to live here in trials and troubles and in the end be lost and sent down into everlasting punishment with the devil and his angels, the wicked and the unbelieving.

I have so many doubts and fears at times; I wonder if I believe in the doctrine I hear and if I am right, but where could we go to hear the gospel if we did not go to the Primitive Baptist Church? Surely what our preachers preach is right. If they do not preach the preaching that Christ bids them preach, then I am wrong in what I believe, and if I am, it will take the God of Heaven to change my mind. I hope the Lord has caused me to believe what I do, and I hope it is the Lord who has revealed many things to me that no man could have taught me. No man could have spoken in a still small voice such as I feel has been spoken to me in my soul and caused me to praise my God.

Preacher Adams, I thought I would write you only a few lines when I sat down to write you and subscribe for the Landmark for my wife. But as I began to write, things came into my mind, so I have written a rather long letter. I just want to say this, I have heard you preach several times and have enjoyed your preaching very much. I

was talking to one of the Primitive Baptist Elders a short while ago, and I told him I was alone one night on my front porch and was reviewing my past life from the day I was born into this world, and I could not see one thing good that I had ever done in my whole life. I felt that all I had ever done was full of sin before my Lord and my God, if indeed I am His in the covenant of grace. And if I am His by the shedding of His precious blood for me, then I was His from and before the beginning of time on this earth, because Paul said, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love." Eph. 1:3, 4.

This is the all important question with me. Did He shed His precious blood for a poor, helpless, weak, dependant, sinful creature that I know I am? I feel to be the worst human being, at times, that has ever lived, and it is an awful condition to be in, but God Himself is the only one who can relieve our minds, heart and soul of that feeling and raise us up and cause us to thank God and praise Him and give all honor and glory to Him, the God who made a choice between Jacob and Esau and divided the sons of Adam and Eve, for Cain was of the wicked one and Abel was a child of God. Cain's offering was of the work of his hands. What he offered had no life in it, but Abel offered up a Lamb, one with-

out spot or blemish. There had to be a death; there had to be the shedding of blood. There had to be a Lamb, the best of all the flock, the Lamb which represented the Lamb of God, the Son of God who died on the cross. He died for the sins of His people and rose for their justification and everyone He died for, and everyone He rose for, He will gather unto Himself. Thank God I believe this at this time.

Preacher Adams, may God bless you, keep you and take care of you all the days of your life, and it is my heart felt hope at this time, the Almighty God will watch over His people every where on this earth, and if it is His will, may I be included among His people, is the prayer of a friend and an unworthy believer in Christ and a believer in the doctrine of salvation by grace.

Preacher Adams, my wife and I have discussed the scripture concerning the rich man and Lazarus. Will you write us a letter or publish your views in the Landmark explaining your views of the rich man? I believe Lazarus was a type of the child of God. I will bring my letter to a close. I had no idea I would write you a long letter, Preacher Adams, which proves that we do not know the things that will enter our minds. Mail the Landmark to Mrs. Mary Miller, 200 Carolina Hts., Spray, N. C.

Harry Miller  
200 Carolina Hts.  
Spray, N. C.

Complying with a previous request to give my views on "The Rich Man and Lazarus," I am submitting my former response for

the consideration of our inquirer.

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 torments, 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 re-

pent. 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 the 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 descendents 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 is 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 there is 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 that 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 redemption." 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

**RESOLUTIONS OF RESPECT**

Written in memory of our dear Sister, Thelma West Edwards, whom the Lord, our Heavenly Father has seen fit to call to rest from our midst.

Sister Edwards was born March 27, 1916, and united with the Church at Hannah's Creek on the third Saturday in December, 1954. She died June 5, 1957, making her stay on earth 41 years, 2 months and 8 days.

She leaves behind to mourn her loss, her husband, Jesse J. Edwards, eight children, one sister, five brothers, and a host of other relatives and friends. We humbly hope that our loss is her eternal

gain. She was in declining health for some time, and we feel that the Lord has called her Spirit to rest, to abide until His coming. He doeth all things according to His own will.

The funeral was conducted at Hannah's Creek Church by Elders Frank Nordan, Blanie Godwin, and Shepard Langdon, and she was laid to rest in the Church cemetery.

Be it resolved: First, that we, the Church at Hannah's Creek, bow in humble submission to the will of Almighty God, and that our earnest desire and prayer is that God reconcile her loved ones, and enable them to follow in the pathway of Jesus, ever looking to our Father, the Author and Finisher of our faith.

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

Committee:  
Leola West Allen  
Callie W. Parker

**IN MEMORY OF HUSBAND**

The song "Precious Memories" describes my feelings at this particular moment. I believe my husband is now in his Heavenly Home with our Lord and Saviour, Jesus Christ. I want to write just a little about his life here on earth.

Delma Floyd Wilson, born April 30, 1878, was the son of Benjamin Franklin and Julia Partin Wilson, and the great grandson of the late Elder James Wilson, Primitive Baptist minister of Stephenson, N. C.

My husband and I grew up in the same neighborhood in Wake County, North Carolina. Knowing him to be a young man of excellent character and agreeable temperament we were united in marriage on November 4, 1904. We were blessed with seven children of which six survive.

Delma and I believed the "Old Baptist Doctrine" and enjoyed sweet fellowship with these wonderful people. On the third Sunday in August, 1915, we united with the Primitive Church in Raleigh, N. C., and were baptized the following Sunday by Elder W. A. Simpkins, who was then the pastor. From then on the world seemed to be a different place in which to live.

Delma would so often take his Bible and everybody in the household would listen to him read and as some of our good friends would say, he preached to us all. He was often asked the question, "Why don't you preach in the Church?" to which he would respond, "I'm not a preacher. Though I've had some wonderful experiences in the Lord, He has not called me to preach." Yet my children and I felt that he was a child of God

and to us he could preach.

He was ordained a deacon of the Church during Elder Simpkins' life time. He loved his Church devotedly as well as the neighboring churches of like faith and order and attended them frequently.

Delma was taken sick and on March 2, 1957 he was carried to the hospital. He was able to return home for one night before having to reenter the hospital for that fatal day.

The funeral services, so sad but sweet, for the words spoken by Brother Barbour and Brother Adams were so comforting to us all. Delma so many times had said that these two brethren had fed his soul. I'm sure the service was just as he would have had it.

Our children and I felt we could not be separated from him, yet we believed he was ready to go. This knowledge softened our anguish to a certain degree and served to reconcile us to the Lord's will, because we sorrow not as one with no hope. The Good Lord saw fit to take him out of his suffering condition ere long, for which we are thankful, because it was distressing to see him suffer intense pain. My children were so wonderful to him and to me. They are a great comfort to me and I feel they are a gift from God.

Jesus told us that He would go prepare a place for us. I believe He did it. Believing Delma is with Christ, I can rest at ease, though lonely for him, the assurance that one day soon I can go Home to him, to some extent reconciles me to my lot.

Thank you so much for printing this for me. I could never have died satisfied if I could not have revealed to the public just how much I loved my husband.

Yours in Christ,  
Lula Fish Wilson

#### MEMORIAL

Elder Floyd Adams,  
Dear Brother:

You will see by the enclosed notice that my loved one left me June 17, 1957, after we had live together fifty-seven years. She was my idol; I loved her devotedly. I always felt that she was too good for me, and now it seems more than I can bear to try to go on without her. She was my all in this world.

She leaves one daughter, Mrs. Percy R. Morton and one son, Vernon L. Brown, five grandchildren and four great-grandchildren, and a host of friends to mourn their loss.

It seems sometimes I can still hear her beloved voice singing her favorite hymn "Amazing Grace." The only thing that remains in the leave is the hope that sometimes have that ere long I

can be reunited with her in that Eternal City whose maker and builder is God.

Please pray for a broken hearted sinner.

Louis C. Brown  
116 Greenville Ave.  
Wilmington, N. C.

#### SISTER ANNIE BROWN

Sister Annie Brown was born January 18, 1883 in Onslow County. She died June 17, 1957, making her stay on this earth seventy-four years, four months and twenty-nine days.

She united with the Primitive Baptist Church of Wilmington, N. C., on Saturday, April 29, 1933 and was baptized the following Sunday morning at Greenfield by our pastor, Elder R. W. Gurganus. She was a true and faithful member of the Primitive Baptist Church of Wilmington, always faithful and useful, and in the hearts of her brethren and sisters twenty-four years, one month and eighteen days.

Her funeral was conducted in the Church of Seagate by Elder Lonnie Yopp, assisted by Elder Horace Bryant, Rev. A. O. Anderson and Rev. Newell of Sumter, S. C. Interment was made in Prospect Cemetery.

May she never be forgotten.  
Edward J. Scott, Clerk of  
The Church of Wilmington, N. C.

#### ANGIER UNION MEETING

The next session of the Angier Union is appointed to be held with the Church at Sandy Grove, Johnston County, N. C., the fifth Saturday and Sunday in December, 1957.

Elder A. H. Morgan was chosen to preach the introductory sermon and Elder T. F. Adams, alternate.

The church is located on highway 210, four miles east of Angier, N. C.

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

J. R. Thompson  
Union Clerk  
Princeton, N. C.

#### LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union is appointed to be held, the Lord willing, with the Church at Roxboro, located in the City of Roxboro, N. C., the fifth Saturday and Sunday in December, 1957.

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

Clyde Satterfield,  
Union Clerk

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281

# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. XCI

DECEMBER 1, 1957

No. 2

### PSALM XXI.

For thou hast made him most blessed forever: thou hast made him exceeding glad with thy countenance.

For the king trusteth in the LORD, and through the mercy of the Most High he shall not be moved.

Thine hand shall find out all thine enemies: thy right hand shall find out those that hate thee.

Thou shalt make them as a fiery oven in the time of thine anger: the LORD shall swallow them up in his wrath, and the fire shall devour them.

Their fruit shalt thou destroy from the earth, and their seed from among the children of men.

For they intended evil against thee: they imagined a mischievous device, which they are not able to perform.

Therefore shalt thou make them turn their back, when thou shalt make ready thine arrows upon thy strings against the face of them.

Be thou exalted, LORD, in thine own strength: so will we sing and praise thy power.

### PSALM XXII.

My God, my God, why hast thou forsaken me? why are thou so far from helping me, and from the words of my roaring?

O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent.

But thou art holy, O thou that inhabitest the praises of Israel.

Our fathers trusted in thee: they trusted, and thou didst deliver them.

They cried unto thee, and were delivered: they trusted in thee, and were not confounded.

### EDITOR

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

**\$3.00 PER YEAR  
TO ELDERS \$2.00 PER YEAR**

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

# ZION'S LANDMARK

## *Devoted To The Cause of Jesus Christ*

### A POEM

O, Lord! thou great Jehovah God!  
Who made the land and sea;  
It is a place for us to wait  
For what is to be, will be.

Heaven and earth, they both are  
His,  
And all things else there be;  
He made them all for the good of  
man,  
A two and one decree.

There was not a man to till the  
land,  
For such was man, you see,  
By the sweat of the face, all Ad-  
am's race  
Till dust again they be.

These were days of vanity,  
When all such things must be;  
away,  
Then by the eye of faith, we'll see.

The same that made us vanity,  
Shall give a hopeful mind,  
And make all things as they should  
be  
In any age or clime.

For sin, we are condmned and  
lost,  
Our guilt was first degree;  
But Jesus nailed them to His cross;  
His blood doth make us free.

Our debt was great with naught to  
pay,  
Oh, what a state we be.

We have to wait at mercy's seat  
For grace to set us free.

At first I saw to keep the law  
That proved a vain decree;  
Then with a sight, I was made to  
cry,  
O! Lord, remember me!

God alone is the stepping stone,  
To the gift of grace and faith;  
And not of works that we have  
done,  
Lest we should boast our case.

O! who can find a friend more  
kind,  
When bound insin's decree;  
Jesus Christ who is our life;  
He makes poor sinners free.

A covenant new, He'll make with  
you,  
And write it in your heart;  
Neither life nor death nor ang-  
els too  
Can sever from love He imparts.

We've lived a life of hope and fear  
As to our last remain;  
Hope shall take away such care,  
And life is our eternal gain.

O! Brother dear, the time is near,  
When we shall bid farewell  
To all we know, on earth below;  
In Heaven we hope to dwell.

The glory there is beyond compare,  
Beyond all we can perceive or

know,  
 For Heavenly things doth far excel  
 All earthly things below.  
 He is Alpha and Omega too,  
 His glory doth ever last;  
 He is the old; He is the new  
 For He is the first and last.

Farewell,  
 Charles D. Turlington—  
 age 86 years  
 R. F. D. 1  
 Clayton, N. C.

**GOD CONTROLS ALL**

I often think of the sea, and the winds, and the islands of the sea, and the little ships, and the bottom of the sea, and how God made and controls them all. The great boundless sea that covers more than three fourths of the earth's surface, with all of its immensity and power is the evil within me. The islands, some so very tiny, some a little longer are sweet oasis that I am enabled to find once in a while. They are firm and stable, they show their face above the sea, and I can find a little anchorage and rest there. The little ship is me, tossed to and fro, hither and yon, up and down upon the surface of the sea, if indeed I am enabled and sustained above the surface of evil. The bottom of the sea belongs to God, and praise be unto him for that. He controls the dark places and the deep places of the earth.

Think of the mass of the sea; think of its strength and its power; how its waves roll and break as if to swallow up a little ship in a moment. Man is powerless to calm the sea, or to control a single wave of it. Man is likewise pow-

erless to stop the wind, or to ask from whence it came, or whither it goeth, or why it blows and disturbs and makes angry the massive sea. Often I have sat and watched little ships anchored at sea, during a stormy day. The wind was high and the waves would toss the little vessel to and fro, up and down, sometimes standing it almost on its nose. I would think surely it will sink in spite of all; but when the storm was past, I would see the little vessel still afloat. God controls the sea; He limits the winds; He sets the bounds of both. He walks upon the sea; He rides upon the storm. Yes, He has conquered sin, and put it under his foot: but Oh, how it swallows up a little vessel like me! except the Savior make me a vessel of mercy and set the bounds of the sea, and say thou shall not sink; thou art mine; I am thy strength; through me, thou can walk upon the sea, and conquer over sin at last.

As I toss long upon the sea, always expecting to be swallowed up by it, and to sink into the bottomless depth of sin, I am blessed to find a little island in my path, and to sail into calm waters and enjoy sweet rest in a harbor. The Holy Spirit comes with a sweet message, which enables me to sit calm and to rest. It anchors my soul and speaks peace to all around me. Who art thou that commands the waters and the waves? Abide with me and let me find rest in thy presence.

But for some reason, unknown to me and unreasonable to me, I find myself again a little vessel in the midst of a more angry sea than ever before. The waves are higher

than ever, the storm is greater than ever and I have to cry again and harder than ever, Lord save or I perish As to Peter, the Lord stretches forth his mighty hand and says: Oh thou of little faith, wherefore didst thou doubt? He brings my weak vessel into another port of rest; and gives anchorage at another island.

Then I ask why must my faith fail; why must I be tossed to and fro, why must I almost sink beyond sight in the depth of the sea of sin; why must I always doubt and fear and over and over come to the point of denying my Savior. Then He tells me "My strength is made perfect in weakness." He shows me that I would never call on His name, if I were able to take care of my self.

Then He takes me to the bottom of the sea. He shows me that He controls the deep places of the earth and the dark places are His. That same substance of which the islands are made is also under the sea and extends from island to island, connecting every single one of them. He puts the sea under his foot, and controls its bounds. He covers exactly a certain portion with the sea. As it pleases Him, he uncovers certain portions, gives us sight and understanding and a firm foundation. Other portions he covers from our sight; that is dark to us and beyond our sight or reasoning or comprehension or understanding. We see such a small and finite portion at a time; but he sees the whole and the relation of every little part. Sin cannot blind his sight or comprehension. But Oh, how it blinds me! how dark and

impenetrable it is to my weak sight I cannot see or understand any relationship between my little experience, but by faith, I know that they are all connected under this sea and in the deep places where he reigns. Also by faith, I know that all the experiences of all of his little ones of all times and ages, and of all places and stages of life in this world are connected in the deep purposes and wills of an almighty God and Savior, and that in spite of all of my doubts and fears and tossings, in the end, the spirit of the humble soul of the little vessel will sail into the heavenly port and be permanently anchored to praise Him with a perfect praise throughout all eternity.

Oh Lord, God, and Savior! if it is consistent with thy holy will, be thou my Captain, the Captain of my little vessel, guide and direct me in the right channel and by the right way, that I may sail into a city of habitation and finally be anchored in thy heavenly harbor of love and understanding.

A. D. Alston

Nov. 4, 1948

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#### A GOOD LETTER

Dear Brother Adams:

I am herewith sending you a good letter for publication in "Zion's Landmark" I received from Sister C. W. Adams.

I have enjoyed her writings very much and feel that others will also. I have her permission for them to be published.

Yours in need of mercy,

Mack K. Alford

Portsmouth, Virginia

Dear Brother Alford:

This talent or gift that you have for writing puts me to shame; for I cannot seem to put down on paper just how it comes to me. Yet you are exceptionally blessed to be able to concentrate all through the entire subject of which you are enabled to write upon. Mine all seems so scattering, and very much like myself, not worthy of anyone's attention. Last night I was impressed, if not deceived, to WRITE WHAT THE SPIRIT SAITH UNTO THE CHURCHES. It came clearly over and over to me. So many beautiful scriptures came so fittingly and comfortingly; but this morning, I could not write anything! So much seemed to come to me, as if some beautiful voice were reading such favorite passages as I have at times been comforted by. It all fitted jointly and completely, giving all praise and glory and power to the One to whom it was due. My feelings this morning were that I had been much led about in green pastures. Yea, He had seemingly prepared a table for me in the presence of mine enemies. I had feasted but where were the baskets that were left over?

As our mother Eve was to Adam, so is the Church to Christ. They both loved a "Woman" (Eve, the mother of all mankind, and Christ loved the Woman in white, which represents the Church, the elect Lady, and He gave His life for her). Christ, who is our peace, our love, our everything died that we might have life, and have it more abundantly. As by one man's sin, many were made sinners, and by Christ's death, many were made righteous. Yes, He is our

great Mediator, and again I say, He is the Way, the Truth and the Life. There is no light without life; they both go together. "In Him was life; and the life was the light of darkness, and the darkness comprehended it not." John 1:4, 5. I seem to be in that darkness so much of the time, but when this darkness seems darker than ever, I feel that He has clean gone for ever, and feel to be on the verge of giving it all up, (as if I could, for I did not take it up and I cannot lay it down), a little ray of light streaks through the darkness, bringing a message of hope for poor unworthy me, and I do rejoice in my poor heart. Now last night, as I mentioned above, when all seemed almost hopeless to me, I tried to breathe a little prayer, I had to, for I was in a strait, feeling all was in vain, and I was undone. I was carried to a banqueting hall, and the banner over me was love. I confessed that I was deformed, I was black, but I asked Him not to look upon me because of that. Surely I was fed, and there was several baskets full left over. When He told the Samaritan woman that "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," my mind went back to when I had been given this living water, if not deceived, some years ago; and I hope and trust that I was given another quenching of my thirst last night. It is as an oasis in a desert. Walking along in the desert, dry and thirsty, and lo, there is a dark

cloud looming up, not knowing whether I will ever reach a haven of safety or not. Has He forgot to be gracious to me — has my case been cast aside? Hark! there is a little hope that all is not lost, for there is a light in the sky, that was almost covered; and then these sweet passages of scripture come to me soothingly, one after another, and I stand still and see the salvation of the Lord, amazed at such sweet consolations; and am made to wonder why these revelations are made to such a one as I am. "Lord, I believe, help thou my unbelief." My desire is to take up my cross and follow Him, but so many things are constantly getting in my way; so that I cannot do that that I would dearly love to do, so then, sin is mixed in all that I do. If not saved by free grace, by the mercy of the Dear Lord, then I am lost. My mind has been exercised somewhat on Peter's dream or vision while he was up on the housetop. What hath God wrought! Up until this time, it was unlawful for a Jew to keep company with, or come unto one of another nation; but God showed the Apostle Peter that he should not call any man common or unclean, be he Jew or Gentile. After coming face to face with Cornelius, Peter opened his mouth and said, "Of a truth I perceive that God is no respecter of persons." Now this particular passage has been widely used in the arminian world to impress the people that that means that any man can come unto Him, but that passage means that "He has a chosen people in every kindred, nation and tongue, and not of

the Jews only."

When the Dear Lord said that all Israel shall be saved, He did not mean that every person that is an Israelite would be saved; for He said they were not all Israel that are of Israel, but in Isaac shall thy seed be called. There is a seed, the children of promise; and not all the children of the Israelites. The Israel that was spoken of here is the elect that was chosen in Him from back in the eons of time, before the world began.

When the fullness of time came, the only begotten Son of the living God was made verily flesh, and was sent down to earth to fulfill the will of His Father. All this was in the Father's mind before He created the heavens and the earth, I verily believe. It has been said that there is nothing new under the sun. **THERE IS NOTHING NEW WITH GOD**, for all this was known to Him in the beginning, else how would He have known how all events that come to pass, and inspired the prophets to speak as they did? Unrevealed things belong to God, and He reveals whatsoever is according to His divine will to whomsoever He will, as the fullness of time comes.

All for whom Christ died were saved from the foundation of the world in the mind of God; but these things are only revealed as it suits His divine purpose. Death reigned from Adam to Moses, but the law was not given until Moses' time. Ask some of the people what became of those who died during that that time. Abraham was given faith to believe, and it was counted unto him for righteousness.

Did not Abraham's faith come from the same source as it does today? All men have not faith. Without faith it is not possible to please God. Whence cometh faith? So then faith cometh by hearing, and hearing by the word of God.

"For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and Spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Hebrews 4:12. This is the word that is referred to in the preceding paragraph, and hearing by word of God. When the word of God is spoken by the Spirit of any individual it is quick and sharp; and always brings the results that God intends - regardless of what that particular person or persons is doing, he will be brought upright with the piercing of the soul and the Spirit of that person. As an arrow pierces the target, the word of God pierces the soul into awareness of one that hears it. It is not of the will of man, but of God in all its entirety. Blessed is the man that hears the joyful sound. The Lord worketh both the will and to do in the hearts of those whom He seeks, to worship Him.

He works in us the will to "Look unto the Rock from whence we are hewn." "I can do all things through Christ which strengtheneth me." Phil. 4:13.

I believe I can understand, when you say you feel relieved, when you do write as you are impressed. That is my case too. Our doubts come from "sin that dwelleth in the flesh," something that all of

God's little ones have from time to time. Remember when John was put into prison, he sent some of His disciples to ask Christ if He were the CHRIST, or should they look for another?

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8:1. What a comforting thought, if I could be sure that this above scripture embraces me; I feel reasonably sure that you are one of His little ones. "Christ in you the hope of glory," and "He has shed abroad His love in your heart." I can only hope that He has for Christ's dear sake remembered me. One comforting thought, is that several years ago, I was attending services at the Norfolk Church, and had enjoyed it very much; some one came to me and said, "I see that you are one of us." I silently rejoiced, and hoped in my heart that He was not deceived in me. Oh, what would I do if I should find out that I had been deceived, and had deceived those precious brethren and sisters. It would have been better that a mill stone be tied around my neck, and that I be thrown overboard. Yet, I can say:

"Through many trials, toils and cares,

I have already come,

'Twas grace that brought me safe thus far;

And grace shall lead me home." (Saved by grace is my only plea).

The Dear Lord said that if we were guilty of breaking even one of His commandments, that we were guilty of all. I know that it is not in

man that walks, to direct his steps. I could say, as some do, that one's environments sometimes causes this one not to do the things that they should; but why say that? "The lot is cast into the lap, and the whole disposing thereof is of the Lord."

I have been reading a book by Elder Gill called "THE CAUSE OF GOD AND TRUTH." Possibly you have one of them too, but if you would like to read it, I can let you do so. You know he was an English preacher. I also receive a monthly periodical from London, England called THE GOSPEL STANDARD. Since I have become used to it, I thoroughly enjoy reading it.

Elder Freeman preached at Pireway Church while I was down home, and he mentioned that the Lord supplies our needs. He said that he needed trials, etc., somehow I had never thought about it like that, but it is the pure undiluted truth. He also spoke something about when one becomes accountable; and said that he had never yet become accountable. I often think with longing, how much I enjoyed being blessed to attend often while down there. It seems that my chance to get to hear the word preached here, is not very encouraging. Perhaps I do not deserve that blessing.

Now before my writings grow too lengthy, I do want to tell you

how I have enjoyed your good letters. They are just what I love to read. Do not say you are a poor writer, for I think that is your gift, to comfort the little hungry ones. Good writings on the scripture is as important as preaching at times. There are many that do not get to go to Church, and have to depend upon reading our periodicals. I, for one, do so enjoy reading all the inspiring pieces that are in them. Have you not read sometimes, and it seemed that the Word became alive, and got up and walked? Yes, the crumbs that fall from the Master's table are sweet.

Did I ask you if you knew Joe Blount of near Loris? His mother who was aged died early Saturday morning; she was my father's last sister — my aunt. I could not grieve very much about her, for I remembered it has been said: "Rejoice and be exceedingly glad, for great is their reward in Heaven. And too, she had a sweet hope years and years ago. So I remembered, "Grieve not, as for those who have no hope."

When you feel to write, please do so. Cast a mantle of charity over all these imperfections, and most of all, please pray for me when at a throne of grace.

One of the very least, if one at all,

Mrs. C. W. Adams  
643 Mt. Vernon Avenue  
Portsmouth, Virginia

**A GOOD LETTER**

Dear Brother Adams:

I am herewith sending you a good letter for publication in "Zion's Landmark," which I received from Sister C. W. Adams.

I have enjoyed her good writings very much and feel that others will also. I have her permission for them to be published.

Yours in need of mercy,

Mack K. Alford

Portsmouth, Virginia

Dear Brother Alford:

It was a surprise to me to receive your letter today, requesting that I give my consent for you to send some of my poor writings for publication. I had tossed and turned in my bed after having written to you, fearing that I had written, as I feel, so very unworthily, and that you would not find anything that I had said to be in accord with what you understand the Bible teaches. But upon receiving yours today, telling me that you had enjoyed my poor writings, and that you felt to have it published in our dear "L a n d m a r k," I was overwhelmed, and I must say, overjoyed, that you deemed it worthy of the very least consideration by any of the dear people which I feel to be the elect of God.

I have written many times, even in the middle of the night, and then later, read what I had written; and it sounded so very unworthy of anyone's consideration, that I cast it into the waste basket. I have in the meantime, had a very sweet letter from Brother and Sister Adams, inviting me to write again,

but owing to my feeling of unworthiness, I have not done so.

I have had many urgings to write "What the Spirit saith unto the Church," but fearing this was of the flesh, have desisted. I may add that I have had no piece since. It seems to me that there is a constant warfare in the flesh, a war-ring of the flesh against the Spirit, so that I cannot do the things that I feel that I should. If I could only be sure that this precious Jesus shed His precious blood for me, I would not hesitate to try, with all that is in me, to declare His marvelous works and wonders to the children of men. Even so, at times when I am alone, and in the middle of the night; I am made to thank Him for everything; unworthy even tho I am. I want to thank Him for His mercies to me all the days of my life; even when I was dead in trespasses and in sin, and knew not that He had shed His precious blood for the vilest of sinners such as I have felt myself to be. I had always, since the very first I could remember, had an aversion of satan, and felt that I was for ever doomed to be cast down with him and his angels. At night I would go to bed, in my early youth, I would feel certain that satan was sitting by my bed, bidding his time, and waiting for my soul to leave my body, so that he might take it to torment, and cast it into everlasting punishment where the worm perisheth not, and where there is no hope of ever being pardoned for my sins. This condition went on for many years, and in 1918, when my youngest brother was drafted into the army,

time in my life to utter a prayer I knelt down trying for the first unto Him, asking Him if it be His will that He spare my brother.

When I used to go with my mother and father to Mill Branch to Church, I cannot tell anyone how the atmosphere around the Church would feel to me. It seemed that the Lord was everywhere, even in the flowers that grew around the Church. It caused such an awed feeling in my heart. When I learned to read, I stole Mother's Bible and tried to read. I read the New Testament through, but when anyone of the family came around, I hid it, ashamed for them to know that one so vile as I, had any interest in it. Yea, I have been to Church, and when the doors of the Church were opened to receive members, I would hold tight to the back of the seat, lest I would go up, for I did not know what I would say to them, but this one thing, I knew, I loved each and every one of them — they all looked so sweet and good to me! At this time I was about sixteen years of age. I thought, how could they have any fellowship for me, a vile sinner?

Later, as I grew older, I became as the Prodigal Son. I was ashamed of the Primitive Baptist doctrine, for I thought it was too old fashioned. I went to Richmond, Virginia, to do office work for a while. I went to different churches, and was urged to join several different ones there. But I never could do it. A Missionary preacher came over to see me, and asked me why I did not join and be

one with all the young folks in their church. I took the Bible and turned to Romans, 8th. chapter. (I had told him that I believed in predestination and election), verse 29: "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." He told me that when we came to a passage like that, it was best to leave it alone, and turn to one that we could understand. I told him that I simply could not join his church as long as I felt like I did; but if I ever was made to see things as they did, I would join them.

I was married in 1923, and soon after I was brought even more sincerely in earnest to feel that I was a vile sinner, and without hope in this world or in the world to come. For a few years I was left in this condition. Then one night I was lying upon a bed of affliction, and two devils, one on either side of me, were waiting for the breath to leave my body; they were going to take my soul to torment. I began to call my mother; I called her several times, but she did not answer me. Then a sweet voice said: "Why do you not call upon One that can help you?" Immediately, my heart was made to call upon the Lord, saying, "O Lord, have mercy upon me, a sinner." As I began to try to pray, my cot that I was lying upon, began to gently rise up, and as I continued to call upon the Lord to help me, I began to be raised higher and higher until I was out of reach of those old devils. Then I started

praising the Lord with all my heart, singing praises and old hymns to Him for His great deliverance. When I awoke, my burden was gone, and I felt like a new person.

I could just here mention many deliverances, but this will suffice for now, as this is getting too lengthy. I could see where the Dear Lord had been so good to me all the days of my life, and I had a very tender heart.

If you think it worthy of space, and if there is anything that you think would be of any comfort to His little ones, you may have my other letter published in the Landmark, if Elder Adams is willing to print it. May all who should read it, cast a mantle of charity over my many shortcomings in writing it.

May the Dear Lord in His infinite mercy and wisdom look down upon those who call upon His name in Spirit and in truth, for He is the Way, the Truth and the Light, and there is no other name under Heaven given, whereby we may be saved. All praise be given unto Him, and not to another; for He is our all, and all in all.

"All hail the power of Jesus name,

Let angel's prostrate fall;  
Bring forth the royal diadem;

And crown Him Lord of all."

Please, when at a throne of mercy, pray for me, one of the least of all. I so seldom have a heart to pray; I mourn my weakness every day. I hope I shall yet be enabled to pray as I ought. Is it thus with you?

I shall be looking for your very comforting letters, again, I say

they contain food for my hungry heart. I am won't to call you Elder, for so it seems to me.

In Christian love, as I hope,  
Mrs. C. W. Adams, Sr.  
643 Mt. Vernon Avenue  
Portsmouth, Virginia.

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### A DREAM

Dear Friends in Christ:

I want to write a dream I had five years ago. I did not think it would be so long until it came to pass.

### The Dream

In my dream I was talking to my children. I told them that I must leave this place. Then I stepped out on the porch. My eyes beheld a glorious sight up in the sky, it was so blue and clear. I saw a small opening. I looked with an interest that can never be expressed. The opening grew larger and larger until a white cross appeared, then I called to one of my girls to come because Jesus was coming. My Spirit was full of glory, as the cross came nearer, I could see Jesus plainly. He bore the cross in His left hand. his right one was on a cloud. He came so close, He lighted on a tree. I awoke with praise on my tongue and my soul was filled with joy. Until today that dream is precious to my soul.

I am getting old and almost blind. I hope my friends I love so dearly will all pray for me. I guess you know who they are that are folded in the "wills and shalls" of our Redeemer God. I am sending my renewal for Zion's Landmark.

Please send a copy to my one dear son. He can read it when I am gone. His address is: J. M.

Quesenberry, 102 Benstal Road,  
Feasterville, Pennsylvania.

Your sister in hope of a home  
some day,

Mrs. Addie Quesenberry

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Editor

# Zion's Landmark

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

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**Editor**

ELDER T. FLOYD ADAMS,

VOL. XCI No. 1

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VOL. XCI No. 2

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Entered at the postoffice at Wilson  
as second class matter.

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WILSON, N. C. DEC. 1, 1957

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## THE KING'S HIGHWAY

Elder T. F. Adams

Dear Brother Adams:

When you are given a mind to, I would like your views on Numbers 20:17. May the Lord continue to bless you. Please pray for my family and me when at a throne of grace.

An unworthy sister, if one at all,  
Mrs. J. E. Aaron  
321 W. Carolina Avenue  
Draper, N. C.

"Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells: we will go by the King's high way, we will not turn to the right hand nor to the left, until we have passed by borders." Numbers 20:17.

To get a better understanding of this portion of scripture, it is necessary to read the preceding as well as the succeeding verses. The children of Israel met with many obstacles, which greatly discouraged them, in their travels from Egypt to Canaan (the promised land) which the Lord had promised Is-

rael for their possession. Canaan was a land which flowed with milk and honey. Accounts of the many trials, sufferings and persecutions which the children of Israel had to endure at the hand of their enemies, were written for the comfort of those who are humble followers of Jesus Christ in the generations to follow. 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.

The way the Lord leads His people is not an easy way. Jesus said to His disciples, "Enter ye in at the straight 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." Matt. 7:13, 14. The word "Strait" means difficult. This is a difficult way, one of warfare and tribulation. Paul and Barnabas "Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the Kingdom of God." Acts. 14: 22. The chosen of God have many trials in this life. This is known by those who have to endure reproaches at the hand of their enemies. When the soul is delivered from the curse of the law, and it is made known to the poor child of grace that his sins are pardoned and his soul can rest in peace, he does not feel that he will ever meet with any more trials in this life. But the battle has just begun; the

flesh is soon at war with the Spirit and the Spirit strives against the flesh.

The 20th chapter and 17th verse of Numbers - the scripture inquired of by our Sister - are the words of Moses which were conveyed by messengers to the King of Edom. Moses was the leader of the children of Israel. They had been in bondage under the mighty hand of Pharaoh in Egypt several hundred years. The Lord delivered them from this tyrannical government, and they went through the Red Sea dry shod. Pharaoh and his host. Their journey was a triumphant victory over their enemies. Their hearts were thrilled with joy over this great deliverance. "Then sang Moses and the children of Israel, this song unto the Lord, and spoke, saying, I will sing unto the Lord, for He hath triumphed gloriously: the horse and his rider hath He thrown into the sea." Ex. 15:1. This song continued as we read this 15th chapter through the 20 verse. The children of Israel were so overwhelmed with joy that they had little or no thought of coming in contact with more enemies on their journey to the promised land, especially the Edomites since they were descendants of Esau, who was a brother of Jacob, and of whom the Israelites were descendants.

It appears from the words of Moses that he felt the Edomites would be glad to let them pass through their land and would manifest a brother's love rather than retort with a rebuff. "And Moses sent messengers from Kadesh unto the King of Edom, Thus saith thy brother Israel, Thou knowest all the

travel that hath befallen us: Now our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us, and our fathers: and when we cried unto the Lord, He heard our voice, and sent an angel, and hath brought us forth out of Egypt: and behold, we are in Kadesh, a city in the uttermost of thy border." Num. 20:14, 15, 16.

The proposition which Moses sent by his messengers to the King of Edom was attended with an humble plea and with the full assurance that they would not go through their fields or vineyards nor drink water from their wells without paying them for it. "Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells: we will go by the King's highway, we will not turn to the right hand nor to the left, until we have passed thy borders." Why should the Edomites object and refuse to let the Israelites pass through their land on the highway with the assurance that they would not enter their fields nor take anything belonging to the Edomites? It is evident that this old grudge which Esau held against Jacob for deceiving his father and obtaining the birth right was still in their minds. They seemingly thought this was a good opportunity to take vengeance on the Israelites.

The Lord had just wrought a great miracle in delivering the Israelites from the Egyptians. While their souls were overflowing with joy following this deliverance, the hostility manifested by the Edom-

ites in refusing them the privilege of passing through their land on the highway must have been a jolt, especially so since their fathers were brothers. This is a true type of the experience of the redeemed of the Lord. When they had been delivered from the yoke of bondage, pardon and peace overwhelmed their souls, they were made to love everybody and feel that every one was their friend. But how disappointing and depressing to see this old enemy rise up and say, "Thou shalt not pass by me, lest I come out against thee with the sword!" They thus learn the way of the Lord is not an easy one, and Christ was a man of sorrow and acquainted with grief and His people are the same.

There is a great lesson for the Lord's people to learn from this; that is, they are not to put their trust in man. They are to trust only in the Lord Jesus Christ. 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 Israelites played the part of wisdom by turning away from the Edomites and not making war upon them. To have done so would have been in violation to the word of God. The Lord said, "Thou shalt not abhor an Edomite; for he is thy brother: thou shalt not abhor an Egyptian; because thou wast a stranger in his land." Deut. 23:7. Even though the Egyptians held the Israelites in bondage for a long time, yet they showed them many favors and preserved their posterity by settling them in the goodly land of Goshen

and feeding them out of the store houses during the years of famine when Joseph was governor of Egypt. This gratitude of kindness was not to be forgotten. Also Edom being their Father's brother would naturally create an incentive to turn away and take another course to Canaan land rather than being persistent and violating the command of God to say nothing of the state of humbleness and rejoicing that must have been in their souls, after having seen and felt the delivering hand of God in crossing the Red Sea.

This teaching of God to Israel as to how they should behave themselves before the Egyptians as well as the Edomites, conforms to the teaching of Jesus and His Apostles. Paul said, "If it be possible, as much as lieth in you, live peaceably with all men." Rom. 12:18. Peter said, "Not rendering evil for evil, or railing for railing: but contrariwise blessing. Knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: Let him eschew evil, and do good; let him seek peace and ensue it. For the eyes of the Lord are over the righteous, and His ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good?" 1st. Peter 3:9, 10, 11, 12, 13. The Saviour said, "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. And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also. Give to every man that asketh of thee; and of that taketh away thy goods ask them not again. And as ye would that men should do to you, do ye also to them likewise. For if ye love them which love you, what thanks have ye? for sinners also love those who love them. And if ye do good to them which do good to you, what thanks have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive what thanks have ye? for sinners also lend to sinners, to receive as much again." Luke 6:27-34. How wonderful to be among those "which hear!" for these alone are blessed to "love their enemies," "do good to them which hate you," "bless them that curse you," "and pray for them which despitefully use you," etc. These Godly attributes and accomplishments are attained only through Christ, our Redeemer. We can not accomplish or acquire them. In the flesh we are weak, but in Him we are strong. Paul said, 'I can do all things through Christ which strengtheneth me.' "The eyes of the Lord are over the righteous, and His ears are open to their prayers." These are the people who do not render "evil for evil, or railing for railing."

The children of Israel had much difficulty in getting to the land of Canaan. Regardless of which way they turned, they were faced with enemies. How true with the children of God today. They find enemies, and persecutions of soul and conflicts within, and wars and pur-

gings in their ranks. But these conflicts are for their good; "for all things work together for good to them that love God, to them who are the called according to His purpose."

Having to turn in various directions to avoid a conflict made the journey long and wearisome. The children of Israel became tired and fretful. They complained to Moses that he had brought them out of Egypt to die. "For there is no murmuring brought a rebuke from God. He sent fiery serpents among them, and they bit the people, and many of them died. This affliction caused them to acknowledge their sins in peaking against the Lord and Moses, their leader.

It takes affliction to make people call upon God. It takes affliction and poverty to see the kind hand of providence more clearly. It takes afflictions to make us sincerely feel thankful that we have afflictions. It takes tribulations to make us glory in tribulations. Paul said, "we glory in tribulations also: Knowing that tribulations worketh patience; and patience, experience; and experience, hope." Rom. 5:3, 4. Without afflictions and tribulations we can neither have patience, experience nor hope.

The Lord had promised Israel the land of Canaan. This land flowed with milk and honey. The long, rough and rugged journey made the promises of God sweet to them. They had to cross the River of Jordan to possess this land. Crossing Jordan means death. Those who feast on the good things in the gospel Kingdom are those who have passed from death unto life.

T.F Adams

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# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. XCI

DECEMBER 15, 1957

No. 3

## PSALM XXII.

But I am a worm, and no man; a reproach of men, and despised of the people.

All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying,

He trusted on the LORD that he would deliver him: let him deliver him, seeing he delighted in him.

But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts.

I was cast upon thee from the womb: thou art my God from my mother's belly.

Be not far from me; for trouble is near; for there is none to help.

Many bulls have compassed me: strong bulls of Bashan have beset me round.

They gaped upon me with their mouths, as a ravening and a roaring lion.

I am poured out like water, and all my bones are cut of joint: my heart is like wax; it is melted in the midst of my bowels.

My strength is dried up like potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.

For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.

I may tell all my bones: they look and stare upon me.

They part my garments among them, and cast lots upon my vesture.

But be not thou far from me, O LORD: O my strength, haste thee to help me.

Deliver my soul from the sword; my darling from the power of the dog.

## EDITOR

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

**\$3.00 PER YEAR  
TO ELDERS \$2.00 PER YEAR**

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

# ZION'S LANDMARK

*Devoted To The Cause of Jesus Christ*

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## IMPROVING FROM ILLNESS

Dear Brother and Sister Adams and The Household of Faith:

I want to write and let my dear people know I have gotten home from the Baptist Hospital. If you will, Brother Adams, please print this letter in Zion's Landmark. I am as well as could be expected to have had another major operation. This time about all of my stomach was removed. I am getting so I can walk around in the house and have been out in the yard a few times. But I missed our Abbotts Creek Association. They brought me home from the hospital on Friday, the day it began, and I was in the hospital while the Laurel Springs Association was in session. I had to miss that too, and I was not able to go to Round Peak Church, the Church I have been trying to serve six years, but I hope to be able to attend the next meeting, the first Saturday and Sunday in October. It is all just as it should be — according to His determinate counsel. The Lord blessed me to go out to my home Church the second Saturday night and Sunday. You know it is here in sight of our home. I was blessed to stand it very well. I am satisfied (that is when I am blessed to see it; that we will go everywhere our lot is cast that we go, and we will preach every sermon and pray every prayer destined to our lot at the time and place, because He is

God and beside Him there is no God.

Jesus was crucified with the two thieves, yet He was without sin, but they numbered Him with the sinners. He was and is yet the only child who has ever been born among women who knew no sin. Some believe that Jesus was crucified by the non - elect, the reprobates, but my opinion is different. Jesus was crucified by the Jews, His own people after the flesh. I do not say Jesus had been revealed to them at that time, for they did not know whom they were crucifying at that time; yet I believe they were His children. However, they crucified Him ignorantly, but these were those who nailed Jesus to the tree of the cross, and I believe they were of the elect family of God. I believe this because our Blessed Saviour prayed to His Heavenly Father, saying, "Father, forgive them; for they know not what they do." Again when Jesus prayed, He said, "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine, And all mine are thine, and thine are mine; and I am glorified in them." John 17:9-10. We well know that Jesus did not pray for the world, because He said He did not, but for the ones His Father gave Him. When Stephen was stoned to death, he also prayed saying, "Lord, lay not this sin to their charge." We

well know Jesus did not pray for Judas, the devil, the one who betrayed Him.

We read in the 15th chapter of St. John, 13, 16, 17, 18, 19 verses, "Greater love hath no man than this, that a man lay down his life for his friends." Jesus did that. By His death, He redeemed all the Father gave Him, and He was talking to the whole family of God when He said: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, He may give it you. These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own, but because ye are not of the world, but I have chosen you out of the world; therefore the world hateth you." The Jews crucified Jesus, but Jesus said, "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down and I have power to take it again." I believe it was the people of God who drove the nails to crucify Jesus. But Jesus said: "Father, forgive them, for they know not what they do." Jesus was betrayed by Judas, a devil, and He was crucified by His chosen children. Judas went in and out with the other eleven and with Jesus a long time, and the Apostles did not know but that Judas was a servant of God until Jesus told them Judas

was a devil, but Jesus knew from the beginning who would believe on Him and who would not believe. Judas was in the communion. Jesus washed all of their feet; He washed Judas' feet as He did the other eleven disciples. He told them, "I have washed thee all, and one is not clean." But He would not let the eleven know Judas was a devil until the appointed time came. He called all twelve of them to the table and said, to whom I give the sop to shall be the one who shall betray me, and the word went all around the table with Judas and the other eleven saying, Will it be I? Will it be I? Judas said will it be I, twice, and Jesus handed it to Judas, the devil. So it took a devil to betray Christ, and it took His people - Jews - to crucify Him.

After the passover supper (during which Jesus told His disciples "That one of you shall betray me"), He said unto them, "All ye shall be offended because of me this night." Peter answered, "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." But Peter was so self - confident, he further asserted, "Though I should die with Thee, yet will I not deny thee," and "Likewise also said all the disciples." But after Jesus was taken and accused by the chief priest and elders, one who was with Him picked up a sword and cut off the ear of a servant of the high priest. Jesus told him to lay his sword into its place, for the

scriptures must be fulfilled. He then said "to the multitude, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook Him and fled." Matt. 26:55, 56.

Peter was accused of having been with Jesus and after denying it he was told that his speech bewrayed (meaning betrayed) him, when he cursed and swore saying, "I know not the man." Matt. 26:74. "Immediately the cock crow and Peter remembered the words of Jesus," "Before the cock crow, thou shalt deny me thrice," And he went out, and wept bitterly." Matt. 27:75.

This experience was a bitter one, but it was a convincing experience. It proved to Peter, as well as the other disciples, how weak and frail poor man is. Jesus said to Peter, "Simon, 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, strengthen thy brethren." Luke 22:31-32.

I am writing this in love and in the best of feelings toward all Old Baptist, for I love them all, and I know I am not anything but a failure and a mistake. Peter was convinced he was the same. The sore trials that God's people go through and the rough roads they travel serve to strengthen them in the Lord. 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." Two thieves were crucified when Christ was. One was on the left of Jesus and the other was on the right. One of the thieves could not pray, but the other one said in his dying hour, "Lord, remember me when thou comest into thy Kingdom." Jesus answered his prayer thus: "Today shalt thou be with me in paradise." The thief's Spirit and soul went right on to paradise, and his body to dust. When the children of God pass from this life, the Lord carries their Spirits to paradise to rest and to await the resurrection of the body. The soul and the Spirit are not dead but are resting in peace. When these bodies are resurrected, the soul and Spirit, joined together in wedlock before death, are reunited with which it is raised a Spiritual body prepared and fashioned like unto the glorious body of Jesus, then we will sing praises for ever and ever. But in my opinion it will be just as sweet a home when our Spirit and soul are waiting and resting in paradise for the body to rise as it will be after the body does rise; it will be sweet rest until the body rises, then it will be everlasting praising after it does rise. So it will be Heaven all the time for the children of God after we are done with this earth. "Verily I say unto thee, Today shalt thou be with me in paradise." The dear children of God will hear some sweet words when we come to die. If it is not just what the thief heard, it will be sweet words fust as sweet.

Now, I am writing my own views. If some body sees differently, there

will not be any hard feelings with me, for the Lord knows I do not have any stones to throw, because I have always been a mistake and a failure to start with. All the right there is in me, the Lord put it there, for I do not have any righteousness to plead.

Now, back to our subject, who crucified Jesus? "Father, forgive them; for they know not what they do." We well know that Jesus did not pray for the world, because He said, I pray not for the world but for the ones the Father gave me. He did not pray for the one who betrayed Him, because Judas was a devil, not a child of God. I believe the ones who crucified Him were the children of God, but He prayed to His Heavenly Father, and said, "Father, forgive them; for they know not what they do." To me, this is convincing that they were the children of God. But Jesus was not revealed to them at that time.

Jesus was made willing to lay down His life for all the Father had given Him. He said, "I came down from Heaven, not to do mine own will, but the will of Him that sent me. And this is the Father's will which hath sent me, that of all that which He hath given me I should lose nothing, but should raise it up again at the last day." John 6:38, 39. After they are raised up this old flesh commits so many wrongs that the poor child is constantly engaged in a warfare and they so often feel the chastening hand of the Lord, but those who are not chastened are bastards and not sons. He says too that we shall have tribulation in this world, "But be of good cheer; I have over-

come the world." I am convinced the children of God do not commit blasphemy against the Holy Ghost. John 3:29 says, "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." Also read Matthew, 12th chapter.

Christ did many miracles here on earth. He revealed Himself to His disciples as their Blessed Saviour as their salvation in this life and in eternity, full of grace and truth, and all the glory and honor belong to Jesus. The earth and the fullness thereof are His, and He says if He were hungry, He would not tell thee, for the cattle of a thousand hills are His and all the gold of Opher. But none can come to Him except His Father who sent Him draw them and He plainly tells us, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, He may give it you." John 15:16. And He said He came to do the will of Him who sent Him. He is of one will, one purpose, one thought. He said, "As I thought so shall it be," so it is all fixed as God would have it. Even the wrath of man shall praise Him.

Oh, may the Good Lord bless us with trials enough to keep us humble and at each other's feet, and enable us to live with the Church while we live on earth, and die in peace; then when we must be laid away in the cold and silent tomb, may the dear children of God feel to sing Amazing Grace, How Sweet The Sound, and say we are going

Home to die no more to be for ever with the Lord and with His children. We ask it all in the name of the Lord Jesus Christ. Amen.

Your humble servant,  
W. E. Jarrell  
R. F. D. 2  
Lexington, N. C.

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**MUST COME TO PASS.**

**Reprint from the June 1, 1892 Issue of Zion's Landmark.**

In the book of Revelations are these words: see Rev. 1:1; "The Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass."

God speaks unto us in these last days by His Son whom He hath appointed heir of all things. Then God reveals unto Jesus Christ and He to His servants, the things that must come to pass. As the subject of predestination is denied outright by many, and admitted partially by some others, it is in my mind to make some remarks on this matter.

This is written concerning things that John had seen, and the things which are and the things which have been, which are, and which must be hereafter. There is as much certainty that the things which shall be will be accomplished as there is that those that have been accomplished are a reality. One might as easily upturn and destroy that which has been, or reverse and undo the past, as to prevent the fulfillment of that which shall be or must be. There is no more uncertainty about the future than there is about the past. The obscurity, limitations and uncer-

tainty of the future all are in our ignorance and helplessness.

One says, do you believe that what is appointed to be will come to pass? I reply, If that one does not believe it, nothing that he believes will ever come to pass. For he believes that what will NOT come to pass will come to pass. How could there be true prophecy if there is no certainty of the future? Prophecy deals altogether with things unknown to men, or that cannot be foreseen by their natural powers of mind or vision, yet true prophecy never guesses or blunders, or is ever mistaken in even the minutest details about either good or evil things. Many will admit that there is certainty about the accomplishment of good things, such as the salvation of the righteous, yet they hesitate about the certainty of the coming to pass of evil things. But prophecy foretells of the coming to pass of evil things as well as of good things. There is an important distinction to be kept in view between the causes and motives that operate in the righteous and those that operate in the wicked: for God works in His people both to will and to do according to His good pleasure, and they do those things which are right in His sight, and which are therefore good: while satan works in the wicked to do wickedly, because he is the spirit that works in the children of disobedience. For let no man say when he is tempted that he is tempted of God. Because God cannot be tempted with evil neither does He (thus) tempt any man.

But the point I am insisting upon

is that there is just as much certainty that wicked things will come to pass as there is that good things will come to pass, that the one is prophesied as clearly and as certainly as the other.

John was told to write the things which must shortly come to pass, and the things which shall be hereafter. These things that he must write are what he wrote in the book called Revelation. In that book the doings of satan and wicked men are foretold as clearly and as fully and certainly as the things of God are foretold: evil angels and wicked men are set forth as clearly as good ones: false worship and false religion are as minutely described as the true: the mystery of iniquity is declared as certainly and as plainly as the mystery of godliness, and we are told that the mystery of iniquity must be accomplished as well as the mystery of godliness: the mother of harlots and abominations of the earth is as clearly presented as the bride, the lamb's wife is set forth: the punishment of the wicked is as surely declared as the happiness of the righteous, and there is nothing intimated or hinted in this the last written of inspired books that this state and condition of each class is not final, but on the contrary the language fully warrants the conclusion that this is the end or final and everlasting state of each class.

2nd. How could good actions be certain and wicked ones uncertain? There is usually a dependence in some sense of one on the other. Were there no darkness, sin or wickedness, evil or corruption,

what would there be to tempt or try a child of God? It is in the good conduct of one in trials that he is manifested. Is there not a certainty of one as well as of the other? The events of the darkness are as certain of accomplishment as those of the light. However, in the mystery that shrouds that this subject a child of God finds no license or excuse for his sin, but feels and pleads that he is guilty and God is Holy.

3rd. Why should Baptists dispute on this matter? In their experience they agree that they are helpless of themselves to do good, but free by nature to do evil, or completely by nature under the power of satan. They know too that God has all power and makes all subserve His purpose, and that where sin abounds grace did much more abound.

4th. Why then should there be warnings or exhortations to obedience and chastenings for disobedience? Why should there be any concern about salvation if we are appointed to salvation and not to wrath? The very fact that power belongs to God and that we have no might or power of ourselves is the reason and reason enough why we should call on the name of the Lord, for there is no other name given among men. Because God reigns we should honor and serve Him. The weaker we are the more we should trust, honor and serve Him.

P. D. Gold

**LOVES THE FLOCK**

Elder T. F. Adams

Dear Brother Adams in Christ, I hope:

I'm writing you and sending a three dollar money order to renew my subscription for the Landmark from November 1, 1957 to November 1, 1958. I enjoy reading it so much and am right much up in age. I was 81 last March and do not have any way of my own to go to Church; if I did, I am not able to go much of the time but I love the brethren and sisters just as much as ever. If that love were taken away I would be so miserable! although I do not feel like they can love me, for I do not feel to be worthy of it. Will close with much love.

Mrs. E. P. Waddell  
Box 605  
Kenly, N. C.

I hope some of our brethren and sisters will have a mind to write Sister Waddell occasionally. I am sure same would be happily received-Ed.

**THANKFUL TO GOD**

Dear Friends in Christ:

I hope I am your little sister, for I feel to love you more than any earthly thing and how I long to be in your presence today at our Association (Bear Creek) at High Ridge Church, but was providentially hindered. While I'm not there in person, I feel to be with you in Spirit. Elder and Sister Adams were there on Friday, the day I attended. That was the first time I had ever been in the presence of Sister Adams. I want to give God all glory, praise and honor for ev-

ery sweet and perfect gift. I hope that is my desire. I do not want to worship the creature but the Creator in Spirit and in truth.

I feel to be such a cold, lifeless lump of clay I do not feel worthy to write for the Landmark. But I know that God is our worthiness and except we be comforted, we cannot comfort any of God's humble people, as I told one dear humble brother at our Association, that I would give anything if I could be the person he is and others, for I fasten my eyes on some of them when in their presence at times, because I feel I can see evidence of the presence of our God with them. At such times it is such a pleasure to assemble together and be able to shake the hand of these dear brethren and sisters and look on their sweet faces is enough. I am filled and feel I hope thankful to God above for this sweet privilege; which also allows me to go in and out among them. How my heart goes out to some of the dear little ones who have to go through so much suffering and trouble. We will not have anymore than our share though. God is all wise. He is too wise to make an error and too good to be unkind. He has promised never to leave nor forsake His own and to supply their every need. I lose sight of this thought at times and feel that He has clean gone for ever, and I am forsaken. This is when I feel that I cannot go another step, feel that I do not have a friend on earth or in Heaven. But one thing I do know, if Christ has ever been this sinner's friend, He still is, and will always be.

Recently I dreamed of being with a dear Sister who passed away not long ago. It seemed she was Spiritual and as we talked together we were so happy! I cannot recall what she said to me, but what she said to me in my behalf, left me happy in soul that lasted awhile after I awoke.

I hope you dear little ones can be given a mind to pray for one who feels to be the weakest of the weak, if indeed I am one of that blessed number. Remember my dear companion and son too. I hope that I have not said anything amiss, for I do not want to hurt God's little ones.

Thank you so much, Brother Adams, for sending me the Landmark. After reading them and the Signs I send them to a dear Sister in West Virginia who is afflicted in body also. She has been very kind to me.

Brother and Sister Adams, come to see us again in our Association as soon as you can.

In love and sweet fellowship,  
 Melba Cobb Vaughn  
 Wadesboro

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**ERRATA**

In the October 1st. issue Sister Mae Bowman's letter read as follows: "My Step Father passed away September 20th. He had lived with us all the nine years we have been married." It should read, "My Step Father passed away September 26, 1956. He had lived with us nine years of our married life."

**- A REMINDER -**

Has it occurred to your mind that Zion's Landmark would be an excellent Christmas gift to those who love the truth?

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**LOVES THE LANDMARK**

Dear Readers of Zion's Landmark:

I love the articles contained in the columns of the Landmark, and if I know my poor heart, I love the people who write those articles. I was made to love them, I hope, by the grace of our God, but dear people, I get down so low at times that I have to wonder if I know anything about this great love that our Heavenly Father bestowed on His little children before the world began. Those of us whom He knows as His own, those of us from whom He died, He knew in His mind and purpose before the foundation of the world.

I have been to five Associations this fall, and I want to go to the Mill Branch next weekend if the Good Lord is willing. He says, "I am God, and there is none else." The poet says: "Fear not, I am with thee; O be not dismayed! 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. I believe He will do just that. He has always been God, but what grieves my poor soul, I cannot trust Him as I sometimes feel I so much desire to do. I am so weak and unfit! I would love to be able to write some of the trials I have undergone, but I have never been able to tell this experience in its fullness, and I have not had any that the Dear Lord did not know

about. I hope He is my Keeper. I feel sometimes that I know He is. I look back over my past life and see so many times where He has been my guide, and if it had not been for His wonderful power and rich mercy, I do not know what would have become of me.

I was sick and in the hospital over a year ago, for a long time, and part of the time I felt like I could not live; not many of my friends thought I would, but I realize it was not God's time for me to go Home. Lately I have at times desired to go Home, that Heavenly home. I am getting more disabled to work all the time, and the older I get the more I feel that the grave will be a resting place for this old body of mine. My hope is that I may be one of those on His right hand to whom He will say, "Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." My soul, I hope, will be at rest with Christ Jesus. How wonderful and glorious if we are included in the number Christ presents to the Father as the redeemed of the Lord, those that the Father gave Him before the world was.

David expressed my experience better than I can when he said: "O Lord, God of my salvation, I have cried day and night before thee; let my prayers come before thee, incline thine ear unto my cries," and I believe He has heard my cries a few times in my life. He has been so good to poor me all the way during my whole life. And He has been all I have had to lean on or look to much of my hazardous life, but I have found Him to be a

God of love and rich in mercy, the blessed fountain that was open to David. That fountain is eternal and is the sufficiency of His people.

Well, I will stop. I only meant to pen down just a few words, but we cannot say enough of the goodness of our God. Oh! may He in His mercy keep us all in the bonds of love and peace as long as He wills to keep us here, and then give us all a Home with Him beyond this veil of sorrow and tears where we will never part but just sing His praises on and on.

Written by a poor sinner who loves all of you for Christ's sake, I hope,

Bettie King  
1409 Castle Street  
Wilmington, N. C.

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#### A GOOD LETTER

Dear Brother Adams:

I have been given permission by Sister C. W. Adams, Portsmouth, Virginia to send the enclosed letter to you for publication in Zion's Landmark. I enjoyed it and feel that others will also.

Yours in need of mercy,  
Mack K. Alford  
R. F. D. 1  
Loris, S. C.

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Dear Brother Alford:

I was glad to receive your good letter; it was as an opening of the door and I was enabled to go in and out and find pasture, yes, as crumbs that fall from the Master's table.

I had been exercised on that particular passage: "Then shall two be in the field: The one shall be taken and the other left," that is,

one day, I had been "in the Spirit of prayer;" I was seeing my last or youngest son, Bill, leave to be inducted into the armed forces. I tried to ask the Dear Lord that if it were consistent with His righteous and Holy will, that He permit him to stay home with us, since the other son had been taken into the Navy. (The two sons were all we had). As I arose, the above scripture came very forcibly into my mind. I stood still from awe, not knowing just what was meant by those words. "Then shall two be in the field: The one shall be taken and the other left." I had talked with several others of our faith about it, and they had no light as to what was meant for me.

Now, after many days your letter comes and gives me this light. Yes, I do believe this interpretation of yours is truly of the Spirit. From time to time as I read your writings in our periodicals, I am made to silently rejoice, giving thanks at all times to the One to whom the glory belongs. Oh, He is chiefest among ten thousand, and altogether lovely. I desire to say that the Lord is my Shepherd. He prepareth a table before me in the presence of mine enemies, and when that table is prepared, I fear not what satan can do to me. I can accomplish all things, through Christ which strengtheneth me. This I can say, when in His felt presence, but at other times, I feel that He has forgotten to be merciful. I am sorry to say that most of the time I am thus. I am poor in Spirit, and feel to be alone so much of the time; I wonder if I have not grasped at the real thing

and caught the shadow. Yes, I feel as did the Apostle John when he was in prison: "Art thou He that should come, or do we look for another?" Then my mind goes back to what I am constrained to believe is my bethel spots, and I can almost say in Spirit and in truth, that "My Redeemer lives."

I have been shown, if not deceived, the road I must travel; it is not an easy one. Sometimes when lying upon my bed, I have the sweetest peace, and at other times, I feel to be an outcast from Israel. "Lord, have mercy upon me, a sinner" is often - times my innermost feelings, also, "Lord, save, or I perish." Mercy is what I feel to need, not justice, for if I am saved by works, then I am lost, that is, works of my own. For He worketh in us both to will and to do of His good pleasure. Some say after regeneration, or the new birth, one is enabled to do that which is good and pleasing to the Lord, but I find there is a constant warfare between the flesh and the Spirit, so that I cannot do the things that I feel I should at all times; so I am constrained to say that when He works in us, we can perform all things, but when He withdraws His face for a purpose known to Himself, we are as the dry bones that were shown to one of old. (Ezekial 37)

The Lord has commanded His little ones to love one another, and when He commands, it is done. I, too, felt the same love, I hope, for you, even in your writings before I ever met you; but when I met you at church, I felt that love increase. How good and pleasant it is to

dwell together in love and harmony; and His little children will do just that if the Spirit prevails; but when the flesh is brought in, there is confusion. Morality is to be desired, but we know that there is a great difference between morality and Spiritual things that belong to God. It is every man's duty to uphold the law of the land, for if we are in the Spirit, and walk in the Spirit, there is no schism in the body. "Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance." Psalm 89:15. Brother Alford, I believe I can truthfully say that you have beheld this "countenance" revealed when under the voice of one of His called and qualified ministers. It is revealed to those who have known the "joyful sound."

Son Bill took us to the church in Norfolk Sunday, and it was good to be there. Elder Denson, from near Rocky Mount, N. C., who is our regular pastor filled his regular appointment, and there were two others, names I did not get; one preached a wonderful sermon, I felt, with power given him from above. What gave me pain was that Bill did not go into the church.

Yes, I did thoroughly enjoy being down in North Carolina and having the blessed opportunity of hearing the "Word" preached as it is in Christ Jesus several times. May God grant that it will not be long before I can do so again. I would be glad if I could be down to the Association, but I do not feel at this time that I will be able to attend. Please remember me as you hear those wonderful sermons,

that tell of a Saviour who is able to save to the utmost; a Saviour who speaks and it is done, commands and it stands fast. He tells of an elect, that has been chosen from before the foundation of the world, and that none can pluck them out of His hand. No, nothing can separate us from the love of God, NOTHING! How comforting is the thought Some of His little ones may be tempted, and led astray for a time, but if His love is shed abroad in our heart, which is Christ in us, the hope of glory, then not one of them will ever be finally lost.

The scriptures were given for our learning, and the parable of the "Prodigal Son," has much food for thought. "A certain man had two sons." We see that this certain man begat two sons, according to scripture, even though the younger took his journey into a far country, and spent his living in riotous living, he finally began to be in want. AND WHEN HE CAME TO HIMSELF, he remembered his Father who had plenty. Now, he was a son all the while, but he became as did the Israelites, or some of them, who were fed with manna, yet they began to long for the things they had while yet in Egypt, and the Lord granted their desires to them, but what did He give them afterwards? LEANNESS OF SOUL!

May it be the Lord's will that you have a mind to write to this poor worm again, and that you will still be sustained and strengthened by His arm that is not shortened. Please, when at a throne of mercy, ask intercession for me in His dear name.

This is very scattering, and I hope your charitableness will overlook all in it that is not as it should be. With love, as I hope, in my heart for all of His little ones, and malice for none.

In hope,

Mrs. C. W. Adams

It is with sad hearts that we announce that Brother Mack Alford departed from this life Wednesday, November 6th. Brother Alford loved the truth and we shall sadly miss his writings. He was very faithful and an ardent supporter of Zion's Landmark.-Editor.

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**SPIRITUAL MEAT**

John 4:32-38: My meat is to do the will of him that sent me. I sent you to reap that whereon ye bestowed no labor.

“Jesus left Judea and departed again into Galilee. And he must needs go through Samaria.” Jesus and his disciples came to Jacob’s well and tarried there. His disciples went for meat. The woman of Samaria came to the well to draw water, and Jesus, doing the will of His Father, revealed himself to the woman. She went away rejoicing and proclaiming the name of the great Messiah, the Christ. “Come, see a man, which told me all things that ever I did.” The disciples had returned. Also the Samaritans “went out of the city, and came unto him” and he began teaching them. His disciples marvelled that he talked with the woman, for he was a Jew, and the Jews had no dealings with the Samaritans. So the disciples prayed him saying Master, eat. Then his answer “I

have meat to eat that ye know not of.” Jesus referred to the spiritual meat and support that he received from the Father, but the disciples understood not the things of his kingdom and began questioning “Hast any man brought him ought to eat?”

“My meat is to do the will of him that sent me.” Jesus said my Kingdom is not of this world, but man, so long as he is in this world, and in this time dispensation, cannot fully understand the things of his kingdom, or the full meaning of his words, My Kingdom is not of this world. It is His life, and his meat and his purpose, and his pleasure to do the will of the Father who sent him, and to finish his work. The accomplishment of the Father’s will is his strength and is that which sustains him here on earth.

“Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.” With natural reasoning, the disciples speak and think and act and live the natural things of things of this life. Jesus, however, was speaking of the Spiritual harvest. He is a Spirit, and those that worship Him, must worship in spirit and in truth. His kingdom is a spiritual kingdom, it is not of this world and cannot be understood by the natural reasoning of this world. The Spiritual Harvest is ever at hand, the Spiritual fields are ever white, and it is His meat to be in these Spiritual Fields, to be working in his harvest, and to be about His Father’s work.

"And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together." Now who is he that soweth? and who is he that reapeth? The Holy Spirit is the great Sower, and ofttimes He speaks to us through the undershepherds, the preachers who minister unto us as we walk together here on earth. The reapers are the sheep of His pasture, the little flock of His fold. The reapers shall receive wages of rewards and blessings and knowledge and understanding, and shall gather fruits of wisdom and humble obedience and faith unto life eternal. Both he that soweth and he that reapeth may rejoice together: when the Holy Spirit comes with a feeling presence, and speaks through the minister, there is a rejoicing together of the minister and of the flock. "One soweth and another reapeth," the Holy Spirit empowering them both and giving the spiritual harvest. "I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." Lift up your eyes; up above and away from the things of this world, and even unto the things of the Kingdom of Heaven; look upon the great mystery of godliness; loop upon the fields of spiritual Boaz in which Ruth gleaned. These fields are white these fields are spotless; they are His spiritual fields and they are all fair, and they appear before God washed in His blood, covered with His righteousness and as pure and as white as snow. Too, these fields are already to harvest; they are all ready and prepared and fixed and

tuned and ripened for the harvest. Lift up your eyes, look upon these things, be stayed upon them, and see the glorious salvation of God. Yes, see the sowing of the Holy Spirit and the reaping of the little ones of His fold.

"I sent you to reap that whereon ye bestowed no labour." Jonah vowed Salvation is of the Lord. By grace are ye saved. What man, through his own labours, can bring this harvest? It is a freely given harvest, and His little ones are chosen and sent to reap that whereon they bestowed no labour. "Every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; come buy wine and milk without money and without price" (Isa. 55-1) Come ye to the harvest, and without labour or price come and gather fruit unto eternal life.

A. D. Alston  
29 December 1948

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Editor

## Zion's Landmark

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

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### Editor

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

VOL. XCI No. 3

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Entered at the postoffice at Wilson  
as second class matter.

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WILSON, N. C. DEC. 15, 1957

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### SEEDS OF DISCORD

"A forward man soweth strife:  
and a whisperer separateth chief  
friends." Prov. 16:28.

Those who are led by the carnal mind are forward in sowing seed of discord. When they are led by the Spirit of God they sow seeds of kindness. They betray or expose themselves by the fruit they bear because by their fruits ye shall know them. Jesus taught that you cannot gather grapes from thorns nor figs from thistles. A tree is known by the fruit it bears. A man is known by the works which are manifested in him. If he is led by the Spirit of God, the fruits will be made manifest, which is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance. Gal. 5:22,23. A forward man that soweth strife is led by the flesh. Paul said, "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, mur-

ders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in times past, that they which do such things shall not inherit the Kingdom of God." Gal. 5:10, 20, 21.

Paul said, "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. 6:8. Solomon was given wisdom to discern between flesh and Spirit. He said, "A naughty person, a wicked man, walketh with a forward mouth. He winketh with his eyes, he speaketh with his feet. he teacheth with his fingers. Forwardness is in his heart, he deviseth mischief continually; he soweth discord." Prov. 6:12, 13 14.

"And a whisperer separateth chief friends." Whisperers are those who circulate false testimony. Their endeavor is to break peace between friends. By their whispering they gain some ground in separating chief friends until their true character is revealed.

All men in nature are corrupt, yet there is a great difference in the reprobate and those who are taught by the Spirit of God. There is a Spirit of prayer which goes up by faith from those who are born through righteousness of faith. The experience of David is an example of this. He said, "Who can understand his errors? Cleave thou me from secret faults. Keep back thy servant from also 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 19:12, 13, 14. These are not the words of a man who whispers and separates chief friends. David expresses the desire of all those who are born through the righteousness of faith.

T. F. Adams

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### SKEWARKEY UNION

The Skewarkey Union was appointed to meet at Hopeland Church which is located in the Town of Whitakers, N. C., on Highway 301, the fifth Sunday in December, 1957, and Friday and Saturday before.

Elder C. L. Robbins was appointed to preach the introductory sermon and Elder E. C. Harrison, his alternate.

We extend a cordial invitation to ministering brethren and friends.

E. C. Harrison,  
Union Clerk

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### UNION NOTICE

The Black River Union, the Lord willing, is to be held with the Church at Bethsaida, the fifth Sunday and Saturday before in December, 1957.

The church is about three miles from Benson, N. C.

All lovers of the truth are invited to attend.

Elder A. H. Morgan, Mod.  
Alonza 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 Lower Black Creek, Wilson County, N. C. The fifth Sunday and Saturday before in December, 1957. Elder J. T. Williams was 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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### IN MEMORIAM

In memory of a Dear Father, D. L. (Bud) James who passed away November 11, 1956

We have lost a very dear Father; memories of him we will never forget. He has gone to eternal rest on that beautiful shore, where we hope to meet him when life is no more.

We love him more than words can ever express, but God's love for him is more. God called him to Heaven on high where he awaits the resurrection morn.

A precious one from us is gone,  
A place is vacant in our home,  
A voice we love is now still,  
No other person can ever fill.  
By the family.

### J. CLARENCE HARDEE

Brother J. Clarence Hardee was born November 6, 1889 and departed this life September 25, 1957, his age being 67 years, 10 months and 19 days. His widow, the former Sister Vara Stewart, survives him as does his six sons and one daughter by his former marriage.

Brother Hardee was received into the fellowship of Angier Church August 3, 1948. He was a devoted member to the cause, and was established in the truth. He loved the Church and all who manifested a love for the truth. The scripture says, "By their fruits ye shall know them." Brother Hardee's deportment and life gave evidence of that new life, the life of Jesus having been born in him. Christ told Nicodemus, "That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit. Marvel not that I said unto thee, ye must be born again." John 3:6-7.

The qualifications as set forth in the 3rd. chapter of Timothy were recognized in Brother Hardee by the Church; subsequently, he was ordained deacon of Angier Church September 6, 1953. In this capacity he served faithfully until his death.

Brother Clarence and Sister Vara were devoted to each other. They lived for each other and the children, several of whom were small when she married him. She tenderly and faithfully nursed and cared for him during his illness and made many sacrifices for his welfare, even when her heart was yearning and bleeding for his recovery, although she knew there was no hope.

Paul said, "Ye sorrow not even as others who have no hope," and John said, "I heard a voice from Heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

To the sons and daughter we would say, may you feel that your loss of your father is his eternal gain. We believe that our Brother will be numbered among those to whom Jesus will say at His second coming, "Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." Matt. 25:34.

D. T. Adcock  
William A. Dupree  
T. F. Adams

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DEC 26 1957

N. C.

# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--:-- AT --:--

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. XCI

JANUARY 1, 1958

No. 4

## PSALM XXII.

Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns.

I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify him: and fear him, all ye the seed of Israel.

For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard.

My praise shall be of thee in the great congregation: I will pay my vows before them that fear him.

The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live for ever.

All of the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee.

For the kingdom is the LORD'S: and he is the governor among the nations.

All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul.

A seed shall serve him; it shall be accounted to the Lord for a generation.

They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this.

## PSALM XXIII.

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.

## EDITOR

ELDER T. F. ADAMS

WILLOW SPRINGS, N. C.

**\$3.00 PER YEAR  
TO ELDERS \$2.00 PER YEAR**

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

# ZION'S LANDMARK

*Devoted To The Cause of Jesus Christ*

## **A MULTITUDE OF BLESSINGS**

Dear Brother and Sister Adams  
and All the Faithful in Christ  
Jesus:

I desire to write a little in connection with the following scripture: "And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country. Give me my wives and my children, for whom I have served thee and let me go: for thou knowest my service which I have done thee. And Laban said unto him, I pray thee, if I have found favor in thine eyes, tarry: for I have learned by experience that the Lord hath blessed me for thy sake. And he said, Appoint me thy wages, and I will give it. And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me. For it was little which thou hadst before I came, and it is now increased unto a multitude; and the Lord hath blessed thee since my coming: and now when shall I provide for mine own house also? And he said, What shall I give thee? and Jacob said, Thou shalt not give me anything! if thou wilt do this thing for me, I will again feed and keep thy flock. I will pass through all thy flock today, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and

speckled among the goats: and of such shall be my hire. So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face: everyone that is not speckled and spotted among the sheep, that shall be counted stolen with me. And Laban said, Behold, I would it might be according to thy word. And he removed that day the he goats that were ring staked and spotted, and all the she goats that were speckled and spotted, and everyone that had some white in it, and all the brown among the sheep, and gave them into the hand of his sons.

And he set three days journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks. And Jacob took him rods of green poplar and of the hazel and the chestnut tree; and pilled white strakes in them, and made the white appear which was in the rods. And he set the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink. And the flocks conceived before the rods, and brought forth cattle ringstraked, speckled and spotted. And Jacob did separate the lambs, and set the faces of the flocks toward the rang-straked, and all the brown in the flock of Laban; and he put his own flocks by themselves and put them not

unto Laban's cattle. And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods. But when the cattle were feeble, he put them not in: so the feebler were Laban's, and the stronger Jacob's. And the man increased exceedingly, and had much cattle, and maidservants, and men - servants, and camels, and asses." Genesis 30:25 to 43.

Before we make any comment on the scripture quoted above, let us go back and view a portion of Jacob's earlier life. You Bible readers will no doubt remember how, through deceitfulness and evil planning, Jacob, with the help of his Mother, Rebecca, deceived his Father, Isaac, and stole the birthright and blessing, which rightfully belonged to his elder brother, Esau, (See Gen. 27:14-29), and how that when his Mother, Rebecca, heard that Esau had threatened to slay him, she called Jacob and advised him to flee unto her brother, Laban, for a few days until his brother's (Esau) fury turned away, and that his Father, Isaac, called Jacob and blessed him and charged him that he should not take a wife of the daughters of Canaan, but to arise and go to the house of Belhuel, his Mother's Father, and take a wife from thence of the daughters of Laban, his Mother's brother. And we see that Jacob obeyed his Father and his Mother and went on his way to Padanaram.

We see in our mind how that Jacob traveled on through the day

and grew tired and weary, and as night overtook him, "he lighted upon a certain place and tarried there all night, because the sun was set. And he dreamed and behold a ladder was set upon the earth, and the top of it reached to Heaven. And behold the angels of God ascending and descending on it. and said, I am the Lord God of Abraham, thy Father and the God of Isaac." And we see how the Lord blessed Jacob and promised to be with him all the way and care for him. When Jacob awakened out of his sleep, he said, "The Lord was in this place, and I knew it not." And Jacob took the stone he had used for a pillow and poured oil on the top of it. And he called the name of that place Bethel.

Dear Friends, we see in this how the Dear Lord was taking care of Jacob and blessing him as He does all His little ones long before they are brought to the knowledge of the truth. "Then Jacob went on his journey and came into the land of the people of the east." And when he came to the well where the people were watering their cattle, he met Rachel whom he loved, and her Father, Laban, his uncle whom he agreed to serve seven years for Rachel, but instead of giving him Rachel for whom he had served, Laban gave him the oldest daughter, Leah, saying it was not done in his country to give the younger before the elder, but if Jacob would serve him yet another seven years, he would give him Rachel also.

Dear Friends, we see in this how the Dear Lord, who is so good, merciful and kind was taking care

of Jacob whom He loved as He does all of His little ones, and as we look back over our past life and see evidences of His mercy and goodness to us even before we had a knowledge of Him and as unworthy sinners we have been brought into Bethel spots where the Lord hath delivered us, and enabled us to rejoice.

I may be wrong but does not those first seven years Jacob served Laban represent the time of our lives we were serving under the law? and the last seven years he served represent the time we are blessed to serve under grace? The law was our school master to bring us to Christ, but after we are brought to Christ, we are no longer under the law but under grace. Now, suppose we consider the scripture we quoted in the beginning of this article. From a business standpoint, we would have to say that the trade Jacob made with his father - in - law, Laban, was indeed a poor trade, and that unless the Lord had been leading and taking care of Jacob, he would soon have found he was serving without payment or any increase. Paul may plant and Apolis may water, but God alone can give the increase, and as the poet says, "God moves in a mysterious way, His wonders to perform. He plants His footsteps in the sea and rides upon the storm."

I believe that God who is all wise, powerful, good and strong was leading and directing Jacob; otherwise, he would not have known how to proceed as he did. Someone might think that Jacob was robbing Laban, but he did not.

Laban was blessed of the Lord through Jacob.

We find Jacob again leaving Laban, "And the Lord said unto Jacob, return unto the land of thy fathers and to thy kindred and I will be with thee. I am the God of Bethel where thou anointed the pillar, and where thou vowedst a vow unto me. Now arise, get thee out from this land, and return unto the land of thy kindred." Gen. 31: 3, 13.

In conclusion, let us consider another experience that Jacob went through. We read in Gen. 32:22 to 31, "And he (Jacob) rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford Jabbok. And he took them, and sent them over the brook, and sent over that he had. And Jacob was left along; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh: and the hollow Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for a prince hast thou power with God and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God

face to face, and my life is preserved. And as he passed over Pen- uel the sun rose upon him, and he halted upon his thigh." Gen. 32:22 to 31.

I believe every poor child of God who has been brought to the end of his strength sees himself as never before, a guilty, lost and ruined, hell deserving wretch. He can witness with what Jacob underwent when he wrestled with the man until the break of day and became a cripple, every child of God becomes comes a cripple when his sinews shrink and he sees his helpless condition before God. I don't believe the break of day here spoken of was the early morning light that comes before sunrise, but that the darkness was in Jacob's breast, and that Jesus who is the light of the world had removed Jacob's hard and stony heart, given him a heart of flesh and placed His Spirit within him. The Lord blessed him, but Jacob had to go a cripple the balance of his life, as do His little ones in this life after they know Christ as their deliverer.

I believe that after every poor child of God has passed through the wilderness and dry places seeking rest and finding none, and the Dear Lord hath forgiven his sins and pardoned his iniquities, that he has to go a cripple the balance of his life because of the sin that has been condemned in the flesh.

Jacob said he had seen the Lord face to face, and that his life was preserved. I believe every poor and afflicted child of God who has been made alive in Christ can witness with Jacob in this, not that they have seen God with these na-

tural eyes of ours, but by an eye of faith. Jacob was told that he would no more be called Jacob but Israel, and I believe every poor child of God who is brought to the knowledge of the truth as it is in Christ Jesus and receives forgiveness for his sins, that his name will be changed from a self - righteous pharisee to a sinner saved by grace if saved at all.

I often go from day to day with a bowed head and a heavy heart, wondering am I His or am I not? I do know if I am His that I have been His since before time began, and that if I am not His there is nothing I or anyone else can do to make me one. The only thing I can do is watch, hope and pray and wait for His second coming.

I realize this is getting too lengthy and that I must come to a close, but before I close, I would like to say to my many friends who have said they enjoyed my writings in the past, that due to the limited time I have to write, in the future my poor writings will appear only in the columns of Zion's Landmark" and my personal letters. Please pardon all mistakes and remember me in your prayers.

Yours in need of mercy,  
Mack K. Alford  
R. F. D. 1  
Loris, S. C.

---

**GOD'S TRUE WORDS**

Mrs. J. Clarence Hardee,  
Route 3  
Dunn, N. C.

Dear Sister Hardee:

J. M. and I went by your place Sunday morning. I had wanted and

hoped to go and see you and Bro. Hardee ever since you were here at our meeting fifth Sunday in June, but it seems we do not get around to do many things we would like to do.

I went in the room and spoke to Brother Clarence, hoping that he would arouse and would recognize me, but he did not. Your brother told me that he was not in pain any more, but he groaned twice, and I verily believe that he groaned in spirit only. Often when we feel the fullness and height of the strength of Christ, we are unable to know fully ourselves, the meaning of that which is within the soul. The scriptures on this point are very clear. The writer says, speaking of our petitions and intercessions to the Holy One, they shall be with "groanings which cannot be uttered." We cannot express the half for even it has never been told.

It is a wonderful thought to know that our God is able to do exceedingly and abundantly above all that we are able to ask or to think. He knows what our groanings are and what our secret sighs declare.

My thoughts, while in the room, were in accord with what the Apostle said, "For the living it would be better that he could remain, but to depart and be with the Lord is far better." Brother Clarence's soul and spirit can never die. It is written, My soul shall never, never die, if Thou my God will own; My hope that's fixed upon His Word can never be overthrown. His time is almost at hand, and my thought again while with him was and still is that Brother Clarence has fought a good fight and he has kept the

faith. Henceforth there is a crown of righteousness laid up for him. God in His sustaining Grace will give him the needed help in death, and he will make it an easy and a joyous blessing for His saints. He will give us grace and strength for every occasion.

At his departure from this life, his soul will return to God who gave it, the body to the dust from whence it came. But in the resurrection and when time as it is at present shall have been dispensed with, our Lord has said he would gather together in one, all things in Christ both which are in Heaven and which are in the earth even **11**. Him. The dead in Christ shall rise first, and both the Old Testament and New Testament writers assure us that they that are in the graves shall hear His voice and shall come forth. Job says, "Thou shalt call and I will answer thee." There is nothing impossible with God. We read that John the Baptist was in prison because of his testimony and the truth of the gospel of the Son of God, and he seemed to have been in doubt as we all are in the absence of the leadings and teaching of His Holy Spirit. It was then that the Lord sent His message to him.

The blind received their sight, the lame walked, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the gospel preached unto them. God is able to bless one with his presence in the sorest of trials in this life, and even in death can reveal himself to the extent that one can worship Him even in spirit and truth as they depart this life. In

the letter to the Hebrews, 11th chapter, we read that Jacob even when he was dying was blest to worship and praise God. Job says, "I know, Oh Lord, thou canst do everything." And our God has sustained His servants and subjects through the ages in their trials as the apple of His eye, and may it please Him and our prayers is that He keep us all in the afflictions and trials which we are called to pass now and those that await us. He has said, "Many are the afflictions of the righteous, but the Lord WILL Deliver out of them all. He will never leave nor forsake us. This is a wonderful promise. The poet has expressed my feelings when he said, After death our joys will be, lasting as eternity; Be the living God my friend, then my bliss shall never end. The Savior just prior to His ascension said, "A little while and I shall see you again." He will surely come again and gather the last one of His jewels, and present them to His Father without blame, spot, wrinkle or any such thing. But to inherit those mansions which He is now preparing for His church, we must endure hardness as good soldiers, and receive that affliction of sin which Christ promised, "In the world ye shall have tribulation, but in me peace." Ye shall be sorrowful, but your sorrow shall be turned into joy. In heaven there will be nothing but joy and it will be unspeakable and full of glory.

It did me good when I saw the fine expression and the mark of Christ in the countenance of Brother Hardy. He has that hope, and this work of grace through the

Holy Spirit will hold good, and bear one up even in death. I could not help but think and rejoice that his spirit would seen be with His Savior. And the words of Jesus came to me of His promise to the thief on the cross, "Today thou shalt be with me in paradise."

Yours in hope and assurance of that better kingdom,

J. E. Mewborn  
Snow Hill, N. C.

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Elder Mewborn visited the home of Sister Vara Hardee and her husband, Brother Clarence Hardee, a few days before writing this letter and only a few days before Brother Hardee was claimed by death. Elder Mewborn made a very short call and did not see Sister Hardee, because she and two of Bro. Hardee's sons were gone to see Bro. Hardee's doctor, to report his condition to him at the time. This explains her absence from Bro. Hardee's bedside during Elder Mewborn's call — Editor.

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#### LOW IN SPIRIT

Dear Brother Adams:

Although I feel too unworthy to address you thus, it has been my mind for some time to try to tell the readers of Zion's Landmark some of my travels in this life and how I feel and hope the Lord has been with me. I get so low some times that I go shedding tears and am made to cry aloud, Oh God, if I am deceived, please undeceive me, and why is it thus with me? I hate the life I have lived, and my sins roll up before me until I am made to cry, My God, my God, why hast thou forsaken me? I have

no pleasure in the things of this that I do not belong with you good folks either, so I ask where do I stand in the sight of God?

I was received into the Church at Williamsburg the 5th. Sunday in January, 1954 and was baptized the 4th. Sunday in February following. What a happy day that was for me. It seemed for about 3 weeks that I would never have any more trouble in this life. But oh, Brother Adams, the trouble and tribulation I have had to go through since then have been enormous. My husband was taken sick right after that time and was ill six months, five of which were spent in the hospital. I tried to pray for him to get well; oh, how I tried, but it did not go any higher than my head, till one day I was standing by his bedsie, and a voice spoke saying, "You have to pray today," and a power, not my own, made me go into the bathroom there in the hospital and there fall down upon my knees and beg God for His mercy and beg Him to reconcile me to whatever His blessed will was, and my burden was lifted. When I returned to his room, he was smiling the sweetest I ever saw him smile, and I knew that all would be well with him, and he died, oh so peacefully, the 9th. of October, 1954. Before he died he asked Brother R. D. Bell to pray for him, and I was so thankful for all the others who had visited him and offered their prayers of formality. By others, I mean other than the Primitive Baptist. I was satisfied in my mind that God had a better place for him, but oh, how lonely and sad I was; then two months later my son mar-

ried and left me alone with no one to be responsible for, and I became so burdened and distressed that I felt I was losing my mind. I felt that God had forsaken me, and it was because I had deceived the good folks that I had my name with. The horrible thought was that I had been stripped of everything I possessed here in this world, because I had deceived the Old Baptists. Everything I did, seemed to be mockery to me and I was convinced that everything round about me was useless. I would retire at night wondering if I would ever see the sun rise again, and in the morning my cry would be, 'Dear God, why have you spared me to live to see another day? I am of no benefit to anyone.'

Then one Sunday morning while laboring under this awful burden, I was getting ready to go to meeting feeling too unworthy to go among such good people and yet not able to stay away, when this same sweet voice again spoke to me saying, "I have been with you all the days of your life. I enabled you to stand by your husband as long as he needed you. I enabled you to rear your children. I will be with you all the way unto the end." And oh, dear Brother, the burden was rolled away, and it was Heaven for about a week. Then doubts and fears came, causing me to feel that I had imagined hearing that sweet voice. All of my burden returned to cast me into outer darkness, or so it seemed.

I love to read the dear old Landmark, for there, so much of the time, I find a witness and can feel that all of you are my brethren

and sisters. Oh, I want you dear saints to pray for me that I may always be kept humble and at the feet of those I love and esteem others better than myself, for I am the least, if one at all, among you. I can not write it, as I feel it, for the half has never been told. None of you are my witnesses, except you have felt as I do, so again I ask you to remember me when you are in the valley, as that is where I have to stay so much of my time.

Last fall I had to go through two major operations, and I did not think I would come out of it alive here, but while I was in the hospital, I was made reconciled to His will and to know that if my soul were sent to hell, God's righteous laws approves it well. Yes, Brother Adams, I feel that God showed me what death is like, and He showed me Heaven and all its beauty and peace and rest. Oh, I wanted to stay in that beautiful Heaven of rest! but the voice said, "Not this time." I get so homesick some times I can not stay anywhere satisfied. I long to go Home where there are no more heartaches, tears, sorrow and pain but will have to do as Job did, wait until my change comes.

Please excuse this; it is more lengthy than I intended it to be, but I have only hinted at how good He has been to this poor worm of the dust. Please pray for me when you are in the valley, as that is where I have to stay so much of my time. Yours in hope of mercy.

A sister saved by grace if saved

Alpha Carroll

1603 Vance Street

Reidsville, N. C.

### THE BREAD

Chosen grains of corn, in the open fields of nature, feel no drawing toward each other. They are whole grains, complete and strong within themselves.

But the chosen grains are called out from the fields of nature in their proper time, and set to travel in that narrow path. Now this narrow path is beset on every side with pointed rocks of every necessary trial and affliction. As the grain starts down the narrow path, it strikes against the sharp rocks on either side, and its proud husk is bruised and broken. The path gets narrower and narrower and the rocks grind closer and closer. The grain is broken and broken again and again until it falls as dust to be forever forgotten and forsaken.

But no, the Lord appears. He graciously applies the ointment of Love to this dust. He molds it together in one body with love. These strong binding cords of love mold this dust into one loaf, one church, one body of which our Lord and Savior is the Head. How this bread clings together! tightly bound by love!

This new body is flat, plain, unleavened, circumcised and hedged about with His shalls and wills and His new commandment. This body is pure and plain, and to the world, it is not desirable; but God hath said, "Thou art all fair my love, there is no spit in thee."

This is the Bread of God. Man did not find the narrow way of himself, nor would he be ground to dust. But God willed it so, put him between the upper and the nether

millstones of affliction to be broken. Then the Lord and Savior molded him into the one body with Christ. This is the bread of God and the body of Christ. "The bread of God is he which cometh down from heaven, and giveth life unto the world." This bread is the doctrine of Christ and the gospel broken to His people. "Whoso eateth my flesh, and drinketh my blood, hath eternal life."

As he walked with the disciples to Ammaus, "he sat at meat with them, he took bread and blessed it, and brake, and gave to them." This bread was manna from heaven; it was the doctrine of Christ; it was Christ, His Body, His death and resurrection; it was His body broken which they did eat and live on.

In our Communion Services we brake bread representing the body of Christ broken for our redemption; we eat the bread of His doctrine and gospel and live.

But alas; you nor I can reak this bread: only the Holy Spirit of God can break this bread to us! May He look upon us in tender mercy and compassion, and break unto us, that we may eat and live!

A. D. Alston

Dec. 9, 1948

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### GOD GIVES PEACE

Dear Brethren and Sisters in Christ

I am much impressed to put my feelings into words, yet it is with fear and trembling that I attempt to do so. Being so vile and full of sin, I through unworthy tears, must go on. Being blessed of God I desire to give Him all the praise. What could a sinner such as I do

or say without the help of our Dear Saviour. (I hope He is mine.)

There was a time I dared not think of telling how I felt. But I thank God He has blessed me with a desire to do so. I cannot find words to express the wonderful peace and calm that has been mine to feast on. I need not go abroad for joy, for I have a feast at home.

I once thought I was wise and pleasing God. How marvelous are His words: "I thank thee, O Father, Lord of Heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed upon them unto babes: even so, Father; for so it seemed good in thy sight." Luke 10:21. These words have been with me all morning. I was led to read Luke 10. There is so much comfort if He leads us to read His word. I feel that each of His chosen know something about this. It is only through Him that we can read and understand. We hope we know the Author of these unspeakable words of joy and comfort.

There are times when there is a continual warfare between the flesh and the Spirit. I find that when I would do good evil is present with me. "For what I would that I do not; but what I hate, that do I." Feeling to be so little, I feel that I can never ask God to help me in my effort and desire to write. When this is my experience and I make an effort and am blessed to feel His approval in so doing, I wonder why I doubt Him, when He has promised never to leave nor forsake His people? I realize more than ever that I could do nothing without Him. God gave

me a sense of assurance (faith) and I was blessed to feast on manna from the table of our Blessed Redeemer, known only to those who have tasted His great love. He gives us strength to surpass any, known to man (of the flesh.) The carnal mind is enmity against God, therefore it cannot please Him.

Feeling the need to write I could only see myself so vile, I thought, "What would I say?" There was an assurance within me. "Within yourself you can do nothing. Believe God. He is the answer. If God is in the matter, why do you doubt? I am with you ever, even to the end." Oh! what words of comfort. With these words applied, I could rejoice always, but I know there will be more trials and temptations. He does not promise a crown without thorns. But He does promise strength to endure. "If we suffer we shall also reign with Him." 2 Timothy 2:12. There are times we feel we cannot endure, but He is ever ready and waiting to come to our rescue.

As far as the ocean, so deep,  
 Above the mountain so high.  
 A light from Heaven is shining,  
 Its rays are oh so nigh,  
 To becom with rest for the weary,  
 Through beams searched deep their woe,  
 By love gave them knowledge in asking  
 For grace, whereby they might grow.

May God bless and keep you within His mantel of love.

Mrs. Miriam Lee  
 410 Barbour Street  
 Clayton, N. C.

**OBITUARY**

Sister Phoebe Rimmer Hawkins passed from this life September 10, 1957, making her stay on earth 79 years, one month, and 21 days. She was born July 20, 1878, the daughter of Billy and Hester Ann Neathery Rimmer. She was the widow of David Samuel Hawkins who passed away July 2, 1936. They were married in 1899. Born to this union were eight sons and one daughter, Mrs. W. R. Monk of Roxboro, with whom she made her home; Calvin, Luther, Howard, Isaac Coy, all of Hurdle Mills; Claude and Oscar of Burlington and Ralph who died in the year of July 15, 1917; 14 grandchildren and five great-grandchildren; one brother, John Rimmer; one sister, Martha Rimmer.

She joined Wheelers Church at the Association at Shiloh July 19, 1937 and was baptized the second Sunday in August.

Sister Hawkins was a faithful member. Her meek and humble walk in life portrayed the image of Jesus, which was an evidence that she had been taught by the unerring Spirit of God. Her presence will be missed. Our sorrows will not be like those who have no hope.

Her Spirit returned to God who gave it. Her body was laid to rest at Berry's Grove Cemetery, (beneath a beautiful mound of flowers) to wait the second coming of Jesus, who will change the vile bodies of the saints and raise them up to dwell in glory for ever with their Lord and Saviour.

Sister Hawkins' funeral was conducted by Elder L. P. Martin, together with her pastor in the presence of her devoted family, brethren, sisters and a host of friends. We feel that our loss is her eternal gain.

T. F. Adams

**HAS YOUR SUBSCRIPTION EXPIRED?**

Dear Subscribers,

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Editor

## Zion's Landmark

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

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**Editor**

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

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VOL. XCI

No. 4

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Entered at the postoffice at Wilson  
as second class matter.

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WILSON, N. C.

JAN. 1, 1958

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**"EDITORIAL"**  
**TWO WATERS**

Dear Brother Adams:

John 3:5 reads, "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." It is obvious from the wording of the text that this birth Jesus referred to is necessary for the salvation of God's chosen — the elect of God.

I would like to know if the water that He referred to is the same water mentioned in John 1:26 and 1:33 which is the ordinance of baptism approved by the Holy Ghost, (See John 1:32) and is this water the same water that the Apostle Paul mentions in Eph. 5:26 which sanctifies and cleanses the church with the washing of water by the word that he might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be Holy and without blemish.

Please submit your views relative to the two waters under consideration.

Yours in hope of eternal life,  
J. M. Mewborn,  
Willow Springs, N.C.

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"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." John 3:5.

These are the words of Jesus to Nicodemus, of whom it is said that he came to Jesus by night "and said unto Him, Rab-bi, 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. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the Kingdom of God." The 5th verse was in response to two questions which were asked by Nicodemus of Jesus. "Nicodemus saith unto Him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit. Marvel not that I said unto thee, Ye must be born again." John 3:4, 5, 7, 7.

Nicodemus appears to be bewildered and at a loss to understand the words of Jesus, even though he was a man of great learning in natural things. He was a ruler of the Jews; yet he could not understand the language of Jesus. He said, "How can these things be?" This is proof that it matters not how much natural wisdom a man may

possess, though he be a governor, king, prince or ruler, this does not qualify him to understand the things of the Spirit. 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." 1st. Cor. 2:14. John said, "And what he hath seen and heard, that he testi-fieth." Jno. 3:32.

The Jews were looking for the Messiah, which was according to prophecy. Moses said, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him shall ye hearken." Deut. 18:15. This prophecy was fulfilled when Jesus was born of the virgin Mary. The scribes and pharisees rejected Him. They could not believe that He was the true Messiah. He was born of poor parentage and in a manger (stall.) No pomp or show attended His birth. He is only known by those to whom He reveals Himself. Jesus prayed to His Father saying, "I thank thee Oh 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 babes in Christ know Him. Simeon knew Him when He was born of the virgin Mary. He took Him in his arms and blessed God and said, "Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation." Luke 2:29, 30.

The pharisees demanded of Jesus when the Kingdom of God should

come. Jesus answered them saying "The Kingdom of God cometh not with observation: neither shall they say, Lo here! or lo there for, behold, the Kingdom of God is within you." Luke 17:20, 21. Paul said to the Corinthian brethren, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" 1st. Cor. 3:16. The Spirit of God dwells in those that are born of water and of the Spirit. Jesus said to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." Our brother desires to know if there is any difference in the words "water" and "Spirit." The words cannot be separated. Those who are born of water are born of the Spirit, and those who are born of the Spirit are born of water. Water cleanses and is a manifestation of life. The Prophet 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." Ezekiel 36:25. Those who are sprinkled with clean water are cleansed of the filth of their works of righteousness, which is nothing more than filthy rags. The Prophet said, "But we are all as an unclean thing, and all our righteousnesses are as filthy rags." Isaiah 64:6. The Spirit is life, the water is life. Jesus said to the woman of Samaria, who came to draw water, "If thou knowest 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." John 4:10. This living water is a well of water in those who

are born of water and of the Spirit, springing up into everlasting life. See John 4:14. Jesus is the water of life. The Spirit is life; hence, Jesus said, "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. Both words express the same thing. The Prophet 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." Isaiah 55:1. These words are future prophecy. They were fulfilled at the coming of the Messiah. Water also quenches thirst. Natural water quenches natural thirst and we can not live without it. Through the medium of water, the blood is purified of its wastes by the process of elimination. Likewise does this Spiritual water quench thirst, and remove the wastes by elimination, because the more of this Spiritual water we drink, the less confidence we have in this flesh and the greater the growth in grace and in the knowledge of the truth. Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord." Jesus said, "If any man thirst, let him come unto me and drink. 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." John 7:37, 38, 39. John said, "And He shewed me a pure river of water of life, clear as crystal, proceeding out of

the throne of God and of the Lamb." Rev. 22:1. John said, "For there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit and the water, and the blood: and these three agree in one." 1st. John 5:7, 9.

The water of which those that are born again is pure, clean, and clear. This water is not to be understood as natural water which we drink to quench the natural thirst or wash our bodies or use in baptizing believers by immersion. This is natural water, but it is a type of the Spiritual water. John said, "I indeed baptize you with water." He had reference to the natural water which flowed in the river of Jordan. The Eunuch said, "Here is water, what doth hinder me to be baptized." Acts 8:36. The water which bore up the ark in which Noah and his family were saved from the floor, was natural water. See Gen. 7:7.

Baptism by natural water is not essential in regenerating souls, nor quickening dead sinners into life. Giving eternal life is the work of the Spirit. Jesus said, "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish." John 10:27, 28. Those who are born of water and of the Spirit are saved with an everlasting salvation. If they are never baptized by natural water, this will not be a barrier to or hinder them from entering into the joys of Heaven after this life. We are not to be misunderstood in our re-

marks about baptism by water. Baptism by water is a sacred ordinance which was taught by Jesus Christ, both by example and precept. After His crucifixion and resurrection, He said to His disciples, "All power is given unto me in Heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and Lo, I am with you always, even unto the end of the world." Matt. 28:18, 19, 20. Baptism by water is among the things which Jesus commanded His disciples to observe, however the observance of this was never mentioned by Jesus, nor His Apostles, as being essential to eternal life. The ordinance of baptism by immersion was only to be administered to those who were born of water and of the Spirit, the purpose of which was an "answer of a good conscience towards God," as well as an emblem of the burial and resurrection of Jesus Christ.

The word "saved" is recorded many times in the Holy scriptures. The way the word is expressed, conveys its meaning. Peter makes mention of the ark which was built by Noah, in which eight souls were saved by water. This means that Noah and his family were saved from drowning by the flood waters. This passage of scripture does not have any reference to eternal salvation. Noah was saved by the grace of God before the flood. He was saved by water, that is, he and his family were not drowned by the flood as others were. Peter

said, "The like figure whereunto even baptism doth now also save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards,) by the resurrection of Jesus Christ." 1st. Peter 3:21.

The doctrine, as well as water baptism, has a saving effect on believers in Jesus Christ, who are favored to search the scriptures to ascertain the truth of His word. This is expressed by Paul to Timothy, "Take heed unto thyself, and unto the doctrine; continue in them: for in so doing this thou shalt both save thyself and them that hear thee." 1st. Tim. 4:16. This "saving" is from false preachers and false teachers who pervert the scriptures and teach for doctrine the commandments of men.

The believers in Jesus Christ who are buried or baptized by water make an open profession that they have become dead to the law (or works of their righteousness) by the body of Christ. Through this performance by the servants of God they receive an answer of a good conscience toward God. They are relieved of the burden of baptism, and enter into a state of rejoicing, a deliverance, a freedom and magnitude of soul. They walk a new course in life. They grow in grace and in the knowledge of the truth. Paul said, "Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6:4.

The ordinance of baptism by water, partaking of the Lord's supper

in eating the bread, drinking the cup, the fellowship and communion with the saints of God are the sacred privileges that are enjoyed by those who are born of water and of the Spirit.

#### APPOINTMENTS

Dear Brother Adams:

Please publish the following appointments in the Landmark for Elders J. C. Dunbar and A. B. Barham.

Wilmington Church, (Wilmington, N. C.) Feb. 6th, Thursday, 7:00 P.M.

North East Church, Feb. 7th, Friday, 11:00 A.M.

South West Church, Feb. 7th, Friday, 7:00 P.M.

Cypress Creek Church, Saturday and Sunday, Feb. 8th and 9th.

Sand Hill Church, Feb. 10th, Monday, 11:00 A.M.

Yours in hope,  
L. L. Yopp

#### IN MEMORIAM

In great sadness I will, by the help of the Lord, try to write a few words of my dear sister's son, Jacky Lee Riggs. It has pleased God to take from us this loved one. On June 29, 1957, it was God's will to call Jacky Lee Riggs from this troubled world. He was a kind and humble child. He was loved by one and all who knew him.

We all miss him, but hope all can be submissive to God's will. He always wore a smile and was kind to all. Estell and Franklin, grieve not for your little son, he is now resting from his troubles and is much better off than you and I.

May our God bind up the broken hearts of his parents and give them courage to fight on, and a sweet hope of seeing him again in a better place. Sometimes, our way gets hard and it seems we can not go any farther, but He never leaves nor forsakes His own. He is nearer than we know. I believe all God's humble poor have a hard road to travel; it is promised to us but in Him we have peace. When our way seems hard, it makes us realize where our help comes from. In this world we shall have tribulation and trials but Christ said, "Be of good cheer, I have overcome the world."

May God supply your needs according to His riches in glory by Christ Jesus.

Written by an unworthy aunt,  
Trudie Bullins  
Lawsonville, N. C.

#### MRS. AMELIA FRANCES BURCHETTE

Sister Burchette was born in Granville County, October 27, 1877 and departed this life August 24, 1957. She was the widow of the late Z. M. Burchette. She is survived by her step mother, Mrs. Thomas M. Arrington, Oxford; four sons and four daughters, Alvis L., Z. Vance and Nicholas, Raleigh, N. C.; Elijah T. of Fuquay Springs; Mrs. C. H. Rowland, Mrs. J. O. Bridges, Miss Ruby Burchette, Raleigh, N. C., and Mrs. S. A. Creech, Clayton, N. C.; thirty-five grandchildren and thirty-three great grandchildren.

Sister Burchette professed a hope in Jesus Christ and united with Tar River Church in Granville County, N. C. in her teen age. In later years, she, together with her husband and family moved to Wake County, after which she moved her membership to Angier Church.

She was a faithful wife, devoted mother and a loyal member of Angier Church. The meek and humble life which she lived was evidence that she was born of the Spirit of God. Paul said, "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, faith, meekness and temperance." Gal. 5:22. These are the attributes of God and are a manifestation of eternal life.

Sister Burchette lived with her daughter, Miss Ruby Burchette at Auburn, N. C., who made many sacrifices for her mother's care and comfort. Her devoted sons and daughters mourn her departure. The Church of Angier and her many friends share their sorrow. But their sorrow is not like the sorrow of those who have no hope. 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." 1st Thess. 4:13.

The Church of Angier extends their sympathy to the bereaved family. May each of them be enabled to bow in humble submission to the will of Him, who doeth all things well—"The Giver of every good and perfect gift."

D. T. Adcock  
Univerva A. Young  
T. F. Adams

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# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--: AT --:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. XCI

JANUARY 15, 1958

No. 5

### PSALM XXIII.

Thou preparast a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

### PSALM XXIV.

The earth is the LORD'S, and the fullness thereof; the world, and they that dwell therein.

For he hath founded it upon the seas, and established it upon the floods.

Who shall ascend into the hill of the LORD? or who shall stand in his holy place?

He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

He shall receive the blessing from the LORD, and righteousness from the God of his salvation.

This is the generation of them that seek him, that seek thy face, O Jacob. Selah.

Lift your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in.

Who is this King of Glory? The LORD strong and mighty, the LORD mighty in battle.

Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.

Who is this King of glory? The LORD of hosts, he is the King of glory. Selah.

### PSALM XXV.

Unto thee, O LORD, do I lift up my soul.

O my God, I trust in thee: let me not be ashamed, let not mine enemies triumph over me.

Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause.

Shew me thy ways, O LORD; teach me thy paths.

### EDITOR

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

**\$3.00 PER YEAR  
TO ELDERS \$2.00 PER YEAR**

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

# ZION'S LANDMARK

*Devoted To The Cause of Jesus Christ*

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## EXPERIENCE

EXPERIENCE AND CALL TO  
THE MINISTRY OF THE LATE  
ELDER J. R. HARDY

(The following was written in April, 1902, and published in the Advocate of Truth, which he published for thirteen years — until his health forced him to discontinue.

His experience, as published, is such a small part of his many deep trials, as well as his rejoicings! He was never one to talk of his sorrows and hard life, but went on meekly in discharge of his duty to family and churches. Many times it took the last penny for him to get to his appointments, trusting a way would be provided for his return. Several times he walked miles to get home. Our three sons were faithful to him to his death. — Mrs. J. R. Hardy)

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We are commanded to sanctify the Lord God in our heart, and be ready at all times to answer everyone that asketh a reason of the hope that is in us, with meekness and fear. This, I desire to do, realizing that I have nothing, not even a little fragment of evidence upon which to base a hope, except as a gracious gift from a most merciful God. I beg the household of faith to cast the mantle of charity about me while I try, in my imperfect way, to delineate some of the things, which, to me, are most

precious.

In Crittenden County, Kentucky, I was ushered into this world; possessed with all the corruption and depravity of nature that the human family is heir to. My parents, Elder J. B. Hardy and W. J. Hardy (my mother's name was Wood), were Primitive Baptists before I was born. I was taught by them from my earliest recollection, both by precept and example, honesty, sobriety and industry. I passed through the days of my early childhood with the earnest conviction that I was far above the average in righteousness. At times, however, even before I was ten years of age, I would think very seriously of the great Creator of all things; of death; and of the future state of being.

My father's house was a home for Primitive Baptists, and they often stopped with him; and were very kind to us children. I loved to hear them talk of their experience: their crosses, trials, and rejoicings. These things filled me with wonder; yet I could not understand them. But there was something in their meekness, kindness, and earnestness that made me reverence them, and desire to be like them. This thought would be when I got old, for I thought that by proper caution one could grow better as he grew older. I believed there was a great difference between a Christian and a sinner, and that that dif-

ference was made by what they each did; and also that at least Christians, or good people, would be saved in the blissful climes of Heaven, while the sinner must be for ever tormented in hell. And as I wanted the best of everything, I decided to be a Christian.

When I was but eight or nine years old, I had acquired some ugly habits of flying into a passion at trifles, and saying and doing things that were wrong. I fully resolved to quit doing wrong, and then God would love me and carry me to Heaven when I died. But, despite my resolution, I would do something wrong. Then I would try to feel and look sorry, and ask the Lord to forgive me, promising Him not to do so again. But ere I was aware of it, I had broken my promise and was guilty of something else.

I continued to promise, and to break promises for about a year, and finally concluded that my being too young was the reason I could not control myself any better; and I decided that about the time I was twelve years old, would be a very appropriate time to begin, and so I dismissed the matter from my mind. The time came and passed, and I entirely forgot my resolution until nearly a year afterward.

About this time, my father moved with his family to Kansas, where he now resides; and being in a new country, and among strangers, my mind was exercised in other lines than getting religion. After I got acquainted and began enjoying the association of the young people, I decided that the amuse-

ment of the world afforded more pleasure for young people than they could get out of religion. So I concluded to wait until I was older to resume the good work of becoming a Christian. But, alas, at a time unexpected to me, and in the midst of my social revelry, a feeling of guilt and condemnation seized upon me. I thought of my broken promises; of my love of the pleasures of this world above the joys of Heaven; and of my life of evil thoughts and evil deeds. My sins towered upward in my meditations, and multiplied before me; the thought of death entered my sin-burdened mind, and my eternal abode in a place where I would be completely separated from those joys which I had spurned. I felt that the time had been that these joys might have been mine, but that day had passed. I felt that my eternal condemnation was just, but I did not feel resigned to it.

I began with all the power of my being to try to appease the wrath of an offended God. My conduct betrayed my ignorance of His true character, for I sought to win His favor by reformation, but found reformation impossible. All I could see in myself was a life blighted with sin and corruption. I sought an opportunity to search the Bible for some way of escape from this dreaded end, but when this opportunity was afforded (for I did not wish to be seen reading it), I almost shuddered at the thought of so vile a creature touching that sacred volume, lest God should strike me dead. But I ventured, and found many promises sweet and precious to the faithful child of God,

but nothing but —condemnation and woe promised against such persons as myself. I decided that there was no way of escape for me.

In this sad dilemma, I saw that mercy was my only hope; and this I constantly, in my thoughtful moments, begged the Lord for. I was now a poor mourner who would have given the joys of this world, had I possessed them, for that righteousness which would enable me to stand before God in peace. While in this frame of mind, I read in Matthew, 5th. chapter, where Jesus said, "Blessed are they that mourn for they shall be comforted." And, "Blessed are they that hunger and thirst after righteousness for they shall be filled." A little ray of hope sprang up here, for surely I was a mourner, and was hungering and thirsting after righteousness. But it soon vanished, and left me groaning under the same burden of guilt.

About this time a protracted meeting was started about one mile and a half of where we lived, by the Missionary or New School Baptist. My sister (now dead) and my brother (now Elder J. B. Hardy, of Calvin, Ill.) and I attended the meeting. After the meeting had been in progress for several nights, my burden had seemingly become unbearable, and I felt willing to seek rest anywhere. They made many offers and promises to the sinner if he could come to the mourner's bench. I went one night, but felt that my condition was worse instead of better. I found that they promised much, but could do nothing to improve my condition. After meeting, my brother and my sister and I started for

home. They walked together and talked, and I followed closely but silently behind them. The night was intensely dark to me, and it seemed to gather thicker and darker as we neared home: finally I was overcome by the burden and fell upon the ground, begging, "God be merciful to me." I don't know how long I remained in this condition, nor what I said, but when I realized the situation, my brother and sister were both standing near me weeping. I arose, and we walked on home: I went to bed, but not to sleep. I lay and bathed my pillow in tears while my poor heart besought the Lord for His mercy. The next day I was plowing, and as the sun approached the Western horizon, I felt sensibly impressed that I would never again see it rise. All nature seemed draped in mourning: the sun seemed anxious to hide its face from a guilty rebel; while my guilt pointed me to that place where mercy is unknown.

In this dejected state, feeling that everything in nature was accusing me before God, while His all seeing eye was beholding the truthfulness of the accusations, I felt a desire to humble my body once more before Him, and confess my many sins; and beg Him to resign me to my doom. I do not remember all that I said, but I plead that I might be reconciled before the sun went down.

Here my burden was removed, and for the space of about an hour I do not know what kind of thoughts engaged my mind, but when I thought of my burden, it was gone. And it seemed that a little ray of

light had penetrated my poor heart, and I began for the first time to drink of its sweet pleasure. This light kept increasing until my whole being was thrilled with joy, peace, and praise, with love to God and all His creation. How different this joy from the joys of this world! I felt at this moment that this was the work of God, and that it was so plain and simple that I could show it to anyone.

Right here I received my first impressions to preach the everlasting gospel of the Son of God. I received the impression gladly at first, and felt willing to go, but when doubts and fears arose, I said, "I am unfit; I am unable; I am too young," and everything seemed to be lacking. The more I was exercised in the impression, the more I felt my inability and unwillingness to attempt it. I had told my mother a little of my experience, but said nothing to anyone about my impressions to preach. I decided that I was deceived in the whole matter, and that I had acted the hypocrite and deceived others; so I resolved to make amends for that, and went and told mother and others that I was mistaken in the whole thing, and that I knew nothing about grace. I thought that when one was born of God he would be able to do right and feel right all the time. This was not my experience. This, with the impression now on my mind, led me to deny my hope and seek the company of the worldly minded, and the pleasures of the world, to get rid of those impressions, and prove that I had not been changed.

I went back to my favorite place of amusement, the ball room; but it had lost all its charms for me. Again and again did I resort thither, but its former joys had fled. Now I was miserable — no pleasures in the things of this world, and a vanished hope of the world to come. When I found that I could not enjoy these worldly amusements any more, but felt condemned in every attempt; and my mind, in spite of my efforts to forget it, would revert to that evening when my burden of guilt was removed and I was filled with rejoicing, and the impression of my mind which attended it, I resolved to get off to myself where I was unknown, and go along and never mention my feelings to any one.

Following this resolution, I left Kansas and came to Texas, and landed in Kaufman County, about six hundred miles from anyone that I knew, except one brother and his wife who came with me. I had not been here more than a week until I would have rather seen a Primitive Baptist than anything on earth. So I inquired around until I found where one lived — Brother Dick Potter; and on the next Sunday I set out in search of him. I found him, and assigned as my reason for hunting him up that my father was a Primitive Baptist. From this I got acquainted with several, and went to church occasionally. My mind became so burdened with a sense of duty that I knew not what to do. My mind was directed to the church, but I was afraid to go, lest, if they should receive me, I would have to preach; which thought by this time had become horrid to me.

However, after lingering over a felt sense of unworthiness for some time, I was made willing to offer myself. An association was in session at Elm Ridge Church at the time, and I decided that if an opportunity was afforded during the association, I would offer for membership: but there was none during the whole meeting. I regarded this as a providential occurrence to show me that I was unfit to belong to the church; and so I felt secure behind that excuse for some time. However, the excuse furnished me no peace of mind, and I went to Antioch Church, in Kaufman County, on Saturday before the 4th Sunday in June, 1897, and offered myself; and was received and baptized on the next day by Elder B. F. Casey.

My mind was now burdened with the duty of preaching more than ever before. This impression had followed me during the nine years of my rebellion: from the time I hope the Lord removed my burden of sin, until I united with the church; but never with such force and crushing weight as now. I tried to get rid of it, but could not. I tried to excuse myself as being too young to speak before old people, and try to instruct them; and that I was not competent in any way for such a task. But no excuse gave me any relief. After battling with the impression for several months, I came upon this scripture, "The mind of the Lord is with them that fear Him." I had never mentioned my impressions to anyone; and I said to myself, "If it is the Lord's mind for me to preach, He will make it known to

the church: and if they mention the matter, I will receive it as an evidence that it is my duty."

I felt a relief of mind from this, and felt sure the church would never know my feelings from me. In a few nights Brother Potter came and spent the night with me, and after we had retired we were talking, and he quoted the scripture above referred to; and remarked that I had a duty to perform in a public way. His words went like an arrow to my heart. I made no reply, but turned my face from him and wept; and all the while these words were sounding in my ears, "Pay thy vow to the most high God."

Our conversation was not resumed. I still felt that I would not, but my burden increased from this time until I felt to be willing to try it, if I could only be assured that the Lord required it at my hands. One night, after I retired, I tried to beg the Lord to give me a satisfying evidence that I was my duty to preach, if the impressions were from Him; and promised that with such evidence, I would not rebel any longer. With this I received an ease of mind, and soon fell asleep. I dreamed I was at a meeting and knew most of the congregation present, and that it fell to my lot to preach to them. This seemed at first a task, but as soon as I began, all obstacles were removed and I enjoyed as sweet liberty as I have ever felt; while the tears of joy were trickling down the cheeks of the brethren present. When I was done, they took me by the hand and spoke encouragingly to me.

I awoke, and felt satisfied that

the evidence was of the Lord, and felt at that moment willing, if the opportunity was afforded, to make the attempt. But by the next meeting time I was entirely out of the notion, and still said nothing about my feelings to any one. I was in a miserable state of mind during the following month. I made up my mind to leave the state, return to Kansas and enter school at Emporia; but I had engaged to teach a school that winter, and could not well get off until Spring.

When the next meeting time came at Antioch, I went. Brother Casey, our pastor, failed to come, and the brethren insisted that I moderate while we held conference. I at first refused, but they insisted, saying I would have it to do sometime, and I had just as well begin then. My promise to God came rushing into my mind; and I arose and opened the hymn book at the 188th. number in Loyd's collection. After singing I tried to offer prayer; after which the brethren insisted that I talk some, if I felt like it. But I declined.

After conference, the brethren announced that we would meet again the next day. This surprised me as our pastor had not come; and I, feeling a little suspicious, decided to go home, but the brethren told me I should not go. On the next day, after Brother A. P. Johnson (a licentiate) had introduced the services and talked awhile, I was urged to say something. I arose and quoted this text, "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." I don't know how long I talked, nor

what I said, but my tongue was loosed and my mind was caught away on Heavenly things; and when I thought of myself, I saw the brethren and sisters in tears. I stopped short, and begged them to forgive me if I had done wrong. They came to me, and took me by the hand and endorsed what I had said, and kindly and lovingly urged me to go on. I recognized in this the fulfillment of my dream. This was on the 4th. Sunday in November, 1897, just five months after I joined the church.

In the following June, 1898, just one year from the day I was baptized, Elders B. F. Casey, J. C. Sikes, and K. F. Polk ordained me to the full work of the ministry under the authority of Antioch Church, it having liberated me some months before. Since that time, I have been stumbling along, often in darkness, doubting and fearing lest I am deceived in the whole matter.

This is only a fragment of my experience. For want of space I have been obliged to abridge as much as possible. If there is enough in this to gain your fellowship, then I ask to be permitted to enjoy that boon, which I prize above earthly treasures. I have learned by sad experience that only bonds and afflictions await the servants of the Lord if indeed I am one. But, if I know my poor heart, I desire to esteem the reproaches of Christ of more value than the treasures of Egypt. I desire an interest in the prayers of all who may read this, to the end that I may humbly magnify that abundant grace which I trust has so wonderfully guarded

my pathway thus far through life.

Your little brother in bonds of love,

(Elder) J. R. Hardy, Sr.  
Vivian, La.

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### HUNGRY AND THIRSTY

Dear Brother Adams and All Saints

Tonight I feel as I have never before felt — so very much alone. I feel I must talk or write to God's dear children. More than three months have passed since I have been favored to go to a church meeting. Therefore, I am hungry and thirsty and lonely to again meet, mix and mingle with the people whom I love, if my poor heart does not deceive me more than any other in this sinful world.

I am never so happy as when I can be in our meetings and see the sweet faces of the dear saints and hear their sweet voices raised in sweet old hymns of praise, honor and glory to God. Oh, such a beautiful and lovely picture as we view them when we meet and worship together in one accord, unity and sweet fellowship, and hear the dear old servants of God sound the sweet gospel bells. I feast for days on this soul - stirring and satisfying food, this sweet manna sent down from Heaven and this precious food that is so refreshing to our tired, thirsty and hungry souls. This is our Lord and Saviour, Jesus Christ Himself.

To be enabled to be in such good meetings is just another one of the many blessings the Dear Lord has bestowed upon me, which I feel utterly unworthy of, also the sweet home I have with them. Unworthy though I be, O Dear Ones, if you only allow me to follow along be-

hind you, and after you have feasted and drunk to your fill, just let me have a cup of cool water and a crumb or two of that manna from Heaven, then I shall rejoice and be satisfied. So much of the God than any one else, feeling He has almost, if not entirely, forsaken me, just a vile, polluted, old sinner without God and without hope. I am brought to witness with David, "Hath God forgotten to be gracious?"

I do not know whether or not I have ever prayed, but I do know I go with bowed head and a heavy heart, begging and desiring to be led and clothed upon — that I may be a partaker of His righteousness. I beg Him for mercy, strength and help. For unless He helps us there is no help. He alone is able to heal all our heartaches, cool our fevered brow, bind up our wounds and broken bones and cure our sin-sick souls. He will not put more on His little ones than He will make them able to bear, for He says, "As thy days, so shall thy strength be." He is merciful and gracious and long-suffering and abundant in grace and truth. His lovingkindness He never removes from His little ones. While at times —very often— we may feel He has, but not so, for His children can never be separated from the love of Him. O, may He be pleased to some times give His little ones grace to lay aside every weight and the sin that doth so easily beset us that we may run with patience the race that is set before us, ever looking to Jesus, the Author and Finisher of our faith, for in Him we live, move, and have our being. How good He

is to poor sinners, and His mercy endureth for ever.

“Approach, my soul, the mercy seat,

Where Jesus answers prayer;  
There humbly fall before His feet;  
For none can perish there.”

I can find no words sufficient to give Him just praise, honor and glory, to praise enough His most Holy and Righteous name.

Years ago, I felt I was a poor, doomed sinner on the very brink of the fiery pit with all my strength and hope gone, sick in soul, tired, so tired I gave up. I felt it would be a relief to die then and there, for hell could be no worse than the agony of my, sin - burdened soul, and if my soul were sent to hell, His righteous law approved it well. I felt to be the most, wretched, polluted, sinner on earth, (I am a sinner still, of myself not fit to live nor to die.) and with what I felt to be my dying breath, I again feebly cried out for mercy. I saw my tears, had mercy, called me from a wilderness of darkness into bright, glittering light, upon a great white Rock I stood dressed in a long, white robe. I awoke I reckon I slept) my burdens were gone. My tears were now of joy, praise and thankfulness, praising Him from the very depths of my inward being.

I had no thought of this being regeneration - perhaps the new birth. No such entered my mind. I only knew I had been given relief. I felt that the precious Son of God loved me, even though I was, and feel I am still, the chief of sinners. I remembered He said, “I come not to call the righteous, but sin-

ners to repentance.”

Tonight I feel I would like to relate more of this sweet deliverance, but realize my letter has grown lengthy and too, perhaps, of but little or no interest to our readers.

I must say that I live along and am a very lonely sinner. It would mean much to me and render me great comfort to get letters from the saints who feel to write. I would do my best in answering them; yet I do not feel worthy to ask so much of any one.

Dear Brother and Sister Adams, I am sending this little letter to you, but by no means for its value, for I know it is like myself, most imperfect. I never feel satisfied with anything I do, say or write, for it seems I am always in error, but as David says, “Who can understand his errors?” Psa. 19:12.

I hope this finds all well and may the Good Lord continue to strengthen and bless you in your labor of love, and may God's rich grace and unerring Spirit be your guide throughout the coming year.

Please, when at the throne of grace, should you remember this poor, wretched, old sinner, say a word in my behalf. Love to all.

A sister in hope of life eternal, if one at all the very least,

Harriett Little Gray  
Houston 8, Texas

We are always glad when a child of grace is impressed to write his or her experience of grace for publication in Zion's Landmark, or when one is given an understanding or revelation of a scripture that is edifying to the children of God. We welcome these writings for publications.— Editor.

## Zion's Landmark

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

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### Editor

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

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VOL. XCI

No. 5

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Entered at the postoffice at Wilson  
as second class matter.

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WILSON, N. C.

JAN 15, 1958

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### THE HOLY GHOST

Dear Brother Adams:

A very close friend of ours desires an understanding on the scripture, Acts 2:38 to 45th verses. We, as well as our friend, would also like to have your views on this portion of scripture.

E. B. and Eva Pearce  
Willow Springs, N. C.

"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. And they continued steadfastly in the Apostle's doctrine and bread, and in prayers. And fear came upon every soul: and many

wonders and signs were done by the Apostles. And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need." Acts 2:38 to 45.

Before I proceed to give my views upon this portion of scripture, it is important to make mention of something in the preceding verses. This 2nd. chapter of Acts reveals a display of the greatness of God's power; this was the day of Pentecost, which was a Jewish festival kept the 50th. day after the 2nd. day of the passover. The last passover supper was observed by Jesus Christ and His disciples the night He was crucified. The day of Pentecost was after His crucifixion, resurrection and ascension. Jesus had said to His disciples before He went away, that the Father would send another Comforter in His name which was the Holy Ghost, and that He would take the things of His, and bring all things to their remembrance whatsoever He had said unto them. This promise was verified on the day of Pentecost. The Holy Ghost is the revealer of God's word. Before the day of Pentecost the writings in the law and Prophets were concealed with but little understanding by His Apostles.

The secret things of God are hid in the law. They are revealed in the gospel. On the day of Pentecost, His Apostles were all of 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." Acts 2:2. Not that it was a rushing

mighty wind, but there came a SOUND from Heaven "as of a rushing mighty wind." These words compare with the language of Jesus to Nicodemus. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." John 3:8.

The Apostles were filled with the Holy Ghost and began to speak with other tongues, as the Spirit gave them utterance. There were many people present out of every nation under Heaven. They heard them speak in their own tongue wherein they were born. It is not to be understood that all who were present heard in their own tongue. It was the Jews, devout men, out of every nation under Heaven, that were dwelling at Jerusalem. See Acts 2:5. There were some mocking who said, "These men are full of new wine." - Verse 13: Peter refutes their testimony by saying, "For these are not drunken, as ye suppose, seeing it is but the third hour of the day." - Verse 15: These mockers were false accusers. It was contrary to the custom of the Jews to drink wine as early as the third hour of the day.

Peter, as well as the other disciples, was filled with the Holy Ghost. The time had come for God to reveal and bring to pass the prophecy of Joe, "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." Verse 17: The Prophets of old foretold of the manner, the way, the sorrow and sufferings of Jesus several hundred years before He was born of the virgin Mary. The purpose of His coming was concealed in the law and revealed in the gospel. His mission was to save His people from their sins. Peter was spokesman for all. He boldly affirmed that this man which they had crucified and slain was Jesus of Nazareth. "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Acts 5:31.

It was only those who were pricked in their hearts that heard the words of Peter. And they said, "Unto Peter and to the rest of the Apostles, men and brethren, what shall we do." — Verse 37. Godly sorrow worked repentance in the souls of those who were pricked in their hearts. It was these characters that Peter was addressing in the 38th verse. He could see a change of heart. God had begun a good work in them. They had been made alive to see their sins and transgressions. Their souls were troubled. They now inquire of Peter and the other Apostles to know what to do. God had prepared their hearts to hear the words of Peter. Solomon said, "The preparations of the heart in man, and the answer of the tongue, is from the Lord." Prov. 16:1. Peter was a preacher of righteousness. He was sent by God to comfort their troubled souls. He preached Jesus unto them, the way, the truth, and the life, and that salvation was in none other. Their hearts are now

prepared to turn from the beggarly elements of the world, the law, and the tradition of the elders, and to take up their cross and follow the precepts and ordinances that were taught by Jesus Christ and His Apostles by going into the liquid grave. "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." —Verse 38. They were converted by the perfect law of God, "The law of God is perfect, converting the soul," to see the filth of their own righteousness. Their souls were receptive to the words of Peter. He said, "For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." —Acts 2:39. Those who are afar off are the ones who feel to be to themselves strangers here below and without God. The many that are called embraces all the seed of Christ, both Jews and Gentiles who are born through the righteousness of faith, which include those who feel to be afar off. Paul said, "For the promise, that He should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Rom. 4:13.

"And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation) does not imply that they could have any part in saving themselves eternally. They were already manifest children of God, those who have an ear to hear the gospel are saved from false preachers.

The words of Peter were not directed to all that were present. He was speaking to those who were pricked in their hearts, those who said, "Men and brethren what shall we do." Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ." It was those who gladly received the word that repented, believed and were baptized. These are the only ones who feel to be guilty and feel the need of repentance. They are the only ones who felt to be sinners. Until one is pricked at heart, he does not know he is a sinner, but feels there are some good deeds he can do that will be acceptable to God. Who would know there is a God, had he never heard it from man? Only those to whom He has revealed Himself. Man in nature can not teach 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 reach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest." Heb. 8: 10, 11. Christ came to save sinners, those who feel to be sinners, pricked at heart, lost and ruined before Him and so much in need of a Saviour! "The whole need not a physician, but they that are sick." —Matt. 9:12. When God shows us we are exceedingly sinful, the despicable sinners that we are, then we are sick indeed, and Christ is the Great Physician who alone can heal. The reason they believed is that God had worked the belief in

them. Jesus said, "This is the work of God that ye believe on Him whom He hath sent." Jno. 6:29. Paul said, "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10:10. This belief in Jesus Christ is not with the stony heart, (which all men in nature possess). No man can believe until he is given a new heart and a new Spirit. The Lord spoke by the mouth of the Prophet and said, "A new heart also will I give you, and a new Spirit will I put in you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." Ezekiel 36:26.

Those who have a new Spirit and a new heart are born of the Spirit of God. They see themselves to be vile and sinful. They often wonder what will become of them after this life. They often sigh and groan. Their sins are laid open before them. Their sins and transgressions press them down and cause them to cry out, "Men and brethren what shall we do?" Their souls are filled with sorrow. Godly sorrow works repentance. Peter could see that they had a change of heart. He spoke comforting words by saying "Repent and be baptized every one of you." The word "repent" means "to feel regret." They were distressed by reason of Godly sorrow. They were anxious to know what they should or could do to relieve their burdened souls. This was an opportune time for Peter, (who was directed by the Holy Ghost) to speak, "Repent and be baptized." When the word of God is directed by the Holy Spirit,

it is life to those who have an ear to hear and a new heart to understand.

This word of God which is quick and powerful had such an effect that "The same day there were added unto them about three thousand souls." —Verse 41. "And they continued steadfastly in the Apostles' doctrine and fellowship and in breaking of bread, and in prayers." This called the Apostles' doctrine, not that it was theirs, but it was the doctrine they received and taught. They received it by the revelation of Jesus Christ; hence it is called the Apostles' doctrine. 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." Ga. 1:11, 12. The doctrine which the Apostles preached is called the gospel. The gospel means glad tidings. Pardon for sins and transgressions, (by the imputed righteousness of Jesus Christ) peace, the ordinance of baptism by immersion, partaking of the bread, (an emblem of His bruised body) and wine (an emblem of His shed blood) was all embraced in the doctrine which was preached by the Apostles.

"And fear came upon every soul: and many wonders and signs were done by the Apostles." —Verse 43. Those who heard and saw the miraculous work of God stood in fear and amazement. The signs and wonders done by the Apostles in casting out devils, healing the sick and causing the lame to walk was a wonderful sight which they had never witnessed before.

“And all that believed were together.” This does not necessarily mean that they were all in one house or in one place. They were together in Spirit, in one common faith. The believers in Christ may be many miles apart so far as distance is concerned; yet they are joined together in doctrine and practice, one Lord, one faith, and one baptism. They are taught the total depravity of men, and that salvation is by grace through faith and not of themselves but a gift of God. Boasting of good work by the creature is excluded by those who are taught in the school of Christ. “And had all things common.” Those who were in possession of worldly goods, cheerfully distributed them to those in need. They had all things common. The Spirit of God teaches a man that his earthly possessions are a gift from God. A knowledge of God’s goodness and favor in bestowing a bounty of temporal blessings made them willing to divide with those who were in need.

In the 45th. verse it is said, “And sold their possessions and goods, and parted them to all men, as every man had need.” Selling their possessions and distributing to the needy was an act of brotherly kindness, and a manifestation of the love of God which was shed abroad in their hearts. A tree is known by the fruit it bears. Deeds of kindness in feeding the poor and clothing the naked (by the more fortunate) with no thought of ever receiving any thing in return, is good evidence that they possess the love of God. John said, “But whoso hath this world’s good, and seeth his

brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?” 1st. John 3:17. James said, “If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?” James 2:15, 16. The Saviour said, and from him that would borrow of thee turn not thou away.” Matt. 5:42.

We doubt if it is necessary, nor was it an example for succeeding generation to sell their houses and land as the Jews, devout men did. These Jews, devout men, lived around and in Jerusalem. Jesus had before told them of the destruction of Jerusalem, which was shortly to come to pass. See Matt. 24:2. It is evident that this was one reason for selling their possessions as well as giving to the poor. It is commendable and an evidence of the fruit of the Spirit for those who possess more of this world’s goods to assist in relieving the afflicted, feed the hungry, and clothe the naked as often as the occasion may arise.

There is a Spiritual type in this too. Those who “continued steadfastly in the Apostles’ doctrine and fellowship,” “believed” “and had all things in common;” “sold their possessions and goods and parted them to all men, as every man had need,” is what happens today in Spirit. We who love and hunger for the Apostle’s doctrine, the truth as it is in Christ and as it is in our experience, have all things in com-

mon. That is, we love the same doctrine, we love the same precious truths, so we are one in doctrine. We are one in experience and one in fellowship and love. We sell our possessions and goods and part them to all men, as every man has need, that is, the Lord's people put their "money to the exchangers." (See Matt. 25:27). They share their experiences in the Lord, by writing, reading and discussion of these experiences and understandings of scriptures. We visit each other and assemble ourselves together in Church capacity, etc: this each receives according to his or her need of the Spiritual food provided by His people who are enabled to "Take of mine and shall show it unto you."

T. F. Adams

**LUTHER DALLAS SMITH**

I will attempt in my feeble and imperfect manner to write the obituary of our Brother in Christ, Brother Luther Dallas Smith.

Brother Smith was born April 11, 1885, and departed this life September 22, 1956. He leaves behind to mourn his passing, his wife, Sister Pearl Smith and one daughter, Juanita Smith Hamby; one sister, Mrs. Bertie Parks of Spray, N. C.; three brothers, Jim Smith, Salisbury, N. C.; Claude Smith, State Road, N. C.

Brother Smith was given a hope in Christ in the year of 1920, while living in the State of Indiana. The writer has often heard him tell of this wonderful experience. He returned to this section of the country and united with the Church at State Road Primitive Baptist, October 22, 1922, and was baptized by the late Elder J. M. Royal. Shortly thereafter the church saw cause to ordain him to the office of deacon, and to this office he was faithful until he was confined to his home by illness.

Brother Smith was ill about three years, and a portion of this time he was completely bedridden. He bore his illness with patience, and all that loving hands could do, was done to make his last days as comfortable as possible.

He was a strong believer in the Doctrine of Salvation by Grace and greatly rejoiced when he was blessed to hear it

preached.

The Church has lost a good member, the wife a good husband, the daughter a good father, neighbors a good neighbor. But we believe our loss is his eternal gain. So grieve not wife, daughter and relative as for one who had no hope, for I believe that Brother Smith has entered into that rest from which none ever wake to weep.

We hope the Lord, in His will and purpose, has granted us grace to meet Brother Smith on the other side of death's cold stream, where parting will be no more.

Written by one who loved him for the truth's sake,

Sam L. Gilbert  
P. O. Box 2629  
Winston-Salem, N. C.

**IN MEMORIAL OF J. R. BROWN**

We have again been called to bow in submission to the will of God in the passing of another one of our little flock. One by one our members are crossing the river of death to ever be with the Lord. Our dear Brother deacon was born March 7, 1881. He fell asleep October 30, 1957, making his stay here in this sinful world, 76 years and seven months. He was married to Sue Tyson, December 21, 1904. He leaves to mourn their loss his wife and five children, who were so sweet and kind to him during his sickness. Every thing that loving hands, doctors and nurses could do, was done, but none can stay the hand of death.

Brother Brown united the church with his wife in 1924. He was ordained deacon in May, 1925. He was a loyal and faithful deacon as long as he lived. He served as clerk and treasurer until his eyes began to fail him. Brother Brown suffered right much for the last five months that he lived but was very patient and never complained. He seemed to realize the end was near and we believe he was willing and ready to go. His life evidenced the profession he had made. He was gentle, forbearing, patient and long suffering, slow of speech and always gave consideration to his expressions before speaking. He honored the profession he made with a well ordered walk and a godly conversation. He was firm in his conviction and ably defended the true principles that govern the Church of Jesus Christ. His timely and able counsel was sought by all who knew him. Brother Browns' qualifications were outstanding as set forth by the Apostle Paul who said, "Likewise must the deacons be grave, not changeable minded, not double tongued, and not greedy of filthy lucre."

Brother Brown told me it had been shown to him that man was nothing to put trust in. He did not listen to every little thing that came along. He craved peace in the church at all times. Brother Brown was as solid as a rock in the doc-

trine. The church of Autrey's Creek has not only lost a precious brother but a dear father in Israel, one whom all of us loved and appreciated for several years.

The writer was blessed to visit him during his illness. His faith was shining brighther and brighter, it was good to hear him talk of Jesus and His wonderful love. There is so much to be thankful for in seeing such a beautiful Christian life pass on to that great reward. May we be blessed to thank God for His goodness and mercy shown us in blessing us with such a good father and member as Brother Brown. He loved to meet with God's humble poor and was usually always present as long as he was able. We pray Heaven's blessings may abide with Sister Brown and the children. May God bless each and every one of them. We know you miss him more than words can express as do we. He certainly let his light shine that other could see his good work, and glorify his Father which is in Heaven.

He was so thoughtful of his pastor and his church! The memory of this dear brother will linger long in the hearts and minds of the members and friends of Autrey's Creek Church. We feel he was rich in faith. He was a precious gift to the church, and while he is absent, in body, he yet speaketh. Surely Brother Brown is now resting. Oh, may we be reconciled to the will of God and say, "O Lord, thy will be done." We believe our loss is his eternal gain. We feel Brother Brown has fought a good fight and has kept the faith. His funeral was conducted at his home church, Autrey's Creek, by his pastor, Elder R. B. Denson and others. His body was laid to rest under a beautiful mound of flowers in the midst of a large gathering of relatives and friends.

Resolved that a copy of this obituary be sent to the family, one put in our church book and one sent to the Old Faith Contender and Zion's Landmark for publication. Done by order of the church in conference on first Saturday in November, 1957.

Written by one who highly esteemed him,

Addie L. Wooten  
Elder R. B. Denson, Moderator  
J. B. Coker, Clerk

#### MEMORIAL TO ELDER ARNOLD H. BELLOWS

Whereas, it has pleased our Heavenly Father to remove from these earthly scenes our beloved and highly gifted brother, Elder Arnold H. Bellows, we wish as a token of our esteem and our great sorrow at his passing to add a few words to those already recorded in his memory.

Therefore, be it resolved, that we give thanks to God for this humble, unselfish servant of the Lord who, when he

could, served our church and congregation in words very acceptable to us. Our passing great sorrow we must accept, feeling our brother has left this evil world for one far better. We bow in humble submission to God's Holy Will, believing our loss is his eternal gain.

Be it further resolved, that we, the Southampton Church and our congregation, extend our deepest sympathy to his widow, Sister Florence Beebe Bellows, and forward a copy of these resolutions to her. We also send a copy of these resolutions to the "Signs of the Times" and to "Zion's Landmark" for publication. And we record these resolutions in our church book.

Casper G. Fetter  
Church Clerk

Nov. 24, 1957

#### RESOLUTION OF RESPECT

Mrs. Mary E. Clayton was born January 24, 1886, and passed away September 1, 1957. Making her stay on earth 71 years. She united with Roxboro Primitive Baptist church July 3, 1927, and was a faithful member as far as her health would permit.

She, by the grace of God, was always so humble and sweet in manner, seeming to have the desire to walk softly before God's humble poor, yet loving them and desiring their prayers and loving fellowship.

She was blessed by the God she loved to humbly bear her affliction with patience and to commune with God in her lonely hours in spirit and in truth.

May we humbly bow in submission to God's will, though we miss her smiling face, we have an humble hope we will meet her one day where there will never be any more separation, but a continuation of praise and honor to Almighty God.

May He reconcile her loved ones to their loss and give them grace to look to Him for all things, down this weary road, and give them to know, "That all things work together for good to them that love God, to them who are the called according to His purpose," and to feel that mother is at perfect rest in the paradise of God's love.

Therefore, be it resolved that a copy of this obituary be placed on the church record, a copy be given to the family and a copy be sent to the Zion's Landmark for publication.

Done by order of Roxboro Primitive Baptist church in conference November 2, 1957.

L. P. Martin, Moderator  
Geo. B. Walker, Asst. Clerk

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# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--: AT -:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. XCI

FEBRUARY 1, 1958

No. 6

### PSALM XXV.

Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day.

Remember, O LORD, thy tender mercies and thy lovingkindnesses; for they have been ever of old.

Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness sake, O LORD.

Good and upright is the LORD: therefore will he teach sinners in the way.

The meek will be glide in judgment: and the meek will he teach his way.

All the paths of the LORD are mercy and truth unto such as keep his covenant and his testimonies.

For thy name's sake, O LORD, pardon mine iniquity; for it is great.

What man is he that feareth the LORD? him shall he teach in the way that he shall choose.

His soul shall dwell at ease; and his seed shall inherit the earth. The secret of the LORD is with them that fear him; and he will shew them his covenant.

Mine eyes are ever toward the LORD; for he shall pluck my feet out of the net.

Turn thee unto me, and have mercy upon me; for I am desolate and afflicted.

The troubles of my heart are enlarged: O bring thou me out of my distresses.

Look upon mine affliction and my pain; and forgive all my sins. Consider mine enemies; for they are many; and they hate me with cruel hatred.

O keep my soul, and deliver me: let me not be ashamed; for I put my trust in thee.

Let integrity and uprightness preserve me; for I wait on thee. Redeem Israel, O God, out of all his troubles.

### EDITOR

ELDER T. F. ADAMS

WILLOW SPRINGS, N. C.

**\$3.00 PER YEAR  
TO ELDERS \$2.00 PER YEAR**

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

# ZION'S LANDMARK

*Devoted To The Cause of Jesus Christ*

**“TOUCH NOT MINE ANOINTED  
AND DO MY PROPHETS NO  
HARM”**

So saith the God of Israel to all of the rulers and all of the kings of the nations who would oppose His promise to Abraham; His covenant made with Israel. David speaks by inspiration in the 105th Psalm and cries “O ye seed of Abraham His servant, ye children of Jacob His chosen. He is the LORD our GOD; His judgments are in all the earth. He hath remembered His covenant for ever, which covenant He made with Abraham, and His oath unto Isaac; He confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant: Saying unto thee will I give the land of Canaan, the lot of your inheritance: When they were but a few men in number; yea, very few, and strangers in it.”

Abraham was told to travel into a strange and far land that the Lord would show him. There alone and a stranger he received the promise of great things from the Lord. These promises were confirmed to his son Isaac and to his son's son Jacob; and Israel received them as an everlasting covenant. Now Abraham grew old and died upon the earth; and Isaac grew old and died and Jacob grew old in days and saw His people led into the dark land of Egypt. Israel was but a few men in number

very few and strangers in the land in which they dwelt. They had traveled from one nation to another and from one kingdom to another they had not realized any fulfillment of the covenant made with their fathers. Surely they must have had reasons for doubts and fears and in their finite reasoning must have thought that God had long since forgotten His covenant.

Abraham and Isaac and Jacob; the fathers of old they were but God is. All time is an instant before Him; all eternity of time is ever present before Him who hath 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 of my pleasure (Isa. 46:10). Things are very impossible with us beyond all reason and hope but nothing is impossible with God. He is an omnipotent God! He reproves the kings of nations and rebukes the rulers of the world saying “Touch not mine anointed and do my prophets no harm.” Oh little ones of Israel how blessed art thou for He hath anointed thee and commanded that none touch thee or do thee any harm! And who doeth thou? His counsel shall stand and the gates of hell shall not prevail against it His covenant was purposed to cover more days than Abraham or Isaac or Jacob was allotted. He led His little flock from nation to nation for their teaching

and for their good. Joseph had to be sold for a servant that he might go before them; yea that he might be carried before them into Egypt to prepare the way. Joseph must needs be shackled and thrown in prison that he might call upon the Lord in his troubles. The king of the land had to be troubled in mind Joseph had to be given the interpretation of his dream. It must needs be that way. The king had to favor Joseph set him free yea make him lord of his house and ruler of all his substance; even teacher of his subjects. It must needs be that way.

Then the Lord sent a famine on the land where Israel dwelt and caused his people to go down into Egypt, even to where Joseph had been sent. The days of Israel were far spent; he would have remained but the Lord willed that he go down into Egypt, and he had to go. He was made willing to go by being brought into sore troubles. Joseph was gone, Benjamin was gone and there was a sore famine in the land. Thy people shall be willing in the day of thy power (Psalm 110:3). So for a season Israel dwelt in the land of Egypt.

But Egypt was not the promised land; Israel was not to stay in Egypt. God hardened the hearts of the king and the people of Israel were made servants and slaves. Still God had said "Touch not mine anointed and do my prophets no harm," so He sent Moses His servant and Aaron whom He had chosen to lead them out. Now when the king would not hear Moses, God sent darkness upon the land, "He turned the waters into blood

and slew their fish. Their land brought forth frogs in abundance, in the chambers of their kings. He spake and there came divers sorts of flies and lice in all their coasts. He gave them hail for rain, and flaming fir in their land. He smote their vines also and their fig trees; and brake the trees of their coasts. He spake, and the locusts came and caterpillers and that without number and did eat up all the herbs in their land and devoured the fruit of their ground. He smote also all the firstborn in their land the chief of all their strength." All of this showed forth the strength of God; all this must needs be for He had said Touch not mine anointed and do my prophets no harm. No king or nation or people could touch His anointed! Through His strength His servant Moses led them out. "He brought them forth also with silver and gold: and there was not one feeble person among their tribes. He spread a cloud for a covering; and fire to give light in the night. He brought quails, and satisfied them with the bread of Heaven. He opened the rock, and the waters gushed out; for He remembered His Holy promise, and Abraham His servant."

O ye little ones of the flock, know that God will do all of His will and His pleasure among the nations of this earth, and there is not one who can ask why doeth thou. Look up into the heavens and know from whence cometh all thy strength and thy faith and thy hope and "give thanks unto the Lord; call upon His name: make known His deeds among the people. Sing unto Him, sing psalms unto Him: talk ye of

all His wondrous works. Glory ye in His Holy name: let the heart of them rejoice that seek the Lord" for it is He that hath said Touch not mine anointed, and do my prophets no harm. Oh God, enable us to hear thy command and to walk with faith and courage and in thy strength, ever trusting in thy promises and thy covenants; ever realizing that present troubles and distresses can do us no harm, but will break in blessings on our heads. We seeth only in part and but dimly, but thou seeth the whole and understandeth all things. May this flesh in its weakness be cut down and reduced to the dust of which it is a part, that thy strength may come forth praising thee with all the honor and glory and dominion for ever. Amen.

A. D. Alston

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#### IN GOD'S TIME

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

Dear Brother Adams:

I thought I would have written you long ago, but it seemed that I could not get around to it. However, if the Lord wills, I will endeavor at least, to attempt to write you, if only a few lines.

I hope if it be God's will He will take all vain and unprofitable things from my mind and place it upon things pertaining to Heaven and Divine things. Since I have been commanded to "Comfort ye, comfort ye my people, sayeth your God," (Isa. 40:1,) as I hope and trust He did. The only way I know how to comfort any of God's little ones is to speak of the things whereby I have been comforted.

Brother Adams, I am very weak at this time. I am still confined to my home. I have not worked any since tomorrow will be three weeks ago. I was confined with the flu, and while I was so weak, one night about midnight, I awoke and could not bet my breath. Of all the afflictions I have ever undergone, I must say it gave me the most concern. I guess I must have been getting some breath, but I was not getting enough to last long, and I was putting up an honorable fight to live. It appeared to me I was fighting a losing battle. I knew God had all power, and He was at the helm. He was steering this old ship, and I knew He was carrying on His own undisturbed affairs, so why and for what was I fighting? I could only ask the Good Lord for mercy and do not be deceived when I tell you I was doing just that.

My good companion called our doctor, and in a few minutes he was here and made arrangements to take me to the hospital. On my way to the hospital, these words came to me, I believe they were for my comfort — "The appointment of our God." To my surprise, I relaxed and caught a deep breath for the first time in almost an hour or more. All that time I was almost stifling to death. It was then, at least another one - half hour before I was relieved. I can say of a truth in God's own appointed time, I was made able to breathe one more time, and I could praise His Holy name for His goodness and mercy. I have been made able to know where healing comes from. It is only from our Heavenly Fa-

ther.

Brother Adams, I have had many ups and downs since I last wrote you, largely downs; but a few times I have been made able to trust in a Saviour's love. I have been made able to glory in tribulation, as when I was so blessed, with a heart attack seven years ago. I remember the vows I made my God and Saviour, and He has blessed me to keep them. Therefore, I still give Him the honor and praise for every good and perfect gift. I wonder sometimes why I have traveled such a sinful road as I have.

I may leave you within a short space of time, but Brother Adams, I believe my way has been mapped out, and I have had to go the way I have, as did Jonah, who was told to "arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me," the Lord said. But you perhaps remember Jonah thought he was going to run away from God and go down to Joppa and take a ship to Garshish where he would be hid from the presence of God. Little did Jonah think he was going the very way the Lord had determined he would go for it was by this means he learned "Salvation is of the Lord." So it is with me, God knew before I was born, the way I would go, the trials and tribulations, the sufferings, both in mind. All the sufferings I have been through have been good for me. I believe all of God's children have to go through trials and tribulations, but the blessed thought,

Christ said, In Me ye shall have peace. I have been blessed for seven years to feel to be at the feet of my brethren and sisters, and I hope to be kept in that frame of mind as long as the Lord sees fit for me to live. I'll close for now, hoping I'll not wait so long next time.

Hope you will be blessed to visit us at our home church at Mill Branch. Would be glad to see you in person. May the God of all grace continue to bless you and yours in peace and in the way of truth and love.

Sincerely,

An unworthy brother in Christ, I hope,

L. A. Hinson, Sr.  
405 Canal Street  
Whiteville, N. C.

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**THE WORLD WAS MADE**

The Lord adopted mercy's plan  
And made the world, also the man.  
This is the way the thing was done,  
Without a ray of light or sun.

Away out there alone above,  
Without a thing to make it of;  
The world was made without a  
flaw,  
Without a hammer or a saw.

Without a bit of wood or stone,  
Without a bit of flesh or bone,  
Without a board or nail or screw,  
Or any thing to nail it to.

B. B. Walston  
Kinwood, Texas

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**THE LORD GIVES HOPE**

Elder T. F. Adams

Dear Brother in the Lord, I hope:  
This hope means more to me

than just the word, HOPE, for I believe it was given me for no merit of my own. I was without it until the Lord began a good work in my poor soul. I was lost and undone. A more wretched one could not have been found that I. But when peace was spoken in my heart, this hope came.

I quote Proverbs 25:11, "A word fitly spoken is like apples of gold in pictures of silver." I receive a letter from a dear lady I had never known; un response to the little poem I sent you for the Landmark; it was also an answer to my prayer, I believe, for I so desired, if my writing were approved of God that I might get a letter from some one who read it in the Landmark. So may God be praised for it all. I hope I have not written in vain. I can not write beautifully like so many of the dear ones I read from in the Landmark and other good Primitive Baptist papers, but if not deceived in this poor heart of mine, I believe I can rejoice in God's goodness to me and to the dear ones every where.

I get so low down in the valley at times, I wonder if I have ever been spiritually blessed of God, and do I really have a hope? At other times I am made to rejoice and wish I could pass out of this life in this happy state of mind. Oh, what wonderful peace and joy when I am given to sweetly commune with my God!; when God sees fit to let me partake of the sweet manna that comes down from Heaven; but ere long, I am brought to fear that I am as the writer expressed in Eccl. 5:3, "A fool's voice is known by multitude of words."

"A fool uttereth all his mind: but a wise man keepeth it in till afterwards." Prov. 29:11. "He that hath knowledge spareth his words: and a man of understanding is of an excellent spirit. Even a fool, when he holdeth his peace, is counted wise: and he that shutteth his lips is esteemed a man of understanding." Prov. 17:27, 28.

God's grace be multiplied unto you and give you peace in your labor.

I am sending the letter from the dear lady for you to read, as I feel that I should and thank you again for your kindness and fatherly love to one such as I.

Mrs. Bryan Bowman  
R. F. D. 2, Box 34  
Ararat, Virginia

Sister Bowman, our readers enjoy good letters, especially experiences of grace and comments on scriptures in which they have had an understanding and an experience. I hope all of our readers who have been divinely favored and taught may be impressed to submit same for publication in Zion's Landmark for the benefit of our readers—T.F.A.

R. F. D. 5,  
ox 301  
Asheboro, N. C.

Dear Mrs. Bowman:

I enjoyed your letter and poems so much I just have to write you. I am sorry about your Step Father's death. It was wonderful of you and your husband to take care of him during his illness. I am sure the Lord will bless you. It was a blessing that you could have preaching at your home while your Step Father was with you.

I can certainly sympathize with you in not having a way to go to Church. My sister, Eva, and I live alone. We do not have a way and seldom get to go. Sometimes a friends comes by for us, but my health is not good, and I am not able to go at times. I have asthma. We go to Suggs Creek Primitive Baptist Church. Their preaching means more to us than any other faith. My sister takes the Landmark. My grandmother Lucas and Aunt Lena Lucas were subscribers also. We enjoy the letters so much. I heard Mr. Adams preach one time at the Rock Hill Association near Asheboro.

I am sure I will always treasure your poem, "God's Light Shines Bright." I have read it several times. I especially like the verse, "I have seen the candles of His light, In many countenances glow."

Your poem reminded me of a vision I had the night of August 12. A voice said to me, "Wait awhile and something beautiful will come to you." Some scripture came to me and then, "A light shineth for you." I was so happy and every one I ever knew seemed to be rejoicing. I am sure there was a light in my countenance for days. It is so wonderful to feel near the Lord. But since, at times, I have been in darkness and felt very unworthy.

May your dearest wish come true. Your name is so familiar. Rietzel Bowman and his family live on our place and do the farming.

Sincerely,  
Stella Lucas  
Ararat, Va.

EXPERIENCE

Dear Elder Adams:

I am sending you a good experience of one Brother J. Paul McMillian of Merryville, Louisiana. If you see fit please publish in our dear good paper, Zion's Landmark. We believe it would be good for the dear saints to read. He gave me permission to send it to you.

Yours I hope in true love for the truth's sake,

Elder J. B. Reid  
Box 275  
San Juan, Texas

February 17, 1927

I have had a mind for some time to try in my weak way to write a partial record of what I hope the Lord has done for me. Time and space will only permit a portion, for it seems to me mine is an outside case. I was born a few miles from this place May 9, 1876, the son of Primitive Baptist parents. I have loved those people as far back as I can remember. When a little boy, those old saints would gather at my father's place and many times I would sit, often in some secluded place, and listen to them tell about the Lord's dealings with them, until I would fall asleep. I have often thought that my love for them was prompted by surroundings when a child. Often when a boy I thought over my condition and shed tears. My dear Mother, who has passed to her happy reward many years ago, used to talk to me and to hide my tears, I would begin some foolishness or leave her presence. Time rolled on and the cares of this life occupied the most of my thoughts.

I grew very cold and many times when my companion would want me to go to Church with her, I would speak unpleasantly to her and turn away, leaving her in tears. I went on in this condition for several years. In 1912, on account of financial embarrassment (for I had about lost all that I had ever made), I quit saw milling and moved back on the farm. My future welfare began to bear on my mind again. I was working my Father's farm six miles from my home. I would watch Father and when he would leave the house, I would slip the old family Bible and read it, trying to find something that would comfort me, but every sentence seemed to condemn me. One day I happened (I suppose) to turn to Rom. 12:1 which reads, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, Holy, acceptable unto God, which is your reasonable service. That was too much for me. My eyes were turned within. I viewed this frame as a mass of corruption of which I knew would not be acceptable to that Holy and just God. I laid the old book aside and went on about my work.

My condition grew worse for about eight years. Finally, I became so reckless that (as I have often expressed it), I could not stay at home and I could not stay away. As soon as I left, maybe before I would get to where I had started, I would want to go back home. Many times my wife (who has gone to her Heavenly Reward) would ask me what was the matter and I would say, "Nothing." I often tried

to pray but as far as my thoughts would get, Lord, be merciful to me a sinner, I often would turn my face to my pillow and cover my head and cry Lord, be merciful to this poor creature. Lord, direct me that I might walk uprightly in thy sight. I began to think that I was either going to die or go crazy. My condition grew worse until one night in the early spring of 1921, I went to bed feeling that I would never see the eastern sun rise again. Some time just before day I saw a vision. I was sitting in my own house; I heard a noise. I stepped to the front gate and saw an unnumerable host of people. They were coming down a broad road. They didn't appear to know where they were going. While gazing at them a voice told me, "This is the hosts of the earth." I fell into the procession not knowing where I was going.

Suddenly I came to a great precipice; my feet were over the brink; just my heels were on shore. At this instance a voice behind me said, "This is the end of time." I left the shore and down I went with the rest of the throng. I saw the bottomless pit. While going down I cried, O Lord, if there ever was a time that I could have bettered my condition it is everlastingly too late, for I have been assured that, "This is the end of time." I came to a man who had a pair of scales. He placed me on them and weighed me. His sentence was, "You are too short." I was turned loose and down I went saying, O Lord, I am justly condemned; but thou art just. At this instance there was a large left

hand placed under me and a voice from behind said, "Stand still and see the salvation of the Lord." I was raised out of that pit and placed in a most beautiful evergreen forest. Dear Children of God, I do not know that this is an experience of grace, but I do believe it is useless for me to tell you that there was a time of rejoicing. I awoke; the birds seemed to be singing praises to their Maker. The sun shined brighter and all nature looked more beautiful than I had ever seen it before. I went on for a few hours rejoicing and wondering what had happened; but pretty soon something seemed to say, "Nothing has happened, you are just deceived." I went on for several months feeling weighted down. One day I was talking to a very dear Brother (who has passed on) and told him a part of what I have written here and he said, "If I had such an experience of grace as that, I would never doubt." That was a shock to me, for I had never thought of having had an experience of grace. I would go to meeting and O how I would long to have a name among those good people; but felt that it would insult them to offer myself. I came in one night—words cannot describe my feelings. My good wife asked me what was the matter? I told her that I had to do something, that I could not live in this condition, that it appeared to me that I would have to offer to the Church. Strange, but we had never before talked about our future. She broke down in tears and told me that she had wanted to join the Church for fourteen years, but she did not think I wanted her

to. I guess it is useless to say that that was a happy season with us. Though I felt mean and do yet, that I kept her out of the Church so long.

Just one week later, September 21, 1921, we were baptized by her Father, the late Elder H. F. Hennigan.

Written by one who needs the prayers of all praying people,  
J. Paul McMillian  
Merryville, Louisiana

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### LOVE AND FEAR

Dear Brother Adams:

If it is the Lord's will, I will write a few words on Love and Fear. Love and fear are so interwoven that we cannot separate them; for when a person is dead to the love of the Spirit of God, they are dead to the fear of God. Love casteth out fear, and yet by the Spirit of God's love implanted in the hearts of poor sinners, they are made to fear Him. We fear Him because we love Him. A person in his natural state of being is without the knowledge of any Spiritual love, but after the stony heart has been made tender by the slaying of the sword and love is spoken into the heart, then this person is two in one, for he now has a body of sin and a heart of love; and the two are often in conflict—the flesh against the Spirit and the Spirit against the flesh. One shall be taken and the other left.

Several years ago I had a vision or dream, when I saw my own dead body lying in a casket at a cemetery ready for burial and people standing around. I viewed my own body, but it seemed to me

there were two of me, and I feel at times when it pleases God to lift me up in the Spirit; if not deceived in myself, that the one I saw in the casket was the outward man which had been put away, while a sweet hope was given, and Christ was born in me, the hope of life eternal. After the blessing is given of God, speaking His love into the hearts of poor sinners, they are given to see and to know that they are sinners and are carried down in deep mourning by the cause of sin, but God is a perfect God and His purposes are so perfect that He is teaching in the valley of that wilderness of sin. He has as much purpose in casting down as He does in lifting up, for Paul says, We must through much tribulation enter into the Kingdom of God. Acts 14:32. When we are cast down into the valley of darkness and feel to be destitute, we wonder whether or not we have any lot or part among those He chose before the foundation of the world as His bride. We seek mercy of the Good Lord, the only source of relief, and the only one who can bring peace to the sin - sick soul; but when we are lifted up, our hearts are filled with praise to God for His delivering hand. He is teaching us to bow to His will and making us willing in the day of His power. It takes grace to enable us to see ourselves as we are and to confess our faults to each other. I believe that judgment begins with His children, (His chosen ones) here in this life, and as dark shadows overtake them, I

believe that they can feel the great judgment bar of God resting upon them, and that God has already judged them and that they are going through that judgment right here in this journey of life. Once this grace is given, we are enabled to know the truth, and when we sin wilfully, there is no cloke for sin. God does not permanently withdraw His Spirit of love and grace from one, once it is given, but they are chastised and are cast down into sorrow. God called and loved His people before they were a people and sent His Son in due time to manifest that great love to them.

From one saved by grace, if saved at all,

R. Milton Stewart  
Coats, N. C.

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Editor

## Zion's Landmark

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

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**Editor**

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

VOL. XCI

No. 6

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Entered at the postoffice at Wilson  
as second class matter.

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WILSON, N. C. FEB. 1, 1958

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### SOLDIER OF THE CROSS

Dear Brother Adams:

I did enjoy the sermon exceedingly well at Willow Springs Church Sunday, and it seems that I can not sleep tonight until I write and tell you about it. If I could only know that I am a soldier of the cross and that what I have is of the Lord, I would not mind writing to the Landmark, but I am afraid I am deceived and will deceive the Lord's people if I write. The text about the foolish woman you preached about Sunday was very plain to my undeerstanding. It seems that people in nature want to be in the highest places and want to be heard and praised for their much speaking. They seem perfectly satisfied about their soul's salvation and seem to be at perfect ease. I am full of doubts and fears and feel so little and I know I am sinful.

Brother Willeys, whom I told you came to see me as a surprise, said he copied my name and address from the article I wrote in the Landmark so he could look me

up. I think he spent about an hour with me, and it filled my heart with gladness to have the privilege of meeting him and talking with him. I told him that I wanted to tell you my dream, but I did not have a thought that you were going to publish it in the Landmark. He said: "You didn't? well he did, and he should have for that is where it belonged. It is as good a piece as I have ever read." What he said made me feel good, but I am so afraid that he and the rest are deceived in me.

Sometimes, Brother Adams, if you have got any light on it, I would like you to give your views on "Woe unto them that are at ease in Zion." I believe this is the way it reads. I don't know where to find this scripture, but I have often wondered what it means. Please pray for me. your unworthy sister saved by grace if saved at all. Love to you all.

Yours in hope,  
Mrs. Richard Smith  
803 Hopkins Street  
Durham, N. C.

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The words on which Sister Smith desires my views, are found in the book of the Prophet Amos, 6th. chapter, beginning with the 1st. verse. "Woe unto them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came! Pass ye unto Calneh, and see; and from thence go ye to Hamath the great: then go down to Gath of the Philistines: be they better than these kingdoms? or their border greater than your border? Ye that put far away

the evil day, and cause the seat of violence to come near; That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; That chant to the sound of the viol, and invent to themselves with the chief ointments: but they are not grieved for the affliction of Joseph." Amos 6:1-6.

It isn't necessary to give the name of persons who are at ease in Zion. The place where they go, the motive which prompts their going, the manner in which they conduct themselves is proof of who and what they are.

This prophecy was directed to the Israelites. (not all of them). It was a prophecy against those who were at ease in Zion. It was through fear of their enemies that those Israelites came to the mountain of Samaria. This was the chief city of the nations. It was surrounded with walls and bulwarks. When they reached this city they felt safe and secure. The Israelites were the favored people of God. God bestowed many natural blessings upon them. They were not all converted. They were not all the children of God because they were the seed of Abraham. 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." Rom. 9:6, 7.

To be in this city surrounded by mountains (which they thought were impregnable, was not a place of security that would shield them from harm and danger. This was well expressed by the Prophet.

"Pass ye unto Calneh, and see; and from thence go ye to Hamath the great: then go down to Gath of the Philistines." The meaning of which is to look into the books of the former writers, namely the books of Samuel, the books of the Kings and Chronicles, and see how those large cities were besieged by armies, their walls thrown down and the inhabitants taken captive. Did this wake them up? Indeed no. Nothing but the Spirit, the power of God will ever wake a dead sinner to see his state and standing before God. Even though the words of the Prophet were expressed in strong terms; yet they heedlessly went on in their careless, indolent and unconcern way, with the thought that the evil day would never come. Those who are at ease in Zion are disinclined to work. They are lazy. They stretched themselves upon couches. To satisfy their natural hunger and thirst was their chief concern. They made musical instruments for the enjoyment of worldly pleasure. It is said, "like David." It was true that David had musical instruments. But his musical instruments were used for religious worship, and not for the purpose of worldly amusement. They drank wine in bowls. This is evidence that a small container like a cup or glass was not sufficient to hold the desired amount to satisfy their thirst for strong drink. They anointed themselves with the chief ointments. The above description which was given by the Prophet was proof that they were indulging in the luxuries of life and had no concern for the poor and afflicted in Zion.

They were professors and manifested no evidence that they possessed the goodness of God which leads men to repentance.

"But they are not grieved for the affliction of Joseph." This was true of Joseph's brothers who manifested an evil spirit, not for any crime which he had committed. Malice and hate were the prompting cause for wanting him to be banished from their sight. They put him in a pit where there was no water. They sat down to eat. They later sold him to the Ishmaelites for twenty pieces of silver. They stripped him of his coat of many colors and dipped it into the blood of a kid. They brought it to their father in an effort to conceal the crime which they had committed. They were not grieved for the affliction of Joseph. The action of Joseph's brothers in committing this crime is proof that they possessed a stony heart with no evidence at that time of their being quickened by the power of God.

Our Sister asked, "Who are those that are at ease in Zion"? Zion is the Church. In the militant Church there are believers and unbelievers. The believers are not at ease in Zion. They are concerned about Jesus Christ, (who is their husband and head) and the welfare of the poor and afflicted whom He has chosen out of the world. When trouble comes into the camps of Israel, they sigh and groan for bleeding Zion. Paul said, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; Persecuted, but not forsaken; (as well as all true believers) are not those who have been born

of the Spirit of God and received pardon and peace through Jesus Christ. They were those who only had a name in the Church. They were professors and not possessors. They were dead in trespasses and in sin, like some who had a name in the Church in Sardis. "And unto the angel 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 livest, and art dead." Rev. 3:1. It is not to be understood that all of them were dead. There were a few whose garments were not defiled. "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy." Rev. 3:4.

The Prophet Amos gave a description of those who were at ease in Zion who corrupted the chief city of Samaria in a natural way. They are a type of those who crept in unawares in Zion who are the plague of the Church in a Spiritual sense. Jude said, "For there are certain men crept in unawares, who were before 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." 4, 5.

The Prophet said, "Woe unto them that are at ease in Zion." This "woe" means calamity which will overtake them soon or late.

Jude said, "Woe unto them!" The description given by Jude describes a case similar to that of Cain who hated and slew his brother Abel, and Balaam, who led others into idolatry and adultery. See Rev. 2:14. They are false teachers who crept in privily to spy out the liberties of those in Christ Jesus. Their ministry is not attended with any love for Jesus Christ, nor any for His Church. Neither is the fear of God in their hearts. They promise liberty to those who follow their pernicious ways, for they themselves are the servants of corruption. They betray who and what they are by their action and speech. They appear humble and for a pretense make long prayers to be heard of men. Jesus said, "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." Matt. 15:7, 8, 9.

Men, who trust in their works of righteousness for life and salvation are at "ease." They settle down in carnal security and believe (what they call good work) will give them a passport to Heaven. If grace prevents not, they will perish in their sins. Job was at "ease" until God quickened him by His Spirit, broke him asunder and shook him to pieces. He said, "I was at ease, but He hath broken me asunder: He hath also taken me by my neck, and shaken me to pieces, and set me up for His mark." Job 16:12. When he was shaken to pieces, his

trouble began. He was no longer at ease. He suffered the loss of all his material wealth, also his seven sons and three daughters. He was afflicted with sore boils. He said, "Wearsome nights are appointed unto me." God healed his wounds and restored unto him double the loss of his material wealth, also gave him seven sons and three daughters. Job was made patient through afflictions. This is true of all the redeemed family of God. He strips them of all their works of righteousness. He brings them through sorrow and suffering and makes them trust in the true and living God. The experience of Job is the experience of all the redeemed family of God. God wakes them and causes them to see that they are totally depraved. He takes away the stoney heart and puts within them a new Spirit and a new heart. Those who are born of the Spirit of God have a warfare. The flesh wars against the Spirit and the Spirit against the flesh. They had no warfare until they were born of the Spirit. They are not at ease in Zion. The struggle continues on, and will as long as they live in this body of flesh.

Those who are born of the flesh (and not of the Spirit) have nothing but carnal weapons with which to defend themselves when the evil days come. They are not like those who are born of the Spirit whose weapons are not carnal but mighty through God to the pulling down of strong holds.

The parable of the rich man, set forth by Jesus, is another example of those who are at "ease." "And He spake a parable unto them,

saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou foul, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." Luke 12: 16 to 21. The abundance of earthly goods the rich man possessed is commensurate to those who possess works of their own righteousness. The Saviour said, "A man's life consisteth not in the abundance of the things which he possesseth." Luke 12: 15.

The "woe" that is pronounced upon those "That are at ease in Zion" includes all that are dead, not corporally, but a moral death. there is a great difference between a corporal death and a moral death. In the former, the soul is separated from the body. In the latter, the soul is separated from God. Paul said, "But she that liveth in pleasure is dead while she liveth." 1st. Tim. 5:6. The Apostle's testimony is in accord with the Prophet, Amos, who said, "Woe unto them that are at ease in Zion."

T. F. Adams

**IN MEMORY OF A DEAR BROTHER IN CHRIST**

Brother Mack Alford deceased from this life November 6, 1957. He will be

widely missed by the Baptists, Brethren, Sisters, and Friends, for we all loved him. The writer is fully conscious of the truth of this statement because Brother Mack was a frequent visitor of her home. He was a strong believer of the doctrine that the Old Baptist stand for. His funeral was preached by his pastor, Brother Grady Cox and assisted by Brother L. G. Mishoe. He was laid to rest beside his loving wife in the Mount Olive Church Cemetery, not far from his home; there to await the coming of our Lord.

We have nothing to mourn for except the lack of his presence, for we all feel that he is resting in glory, the Paradise of God, which we hope for when we depart this life. I have heard him say that at times he longed to go home where he would be at rest from the sorrows and troubles of this world, because he was tired of his stay here. We will miss his writings in our paper—Zion's Landmark, which we have so often enjoyed. But our God can supply our need by preparing others for this service. What a happy thought when we realize our Heavenly Father has already prepared a place for His saints. "I go to prepare a place for you. And if I go and prepare a place for you. I will come again and receive ye unto myself; that where I am ye may be also."—John 14:2-3.

I do believe Brother Mack is resting in the paradise of our Lord and Saviour. He loved to sing the praises of our Saviour, and I believe with all my heart he loved the Lord's people above any thing on earth. I have traveled many pathways. I hope I have found the light, for in my darkest hours my load reveals His light. He has removed my sorrows when my load did seem too great. He has soothed my trouble heart when it seemed ready to break. Sleep on, Dear Brother, it will not be long till we will be with you. Our days are passing fast. The Dear Lord giveth, and the Dear Lord taketh away as He pleases, and I am so glad we do not have to stay; but depart to a place already prepared for us when the time comes with Him. Jesus says, I am the way, the truth and the life. I hope the Dear Brother was in that way, and his life proved he was, for "By their fruits ye shall know them."

A little sister I hope in need of your prayers,

Bettie King  
1409 Castle Street  
Wilmington, N. C.

**IN MEMORIAM**

Written in memory of our dear Sister Ellan Creech Lawhorn, whom the Lord our Heavenly Father has seen fit to call to rest from our midst.

She was the daughter of the late Wright Creech and Nancy Thompson and the widow of L. A. Lawhorn. Funeral services were held at Pine Level Primitive Baptist church, conducted by Elder

Westbrook, her pastor. Sister Ellean united with the church at Pine Level June 22, 1920 and died Nov. 1, 1957. Her stay on earth was 81 years. She leaves behind to mourn her loss, a very devoted daughter, one brother, Walter P. Creech; three sister, Mrs. Harriet Woodall, Mrs. Minnie Peedin, Mrs. Allie Johnson; one granddaughter, and three great-grandchildren.

Therefore be it resolved:

First: That we the church at Bethany bow in humble submission to the wish and almighty God, and that our earnest desire and prayer is that God reconcile her loved ones and enable them to follow in the pathway of Jesus, ever looking to our Father the author and finisher of our Faith.

Second: That a copy of these resolutions be placed in our church records, one sent to the family, and one sent to our church publication — Zion's Landmark—for publication.

Elder M. F. Westbrook, Moderator  
W. H. Woodard, Clerk

#### RESOLUTIONS OF RESPECTS

In memory of our dear Brother, Elder S. Gray, whom the Lord, our Heavenly Father, has seen fit to call to rest from our midst.

Elder Gray was born May 1, 1893, and died August 30, 1957, making his stay on earth sixty-five years and three months. Elder Gray was a member of Goldsboro Primitive Baptist Church at one time. He received a letter from Goldsboro Church in full fellowship on June 9, 1934. He placed his letter at Sand Hill Church where he was a member about 20 years, during which time he was set apart and ordained to the full work of the ministry. The presbytery was composed of Elder L. E. Bryan and Elder L. Raper. Elder Gray received a letter from Sand Hill Primitive Baptist Church the 2nd Saturday in June, 1955, and on the 4th Saturday in June, 1955, he placed his letter with Primitive Zion Church. There he remained a faithful member until death.

Elder Gray leaves behind to mourn their loss, one daughter and uncle together with a host of brethren and friends. We feel a great loss in the death of Elder Gray, but we hope that our loss will be his eternal gain.

Elder Gray was given a mind to travel and visit many churches throughout the country. During his ministry, he was a firm believer in the doctrine of salvation by grace. He believed and preached that God has all power in Heaven and in earth, and that God works all things according to His will, both in the army of Heaven and among the inhabitants of

earth, and none can stay His hand.

Elder Gray's funeral was conducted in Sand Hill Primitive Baptist Church by Elders M. F. Westbrook, B. L. Godwin, and Owen Kennedy, after which he was laid to rest under a beautiful mound of flowers in Sand Hill Church Cemetery.

Therefore, be it Resolved: First, that we, the Church at Primitive Zion, bow in humble submission to the will of Almighty God, and that our earnest desire and prayer to God is that his loved ones and friends may be reconciled to the will of the Lord. Second, that a copy of these resolutions be placed in our church record, one sent to the family, and one sent to Zion's Landmark for publication.

Done by order of Primitive Zion Church in conference, October 26, 1957.

B. L. Godwin  
Sister B. L. Godwin  
Sister Mazelle Strickland  
Committee

#### WHITE OAK UNION

The next session of the White Oak Union is appointed to be held with the church at Maple Hill, Pender County, N. C., the fifth Sunday and Saturday before in March, 1958. All lovers of truth are invited to attend, and a special invitation is extended to our ministering brethren.

H. A. YOUNG  
Union Clerk

#### APPOINTMENTS FOR ELDERS DUNBAR AND BARHAM

Dear Brother Adams:

The following appointments are for Elders J. C. Dunbar and A. B. Barham. If it is convenient for you to do so, please have them published in Zion's Landmark.

Goldsboro Church, Monday night, Feb. 10th, 7:00 p. m.

Lower Black Creek Church, Tuesday, Feb. 11th, 11:00 a. m.

Mewborn's Church, Tuesday night, Feb. 11th, 7:00 p. m.

Sappony Church, Wednesday, Feb. 12th, 11:00 a. m.

Upper Black Creek Church, Wednesday night, Feb. 12th, 7:00 p. m.

Sandy Grove Church, Thursday, Feb. 13th, 11:00 a. m.

Contentnea Church, Thursday night, Feb. 13th, 7:00 p. m.

Creech's Church, Friday, Feb. 14th, 11:00 a. m.

Willow Springs Church, Friday night, Feb. 14th, 7:00 p. m.

These brethren are worthy to be heard, and I hope many of our brethren will be given the mind to go out and hear them.

Your unworthy brother, the least of all if one,

J. T. Boyette

C286.4  
281

# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. XCI

FEBRUARY 15, 1958

No. 7

## PSALM XXVI.

Judge me, O LORD; for I have walked in mine integrity: I have trusted also in the LORD; therefore I shall not slide.

Examine me, O LORD, and prove me; try my reins and my heart.

For thy lovingkindness is before mine eyes: and I have walked in thy truth.

I have not sat with vain persons, neither will I go in with dissemblers.

I have hated the congregation of evil doers; and will not sit with the wicked.

I will wash mine hands in innocency: so will I compass thin altar, O LORD:

That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.

LORD, I have loved the habitation of thy house, and the place where thine honour dwelleth.

Gather not my soul with sinners, nor my life with bloody men:

In whose hands is mischief, and their right hand is full of bribes.

But as for me, I will walk in mine integrity; redeem me, and be merciful unto me.

My foot standeth in an even place: in the congregations will I bless the LORD.

## PSALM XXVII.

The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid?

When the wicked, even mine enemies and my foes, came upon me to eat my flesh, they stumbled and fell.

Though a host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident.

One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to inquire in his temple.

For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.

## EDITOR

ELDER T. F. ADAMS

WILLOW SPRINGS, N. C.

\$3.00 PER YEAR  
TO ELDERS \$2.00 PER YEAR

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

# ZION'S LANDMARK

## *Devoted To The Cause of Jesus Christ*

### **GOD'S DWELLING PLACE**

Dear Brother Adams:

In 2 Chron. 2:5-6 Solomon says, "And the house which I build is great: for great is our God above all gods. But who is able to build Him an house, seeing the Heaven and Heaven of heavens cannot contain Him? who am I then, that I should build Him an house, save only to burn sacrifice before Him?" I hear so much about the second coming of Christ over the radio and television which deny that Christ is King, and deny that Christ's Kingdom is set up. They say that Christ is just a high Priest here in the Church age, and His Kingdom is not yet set up. But I am glad the world knows nothing about these things, for Christ does not manifest these things unto the world. In John 14:2-3 Jesus says, "In my Father's House are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

John 14:15-23 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. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me; because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he is it that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto Him, (not Iscariot) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto Him, and make our abode with him." Christ said, "If you love me, keep my commandments" and in verse 23 He said the same thing but a little differently, "If a man love me, he will keep my words."

Those who love Christ our Saviour do keep His commandments. This flesh is weak, but Christ is strong. When Christ is formed in you the hope of glory, the love of sin is changed to hate. "The fear of the Lord is to hate evil." Prov. 8:13. This old body of ours continues to sin, but the soul and Spirit dwelling in this body hate the sin performed by this body. Thus the Spirit is continually warring

against the flesh and the flesh against the Spirit, but in Spirit those who love Christ keep His commandments, for they delight in no other.

This great comforter (mentioned in the 16th. verse) that the children of God receive, who abides with them for ever, is the Holy Ghost whom God sends, "Because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5:5. Again He says: "He will take the things of mine and shew them unto you." The Holy Ghost is the revealer. Christ said, "I go away. If I go not away, the comforter will not come." So it was necessary that Christ go away, that the Comforter might come and "Abide with you for ever."

Now, we know that abode as here used is a dwelling or abiding place. His promise to abide with His people set His tabernacle among them, and walk among them is very comforting as expressed. In Lev. 26:11-12 God said to the children of Israel, "And I will set my tabernacle among you: and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people." Psalm 2:6-7 says, "Yet have I set my king upon my Holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee." David says in Psalms 68:15-16, "The hill of God is as the hill of Bashan; a high hill as the hill of Bashan. Why leap ye, ye high hills? this is the hill which God desireth to dwell in; yea, the Lord will dwell in it for ever."

The children of God have the evidence of His presence with them in their hearts. They are brought down low, even unto repentance; they are lifted up high in deliverance and praise. He is their righteousness. He is their strength. He is their light. He is their meat and their drink. He is their joy and their peace. They know that He dwells in the valley as the Lily of the Valley. He is also the Rose of Sharon - a source of great beauty to them. Through Him they know their weakness and His strength; their sinfulness and His purity; their dependence and His ability. He is an omnipotent, omnipresent and omniscient God.

Another beautiful promise in Psalms is found in chapter 132, verses 7-18 which says, "We will go into His tabernacles: we will worship at His footstool. Arise, O Lord, into thy rest; thou, and the ark of thy strength. Let thy priests be clothed with righteousness; and let thy saints shout for Joy. For thy servant David's sake turn not away the face of thine anointed. The Lord hath sworn in truth unto David; He will not turn from it; Of the fruit of thy body will I set upon thy throne. If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore. For the Lord hath chosen Zion; He hath desired it for His habitation. This is rest for ever: here will I dwell; for I have desired it. I will abundantly bless her provision: I will satisfy her poor with bread. I will also clothe her priests with salvation: and her saints shall shout aloud for

joy. There will I make the horn of David to bud: I have ordained a lamp for mine anointed. His enemies will I clothe with shame: but upon Himself shall His crown flourish."

We have another beautiful promise in Isaiah 57:15 which says, "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and Holy place, with Him also that is of a contrite and humble Spirit, to revive the Spirit of the humble, and to revive the heart of the contrite ones."

We have one more reference in the Old Testament, in Isaiah 66:1-2, "Thus saith the Lord, The Heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite Spirit, and trembleth at my word." He is 'speaking here of the new heavens and the new earth mentioned in the 22nd. verse which reads, "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain." This is the new Heaven and new earth that is mentioned in Rev. 21:1, as I will show a little later. There are many more places in the Old Testament where His dwelling place is mentioned, but I do not have space to mention them. We will now turn to Matt. 5:34-35 and Jesus confirms the prophecy of Isaiah 66:1 when He says in Matt.

5:34-35, "But I say unto you, Swear not at all; neither by Heaven; for it is God's throne: Nor by the earth; for it is His footstool: neither by Jerusalem; for it is the city of the great King."

In Matt. 18:20 is a promise I think God's people should get comfort from when Jesus says, "For where two or three are gathered together in my name, there am I in the midst of them." In Luke 12:32 Jesus says, "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom." This is true because they were His chosen people, and were chosen before the foundation of the world.

But we have to hasten on, so that our letter will not be too lengthy. We will now turn to 2 Cor. 6:14 through 18: Paul says, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." This is the call of the Lord Almighty calling His people to come out from these people. We hear this call in Rev. 18:4 when

the Lord was preparing to destroy Babylon, and He said, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Now we will turn to the promise of the new heavens and the new earth, as spoken of in Isa. 66:22, and that Peter was looking for when he said in 2 Pet. 3:13, "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." We find this new Heaven and new earth in Rev. 21. In my Bible this chapter is headed "The new Heaven and earth; the Lamb's wife." Of course this was added by man, but the scriptures confirm this. It reads, "And I saw a new Heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the Holy city, new Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband. And I heard a great voice out of Heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the thrones said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful. And He said unto me, It is done. I am Alpha and Omega, the beginning and the end." In the 7th. verse He says,

"He that overcometh shall inherit all things; and I will be His God, and He shall be my son."

Brother Adams, I receive great comfort from these promises. These are wonderful testimonies of our God to His people.

W. W. Sikes

R.F.D. 2

Campbell, Texas

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#### ACCORDING TO THY HEART

I Samuel 14:6 And Jonathan said unto 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. 7: And his armourbearer said unto him, do all that is in thine heart: turn thee; behold, I am with thee according to thy heart.

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Jonathan is the wayfaring traveler, one of the little ones seeking to possess that which the Lord has promised and that which the Lord hath given to His little ones. The battle was won before the foundation of the world; it is a completed work, but to the individual traveler, it must be made manifest in the proper time in this life. Jonathan spake to the "young man that bare his armour." "Young man" signifies one of strength; one in the prime of his strength and ability; no man is greater than the young man. This young man is the armour bearer; the one who carries all the necessary armour and equipment for the battle. It is his duty to place the correct armour on the soldier at the correct time

and place. He not only carries every necessary shield, but he knows what shield is needed and at what time, and how it must be placed for the traveler to meet the present enemy. The wayfarer has, not a physical, but a spiritual battle to the Comforter, the Holy Spirit, that furnishes him with every necessary spiritual weapon that he will ever have. The Armourbearer is his whole strength; the ever present support for every battle; the one who furnishes all faith, patience, love, forbearance, compassion, all graces, and who knows just which shield is needed and at what time to gird it on and to take it off.

Jonathan spoke to his armourbearer and said, "Come, let us go over to the Philistine's garrison, that is on the other side." Jonathan did not think to go alone, but rather in the strength of his armourbearer. Yet, he thought to go to the enemy's garrison. This enemy was strong in numbers, and particularly, was the garrison a point of strength. The garrison was a fortified and strongly defended stronghold. According to human reason, it would be the height of foolishness to attack an enemy at his strongest point. Jonathan acted in all boldness; he went without calling for the help of a great number, and he went to the enemy's strong arrison. His one and only support was his armourbearer. If he had gone in numers and conquered, the credit for the victory would have been given to the great number of men; but he went alone with his armourbearer, and the credit for the victory must be seen by all men to be in the

strength of his armourbearer and Savior. Jonathan, by faith, knew that the Lord has already won the battle and has given it to His travelers. The victory is ours, in the strength of the great Armourbearer, let us go up and possess it. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:16.

Let us notice also the location of the enemy's garrison: "on the other side." On the other side of what? There is something between; there is a very narrow path beset by many dangers on every side; there is a new man; there must be a new birth. In this life we must travel the narrow path; by the graces of the Armourbearer, we must travel the narrow path to the other side. In this life and in this narrow way, as we travel prayerfully and fearfully, the victory of the Lord is made manifest to us; we are enabled to go over to the enemy's garrison on the other side and to boldly claim the victory that is already ours. We have evidence of that victory, an earnest and a foretaste of the future possession, as we travel the narrow path, but the full victory and possession will be realized only when we reach the other side; over the river of death and to the other side. The Savior possessed all strength from on High, yet He went through death on earth before He reached the full possession of His Kingdom; so will of His followers do likewise.

"And between the passages, by which Jonathan sought to go over unto the Philistines' garrison, there was a sharp rock on the one side,

and a sharp rock on the other side; and the name of the one was Bozez, and the name of the other Seneh." Bozez, means shining, and may represent the sin of presumption. Let us not be among those of the world who assume without right that they have the Lord as their Savior. "Verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." (Jno. 3:3) Seneh means pointed, crag or torn and may represent the sin of unbelief. This passage through which Jonathan, and all of the followers of Christ, must go in order to reach and possess the garrison and promised possession on the other side of the travels and snares of this life, is a very narrow path beset by many dangers on every side. It is only by the grace of God that we are enabled to walk in this path, or pass through this narrow passage. This is the "path which no fowl knoweth, and which the vulture's eye hath not seen: The lion's whelps have not trodden it, nor the fierce lion passed by it." Job. 28:7. No keen sighted but unclean profession of the world has ever been enabled to find this path. The vulture is a bird that feeds on death. All things of this world are under the sentence of death, but those who walk this path are no longer dead, but have been given new life. The fowls are keen sighted creatures, ever flying above and seeking, but this path is not found by the keen sighted and learnings from the eager of this world. The lion is a beast of strength who goes about devouring; but he has not trodden this path or passed by it. This way is

not found or reached by the strength in numbers or masses of men in this world. The Lord has not ordained it that way. "I thank thee, O Father, Lord of heaven, because thou hath hid these things from the wise and prudent, and hath revealed them unto babes. Even so Father; for so it seemed good in thy sight." (Matt. 11:25)

"Come, and let us go over unto the garrison of these uncircumcised;" Let us go over unto the stronghold of those who are not hedged about by the law of God; those who have not the new commandment of love written in their hearts; those who keep not the law of the Lord; those who exist in and enjoy the riches of the land which has been given to spiritual Israel.

"It may be that the Lord will work for us-" The warfare is accomplished, the victory is ours. It may be the Lord's will to make manifest the victory to us at this time, "for there is no restraint to the Lord to save by many or by few;" The Lord conquers in His own strength, not in the strength of men. Then Jonathan reasons it, what matter if I go alone in the strength of my Armourbearer, or if I go with ten thousand thousands of men? If the Lord wills to work for us, one can do as much as ten thousand; for indeed, the victory is in the strength of the Lord and not of men. There is no restraint to the Lord to save by many or by few! The Lord promises where two or three are gathered together in His name, He will be there also. Indeed, does He require even two or three? Has He not been with

each of His little ones alone? Has there not been a time with you, when you felt to hide yourself from everybody and everything of this world and to cry out with all of your heart unto the Lord for help? There must be a time when each one, and one, and one alone must say as Jonathan to his Armourbearer, Come let us go over through the narrow passage to the other side; come, let us face the enemy in the open and trust that the Lord will work for us, and make manifest to us the victory which He has promised. Come, I am only one, and I am weak indeed, but there is no restraint to the Lord.

"And his armourbearer said unto him, Do all that is in thine heart: turn thee, behold, I am with thee according to thy heart." What a precious promise! Jesus says in John 14:13, "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." Here the Holy Spirit, as the armourbearer, seems to say, "Ask and it shall be given you; seek and ye shall find; knock, and it shall be open unto you." Turn thee to the journey; do all that is in thine heart, and I, the Armour gearer and ever-present source of protection and strength, will go all of the way with thee. Turn thee from the ways of the first man; from the path of this world and its goals; turn thee to the journey set before thee, to the narrow passage beset with many trials and temptations and dangers and snares, and I will show thee

the strength of the Lord; turn thee to go over to the other side. This journey might seem a hard one, but let us remember who is speaking and saying, "Turn thee." It is the Armourbearer, the Holy Spirit, the sovereign Power, and with the command comes also the promise, "I am with thee according to thy heart." I will strengthen and support thee according to the cries and groans and prayers of thine heart in thy needs. "Take my yoke upon you, and learn of me; . . . For my yoke is easy and my burden is light." (Matt. 11:29) Why is the yoke easy and the burden light? Because Christ is the yoke - fellow, and we bear it with Him and in His strength. We walk not of ourselves, but in His strength. What matter if we are weak, so long as we walk in His strength; so long as He is our yoke - fellow and our Armourbearer; so long as He has already won the victory; so long as there is no restraint to the Lord. "If God be for us, who can be against us?" May the Lord God constantly and forcefully speak into our hearts the words, "Turn thee, behold, I am with thee according to thy heart." May we turn into that narrow path and tread fearfully and prayerfully, be saved from the snares and dangers on every side, be brought through the passage and unto the possession on the other side!

A. D. Alston  
Dec. 8, 1948

**YE MUST BE BORN AGAIN**

Dear Brother Adams and All The Household of Faith:

I have had a mind for some time to write a few words in connection with this scripture, but I know unless God removes all carnality from my mind and blesses me with a Spiritual mind I can not write any thing that will be of any comfort to any of God's little ones. I feel we all know there is a God, from a moral viewpoint or naturally speaking, and are all His creation in this body of flesh and blood, but until He is pleased to reveal Himself to us Spiritually, we can not know Him Spiritually, and rejoice in a sweet hope of eternal life when this life is over.

One day, a friend and I were talking on this subject. She said, "If a child is reared to know right from wrong, what's the use of it being born again?" I was shocked at her question. I just spoke her name and waited for the Lord to give me words to try to answer her. She said, We are all His children. I said, "Yes, it is true we are all His in this body of flesh and blood, but we are not His Spiritually in a manifest sense, until He reveals Himself to us Spiritually and gives us Spiritual life." She said, "What is Spiritual life?" I said, "I mean He reveals Himself to us in the pardon and forgiveness of our sins and give us a hope of eternal life." I said, "He says on the last day, He will say unto them on the left, depart from me, I never knew you, and to them on the right enter into the Kingdom prepared for you from the foundation of the world."

I feel like all that are raised a glorified body and fashioned in His likeness are all that He shed His precious blood on the cross for, and He will gather them all without the loss of one. So much of my time I am made to wonder if I am in that number called with a Holy calling or am I deceived in it all.

Well, Brother Adams, I realize my imperfection and inability to write. If you feel this is unfit to print, cast it aside and remember this poor sister when blessed to pray. I enjoyed the Little River Association and the pleasure of being in your humble home with you and Sister Adams; although, I feel so unworthy of such pleasure. Give my love to Sister Adams.

A sister in need of mercy,  
 Sunie Whitley  
 605 S. 4th Street  
 Albemarle, N. C.

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Editor

## Zion's Landmark

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

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**Editor**

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

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VOL. XCI

No. 7

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Entered at the postoffice at Wilson  
as second class matter.

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WILSON, N. C. FEB. 15, 1958

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### JESUS SENT THEM FORTH

Elder T. F. Adams

Dear Elder in Christ:

Will you please give your views through Zion's Landmark on this scripture, Luke 10th. chapter and 18th. verse; then again in Rev. 12th. chapter, 7th., 8th., 9th. verses.

Yours in hope of mercy,  
Mrs. Bycie E. Greathouse  
R. F. D. 2, Box 15  
Elkins, West Virginia

"And He said unto them, I beheld satan as lightning fall from Heaven." Luke 10: . . . —. These are the words of Jesus to His disciples, which express no surprise at the success which they had in preaching the Kingdom of God, curing diseases, healing the sick and casting out devils.

The first commission which Jesus gave was to His twelve disciples. He gave them authority over devils, and enabled them to cure diseases, preach the Kingdom of God and heal the sick. He said unto them, "Take nothing for your journey, neither staves, nor script, nor bread, neither money; neither have

two coats apiece." Luke 9:3. After Jesus had sent the twelve, He appointed seventy others also. "And sent them two and two before His face into every city and place, whither He Himself would come." Luke 10:1. He warned them of the enemies they would meet, and numbered those things which they were not to take. He said, "Go your ways: behold I send you forth as lambs among wolves. Carry neither purse, nor script nor shoes; and salute no man by the way." Luke 10:3, 4. Their journey was to be made as prescribed by the Saviour. Out of the abundance of His riches He supplied both their natural and Spiritual need. This He does for all the chosen vessels of His mercy. Paul said, "But my God shall supply your need according to His riches in glory by Christ Jesus." Phil. 4:19.

Sending forth these disciples was according to prophecy. The Lord spoke by the mouth of Jeremiah and said, "Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rock." Jer. 16:16. These disciples were clothed with authority from Heaven to preach the Kingdom of God and heal the sick. They were not to abide in every house nor every city. Jesus directed them thus: Upon entering the house or city they were to "first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again." To any house which they entered and found

those who hungered and thirsted after righteousness, they were to preach the Kingdom of God. They were clothed with the ability through God to heal diseases and cast out devils. They were to continue for a season and eat and drink those things which were set before them. To murmur and complain about the kind of food which they received would be evidence of an ungrateful attitude toward those who set before them the best they had at their command. A cup of cold water and a piece of bread will be received with thanksgiving by those who are favored to know that God was the Giver and Provider.

The entire journey of those whom Jesus sent was attended with a miraculous success and they were joyful at heart. Preaching the Kingdom of God was a great work. The success of their journey was evidenced by their report to the Lord on their return. "And the seventy returned again with joy, saying, Lord, even the devils are subject to us through thy name." Luke 10:17. To these words Jesus answered: "And He said unto them, I beheld satan as lightning fall from Heaven." Luke 10:18. These words by the Saviour denoted that He was not surprised of the accomplishment of their ministry nor of the healing of the sick and the dethroning of satan and casting out of devils. The words of Jesus were to teach His disciples that He saw all that was done and said. It is little by little that His chosen vessels are taught the greatness of His power. Jesus said, "I beheld satan as lightning fall from Heaven."

These words bring them to a closer understanding that (even though He sent them) He was present with them in all the work which they did; that it was through His Spirit and His power they had accomplished these things. Philippians 4:13, "I can do all things through Christ which strengtheneth me." He was not only present but the Performer Himself. His servants were the means to accomplish the ends. Jesus often speaks through His servants to fulfil His purpose. Paul acknowledged this when he said, "But by the grace of God I am what I am: and His grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me." 1st. Cor. 15:10. By this expression the Apostle acknowledged that grace did the work and he was the creature through which the work was done.

Works performed by the disciples whom Jesus sent was the Spirit of God speaking through them. Works that are acceptable to God are prompted by the Spirit of God. The doctrine of God is revealed by the Holy Spirit of God. The Holy Spirit dwelt in them. The gospel was revealed and they spoke as the Spirit gave them utterance. This manner of speaking is not after man, which is verified by the Apostle Paul. "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 response of Jesus (with ref-

erence to what His disciples had accomplished through His name) was to teach that His Spirit was present and performed the work in preaching the Kingdom of God, healing the sick and casting out devils. "And He said unto them, I beheld satan as lightning fall from Heaven." This was another evidence that "Jesus is every where present and no where absent.

T. F. Adams

Revelations, 12th. chapter, 7th., 8th., 9th. verses

"And there was war in Heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in Heaven. And the great dragon was cast out, that old serpent, called the devil, and satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."

These are the words of the Apostle John, who was an evangelist. The book of Revelation was written by John to the seven churches which were in Asia. The things which he wrote were, "The revelation of Jesus Christ which God gave unto Him to shew unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John." Rev. 1:1. John was in the isle that is called Patmas at the time when he saw and wrote those things which were revealed to him by the Holy Spirit of God. No man that has ever lived did or can know the truth of God's word unless it is revealed to him by His Spirit. The Prophets of old

spoke as they were moved by the Holy Ghost. God, who is Alpha and Ome-ga, the beginning and the ending, knows all things past, present and future. God spoke by the mouth of the Prophet, "Remember the former things of old: for I am God, and there is none else; I am God and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." Isaiah 46: 9, 10. The disposing of all things are in the hand of God. "The lot is cast into the lap; but the whole disposing thereof is of the Lord." Prov. 16:33.

The beginning of the 12th. chapter is a continuation of the many things which John saw. "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." Rev. 12:1. The woman which John saw was the Church of the first born. See Heb. 12:23. This Church is composed of living stones. Peter said, "Ye also, as lively stones, are built up a Spiritual House, and Holy Priesthood, to offer up Spiritual sacrifices, acceptable to God by Jesus Christ." 1st. Peter 2:5. "Clothed with the sun" which signifies that she is clothed with the garments of salvation and the righteousness of her Husband, (Jesus Christ.) "And the moon under her feet." The moon receives her light from the sun, even so, the Church receives her light from Jesus Christ. "Upon her head was a crown of twelve stars." She is crowned with the doctrine of

God our Saviour which was proclaimed by the Apostles, which the twelve stars may represent. "And she being with child, cried, travailing in birth and pained to be delivered." This language may be better understood by those who travailed in sorrow and suffering before they were delivered of this Child Jesus. He is indeed precious to them and their only hope of eternal happiness after this life. The sorrow, suffering and pain to be delivered is known by those who have a hope that Christ is formed in them their hope of glory. John said, "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." The words of John are not to be taken literally. He writes in an allegory. Webster says an "allegory is a representation in which the meaning is conveyed symbolically." The great red dragon represents satan, the serpent or the devil. His first appearance was in the Garden of Eden. His destructive work has been seen and felt in all ages of the world. He is personified as a roaring lion, walking about seeking whom he may devour. See 1st. Peter 5:8. This evil spirit was manifested in Cain, who slew his brother, Abel. Also Pharaoh who passed a decree to have all the male children from two years old and under killed in an effort to put an

end to the increase of the posterity of the children of Israel.

Herod was motivated by satan to destroy the young child, Jesus, who was born of the virgin Mary. Isaiah said, "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." Isaiah 57:20. The red dragon having seven heads and ten horns and crowns upon their heads are a symbol of the wicked kings and rulers of the earth who make laws, pass decrees, afflict and persecute the Church and Jesus Christ who is her Husband and Head. Peter said, "The kings of the earth stood up, and the rulers were gathered together against the Lord and against his Christ." Acts 4:26. The dragon stood before the woman, (who represents the mystical body of Christ, the true Church, which was ready to be delivered) for the purpose of devouring her child as soon as it was born. This is the experience of the children of God. These seven heads of this great dragon are so immense in his effort to devour this babe that is born in our hearts, the hope of glory, that we are plagued with him continuously. The warfare begins soon after this birth. We are tempted and tossed. Our doubts almost surmount us at times and our hope becomes so small, but with it all we are brought closer to God by the purging that is affected thereby. For we thus learn of our weakness, our exceeding sinfulness and our utter dependence on God. We become smaller, but the babe grows stronger — our faith is built up. We learn the truth of John 3:31, "He that cometh from above

is above all."

Mary brought forth Jesus in the flesh. He was crucified in the flesh. He arose the third day and after forty days and nights, ascended to the Father. Paul said, "Wherefore henceforth know we no man after the flesh: Yea, though we have known Christ after the flesh, yet now henceforth know we Him no more." 2nd. Cor. 5:16. The woman that John saw is a type of the Apostolic Church. She brought forth the man Child (Jesus) Spiritually. He is Christ formed in you. This Church will stand for ever. 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." Mtt. 16:18. David delivered Israel when he slew Goliath. Jesus conquered satan and delivered the Church.

"And there was war in Heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was there place found any more in Heaven." The Heaven which John refers to is not the eternal or third Heaven, for this is a place of joy, peace and happiness. The Church, militant, is the Heaven John saw. The war is the flesh against the Spirit, and the Spirit against the flesh. This war rages within as well as without. Paul was a fighter, not with carnal weapons, but with the weapons of the Spirit to the pulling down of strong holds. See 2nd. Cor. 10:4. Those whom he fought against were the rulers of the darkness of this world. He said, "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." Eph. 6:12. The spiritual wickedness in high places may have reference to the gospel Church in which false teachers crept in and taught for doctrine the commandments of men. They taught that the resurrection had passed already and overthrew the faith of some. See 2nd. Tim. 2:18. They are not servants of God. They are satan's ministers, false apostles and deceitful workers. Paul said, "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 good thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." 2nd. Cor. 11:13, 14, 15.

The dragon's angels are satan's ministers. The Lord's angels are God's servants whom He called and qualified, as He did His Apostles, to meet the enemies who oppose the true doctrine of God, our Saviour. "And the great dragon was cast out, that old serpent called the devil, and satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." John saw the end of satan's work who deceiveth the whole world. The whole world embraces the wicked who are unbelievers, both Jews and Gentiles. John said, "And we know that we are of God, and the whole world lieth in wickedness." 1st. John 5:19.

The redeemed family of God is

also called the whole world. This world embraces the believers of both Jews and Gentiles. In his epistle to the believers among the Jews he said, "And He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." 1st. John 2:2. This world includes the believing Gentiles as well as the believing Jews.

"The devil and satan which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him." Those things which were revealed to John were in the mind and thought of God as if they had already come to pass. "The Lord of host hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." Isaiah 14:24.

T. F. Adams

**RESOLUTION OF RESPECT**

Our Heavenly Father in His infinite wisdom and great love took from this life, Brother Percy P. Perry on August 8, 1957 at Veteran's Hospital, Durham, N. C.

He was born July 30, 1887 and married Sister Alice Gulley Perry on January 22, 1921; there were no children born to his marriage. He united with the Church at Middle Creek April 10, 1955.

He was in ill health about a year, but he was a faithful and devoted church member and rendered both financial and moral support to the church when he could. His devoted companion was blessed to wait on him until the last. We believe he is at rest, for which we are hoping beyond this veil of tears. Therefore, we bow in humble submission to Him who does all things well, sincerely believing our loss is his eternal gain. We extend our heartfelt sympathy to his bereaved wife and family.

Therefore, be it resolved that a copy of this resolution to be sent to **Zion's Landmark** for publication, a copy sent to the bereaved family and one placed in the church records of Middle Creek Church.

Written by Mrs. S. J. Sauls  
Mrs. B. B. Britt  
Mrs. S. J. Sauls

Committee

**IN REMEMBRANCE**

Our dear beloved Sister Hattie Ashley wagoner, the life of Willie Wagoner, was born June 11, 1893, in Person County, and died July 31, 1957 at the age of 64. Sister Wagoner united with Helena Primitive Baptist Church, Saturday before the first Sunday in November, 1917. She remained a faithful and a much loved member until her death in 1957. Her seat is now vacant which she always filled as long as she was able. The church feels a great loss which we feel is her eternal gain.

To this union were born three children—one daughter, Mrs. Estelle Gentry of Roxboro, N. C., who was a faithful daughter and stood by her until the end; and two sons, Gaddis Wagoner of Durham, N. C., and Lambert Wagoner of Camp Butner. The funeral of Sister Wagoner was conducted by Elder E. L. Ferguson, Elder N. D. Teasley and Elder L. P. Martin. The body was laid to rest under a beautiful mound of flowers.

We request that a copy of this be printed in Zion's Landmark and one sent to each, the family and church.

Written by the request of the church of Helena.

Sister L. A. Gregeory  
Sister Lelia Pennington  
Sister Chambers  
Committee

**SISTER MAMIE GIBBS**

Sister Mamie Gibbs passed away at Tayloe Hospital September 29, 1957 after being in declining health for some time, at the age of 79. She was born in Nash county September 1, 1878. She was married to Wilson Selby Gibbs, who preceded her in death a number of years ago.

To this union were born seven children; one died in infancy. The children are: Mrs. Alta Daw of Pantego; Mrs. Lillian Lenton of Roanoke Rapids; Edward M. and Eugene of Greenville; Mrs. Edna Whitehead and Mrs. Ophelia Scott of Washington, North Carolina, and eleven grandchildren.

Sister Gibbs joined Singleton Primitive Baptist Church in Washington before marriage at the age of 18 years, soon after the church was organized in September, 1891. Elder L. E. Everett was pastor and moderator at the time.

In 1923, she moved her membership to the Church in Kinston where she then lived for twelve years, after which her membership was transferred back to Singleton when she came back to Washington to live in 1935.

Sister Gibbs was a devoted and faithful member always exercising that great privilege of presenting her body as a living testimony of her faith when Church day came. She had been a member for sixty years at the time of her death.

Funeral services were conducted at Cheery Funeral Home in Washington by her pastor, Elder A. B. Ayers of William-

ston. Her body was laid to rest in Oakdale Cemetery to await that Great Resurrection Day.

When we've been there ten thousand years,

Bright shining as the Sun,  
We've no less days to sing God's praise,

Than when we first begun.

Requested by the Church in conference, November 2, 1957.

Written by clerk,  
Janie Carawan  
Box 419

Washington, North Carolina

#### RESOLUTION OF RESPECT

Written in memory of our dear Sister Mattie Viola Shepard, whom we feel had been given a hope in Christ Jesus.

Sister Shepard was born July 28, 1883 and died July 13, 1957. We feel that the Good Lord saw fit to call her from our midst that her hope might be made perfect.

Sister Shepard united with the church in the year 1916. She was married to G. R. Shepard, who died October 23, 1948. There was born to her, three sons and one daughter; B. E. Shepard of Jacksonville, N. C.; Eugene Shepard of Beaulaville, Troy Shepard of Nags Head, who survive her, and Clara Helen Shepard, who died December 16, 1919. She also leaves to mourn her loss three brothers, T. C. Edwards of Beulaville; C. R. Edwards of Richlands, T. H. Edwards of Jacksonville, and one sister, Dora Thigpen of Beulaville, N. C.

We hope that our loss is her eternal gain. Sister Shepard was in declining health for sometime. She was one who always seemed to be in high spirit and sweet fellowship toward the Brethren and Sisters; and she often invited the Brethren and Sisters to come to her home and hold services. It seemed to be her whole joy in this world.

Funeral services were conducted by Elders Horace Bryant and H. A. Young. Her body was laid to rest in Cedar Fork cemetery to await the coming of our Lord and Saviour Jesus Christ. Our prayer is that God reconcile her loved ones whom she left behind. May they be kept by the Spirit of God and led in paths of righteousness and made to feel that God works all things after the counsel of His own will.

Done by order of Muddy Creek Church in conference,

H. A. Young                    )  
  ) —Committee  
Leslie Sutherland)

#### BROTHER EDWARD S. BUCK

Brother Edward S. Buck was born in Carteret County, February 9, 1860, and was the son of Johnson Francis and Anntucky Simmons Buck. He passed away October 23, 1957, making his stay on earth 97 years, 8 months, and 14 days.

Most of his life was spent in Wilmington, N. C., where he moved when he was a young man. He is survived by seven children, three step-children, 24 grandchildren, 49 great-grandchildren, and one great-great-grandchild.

In 1885 he was married to Sister Elizabeth Jane Piner. To this union were born nine children. Surviving are two daughters and five sons: Sister Annie Higgins, Newport, N. C.; Sister Curlie Buck, Morehead City, N. C.; E. P. Buck, High Point, N. C.; P. D. Buck, Goldsboro, N. C.; W. F. Buck, O. J. Buck, and B. L. Buck, all of Wilmington. Another daughter, Sister Lina Rochelle, died a few years ago; and one daughter died in infancy.

In 1930 he was married to Mrs. Elizabeth Croom Blake, who was the mother of his step-children: E. R. Blake, L. D. Blake, and Mrs. Eva Rockley, all of Wilmington.

Brother Buck was received into the Wilmington Primitive Baptist Church by experience, May 20, 1899, baptism was performed by Elder Isaac Jones, who was pastor at that time. Brother Buck served the Church as clerk from May 16, 1903 until February 14, 1931. He will be greatly missed by both the Church and by his family; but we trust that our loss is his gain, and that his Spirit is resting with the redeemed of the Lord. His walk in life proved him to be a good husband, father and brother. He often spoke of how merciful the Lord had been to him in taking care of him all through his journey here on earth.

Funeral services were conducted in the Wilmington Church by the pastor, Elder Horace Bryan and Elder Lonnie Yopp. He was laid to rest beneath a beautiful mound of flowers to await the morning of the Resurrection.

Written by request by one who loved him dearly, both as my grandfather and as a brother with a precious hope in Jesus Christ.

Evelyn Rochell Pratt  
115 Evans Street  
Wilmington, N. C.

#### MARCH MEETING

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

The Church at Lamm's Grove has agreed to have a 5th. Sunday meeting in March. The Dear Lord willing, the service will begin at 10:00 o'clock, and there will only be a Sunday's service. Please publish this announcement in the February and March issues of Zion's Landmark, also kindly announce it where you go.

Yours in sweet fellowship and in hope of so very much needed mercy,

S. T. Atkinson, Sr.  
2101-A Guyer Street  
High Point, N. C.

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# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. XCI

MARCH 1, 1958

No. 8

## PSALM XXVII.

And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the LORD.

Hear, O LORD, when I cry with my voice: have mercy also upon me, and answer me.

When thou saidst, Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek.

Hide not thy face far from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation.

When my father and my mother forsake me, then the LORD will take me up.

Teach me thy way, O LORD, and lead me in a plain path, because of mine enemies.

Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty.

I had fainted, unless I had believed to see the goodness of the LORD in the land of the living.

Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.

## PSALM XXVIII.

Unto thee will I cry, O LORD my rock; be not silent to me: lest, if thou be silent to me, I become like them that go down into the pit.

Hear the voice of my supplications, when I cry unto thee, when I lift up my hands toward the holy oracle.

Draw me not away with the wicked, and with the workers of iniquity, which speak peace to their neighbours, but mischief is in their hearts.

Give them according to their deeds, and according to the wickedness of their endeavours: give them after the work of their hands; render to them their desert.

Because they regard not the works of the LORD, nor the operation of his hands, he shall destroy them, and not build them up.

## EDITOR

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

**\$3.00 PER YEAR  
TO ELDERS \$2.00 PER YEAR**

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

# ZION'S LANDMARK

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## *Devoted To The Cause of Jesus Christ*

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### **HIS EVER PRESENT LIGHT**

I WILL MAKE DARKNESS  
LIGHT BEFORE THEM, AND  
CROOKED THINGS STRAIGHT.  
(Isa. 42:16)

The darkness and blindness here referred to is that darkness in which the reborn soul finds himself when he is poor in Spirit; when he realizes that all his best efforts toward righteousness are as filthy rags in the sight of a just God, and when he sees himself justly condemned under the righteous judgments of God. Their indebtedness to the law has been brought to their attention and payment has been called for and pressed upon them. They have mustered up all the riches of this world and offered payment, but to their dismay, all this has been rejected as worthless, vile, filthy and wicked counterfeits. Now faced with a just debt and with nothing with which to pay, they set about with trembling earnestness to obtain riches that will be acceptable. They endeavor to live better, to work harder and to promise more. But alas, they learn that all efforts are in vain; they discover that there is no righteousness in them, and no possible way for them to ever pay that just debt. They must go down justly condemned. They are hopelessly poor in Spirit; they are in utter darkness and their path is crooked before them.

They have not always been in this darkness; nor has their path been crooked before them. There was a time when they trusted in their worldly riches and when they were content with their way. The natural man is not blind or in darkness in this sense. The pharisee says, The way of salvation is clearly to be seen. But the publican is in utter darkness and in crooked places; he is in afflictions and sorrows and trials and cannot see his way. He must remain in this darkness until the Lord's purpose in it is fulfilled. A brother may feel to know the way before him, and try in vain to lead him out, but let us not forget that it is the Lord who must come and make the darkness light. He is the light, and His manifested presence with the sinner makes the darkness light, and makes the crooked straight. Let us notice that the darkness is not taken away, but is made light; and that the crooked is not taken away or changed, but is shown to be the straight way from himself as a poor vile sinner to Jesus as a glorious Saviour. It is written "He maketh the storm a calm. The impotent man, who lay on his bed of affliction at the pool of Bethesda for thirty - eight years was told to "Rise, take up thy bed and walk." He was not told to rise, leave thy bed and walk; rather he had to carry his affliction and bear his cross in the new strength

and new life that had been given him. Paul prayed that the thorn be removed, but the Lord said My grace is sufficient for thee. Paul had to go on with the thorn of affliction that his flesh might remain weak, and the strength of the Lord might be made perfect; that all might be to the honor and glory of God.

The children of Israel traveled in the wilderness for forty years. Their path must have been a very crooked one. They must be led back and forth many many times to learn and doubt and learn again by experiences and trials that salvation is of the Lord and that all things must come from Him. How very crooked does my path look to me! Surely it seems a maze and a puzzle before me. Yet by faith, we know that He leads us forth by the right way that we might go to a city of habitation. Indeed, every single crook and bend in the path is essential to the bringing of that little one to the city of habitation.

But, He says, "I will make darkness light, and crooked things straight." when the little one in darkness is enabled to see something of the Saviour's purpose in that darkness, and the light of His truth shines upon it, then the darkness becomes light before him. The Saviour has manifested His presence and His light and the little one cries, "I know that in faithfulness thou hast afflicted me." After Jesus was crucified, how crooked and how dark everything looked to the disciples as they walked to the village called Emmaus. They pondered many things as they walked and talked together. Then

Jesus drew near and went with them, and beginning at Moses and all the prophets, He expounded unto them in all the scriptures the things concerning Himself. And as they reached the end of their journey, He took bread and blessed it and brake and gave to them, and their eyes were opened. Jesus appeared and they were shown that all the dark things and the crooked things before them were right and necessary and proper and straight in the ways and purposes and the will of God.

When the winds and storms of this life reach the point of overwhelming us and bringing us to certain destruction, Jesus comes to us walking upon the storm, He speaks peace to our souls, and gives us anchorage again in the harbor. He is the calm to the storm; He is the light to the darkness; He is the knowledge and understanding that makes the rough places smooth and the crooked places straight. May His manifested presence direct our every step and be the everpresent light to our path.

A. D. Alston  
Army Chemical Center,  
Md.

19 January 1949

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#### LANDMARKS OF TIME

Dear Brother Adams and The Readers of The Landmark:

I desire to set forth some of the landmarks of time according to the word of truth. God is His own time keeper, and has left on record for our learning the period of time according to the count of record, of which I desire to set forth some

of the finding of time as to the human relations. God is an accurate time keeper in the fulfillment of His purposes. Until God reveals it to His servants, it is impossible for us to know the times or the seasons, which the Father hath determined in His own power. He appoints the time for each of His purposes to mature, and at the fullness of the time it is fulfilled.

When the fullness of the time was come, God sent forth His Son, made of a woman, made under the law to redeem them that were under the law, that we might receive the adoption of sons. Gal. 4:4-5. To everything there is a season and a time to every purpose under Heaven. Eccl. 3:1.

The divine word of truth shows that man has been upon this earth the exact number of years, as given after the flood. God's word counts the time through the generations of Noah's son, Shem. But before the flood the time was counted from Adam through the line of Seth; by his it is easy and simple to prove that the time from Adam's creation to the flood was 1,656 year as follows:

From Adam's creation to the birth of Seth was	130 years.
Then to the birth of Enos	105 yrs.
Then to the birth of Cainan	90 yrs.
To the birth of Mahalaleel	70 yrs.
To the birth of Jared	65 yrs.
To the birth of Enoch	162 yrs.
To the birth of Methuselah	65 yrs.
To the birth of Lameeh	187 yrs.
To the birth of Noah	182 yrs.
To the flood	600 yrs.

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From Adam's creation to the flood according to Gen. 5:3-29; 7:6

was 1,656 years. From the flood to the birth of Shem's son, Arphaxad was 2 years.

To the birth of Salah	35 yrs.
To the birth of Eber	30 yrs.
To the birth of Peleg	34 yrs.
To the birth of Reu	30 yrs.
To the birth of Serug	32 yrs.
To the birth of Nahor	30 yrs.
To the birth of Terah	29 yrs.

To the death of Terah at which time his son, Abraham, was 75 years old and crossed the Euphrates river into the promised land 205 yrs.

From the flood to God's covenant with Abraham in Canaan according to Genesis 2:10-32; 12:1-7 was 427 yrs.

Exodus 12:40-43 and Galatians 3:17 are in agreement that from the Abrahamic covenant to God's law covenant with the nation of Israel at the time of their exodus from Egypt was 430 years. Thereafter there was a trick of the Israelites through the wilderness to the land of Canaan for 40 years, followed by six years of fighting with the Canaanites before apportioning out all the land to the Israelites by Joshua. Joshua 14:5-10 Numbers 1:1; 10:11; 12:12; 16:13. After Joshua's death there was a broken period of Judges, all according to the time length of which the Bible is not definite. Concerning this the Apostle Paul says, Acts 13:19-22, And when He had destroyed seven nations in the land of Canaan, He gave them their land for an inheritance for about 450 years, and after these things He gave them Judges until Samuel, the Prophet; and afterward they asked for a king, and God gave unto them Saul,

the son of Kish, a man of the tribe of Benjamin, for the space of 40 years. And when He had removed him He raised up David to be their king. After David reigned 40 years, his son, Solomon, became king and in the 4th. year of his reign he began building the temple of Jerusalem. In the record concerning the temple construction, the great Time keeper supplies that which fills the gap between the Israelites' exodus from Egypt to the beginning of the work on the temple.

And it came to pass in the 480th. year after the children of Israel Egypt in the four years of Solomon's reign over Israel in the month Ziv, which is the second month, that he began to build the house of the Lord. Thereafter, Solomon reigned 36 years. I Kings 6:12; 11-42. Without any other definite scripture time statement, we accept I Kings 6:1-2 as correct and proceed with measuring the time.

From God's covenant with Abraham to the exodus was	430 yrs.
From the exodus to the beginning of the temple	480 yrs.
Solomon's death and Rehoboam's reign	36 yrs.
To Abijah's reign	17 yrs.
To Asa's reign	3 yrs.
To Jehoshaphat's reign	41 yrs.
To Jehoram's reign	25 yrs.
To Ahaziah's reign	8 yrs.
To Athaliah's reign	1 yr.
To Joash's reign	6 yrs.
To Amsziah's reign	40 yrs.
To Uzziah's reign	29 yrs.
To Jotham's reign	52 yrs.
To Ahaz's reign	16 yrs.
To Hezekiah's reign	16 yrs.
To Manasseh's reign	29 yrs.
To Amon's reign reign	55 yrs.

To Josiah's reign	2 yrs.
To Jehoahaz's reign	31 yrs.
To Jehoiakin's reign	3 mo.
To Jehoiachin's reign	11 yrs.
To Zedekiah's	3 mo.
To Jerusalem's desolation	11 yrs.
To the end of seventy years' desolation in the first year of King Cyrus of Persia	70 yrs.
To the end of the year	

B. C. I.	536 yrs.
From the Abrahamic covenant through B. C. I.	1,945 yrs.

The above figures are based upon the record of Israel's kings as given in 2 Chronicles, chapters 12 to 36. Both 2 Chronicles 36:19-23 and Ezra 1:16 and Daniel 5:28-31, agree that it was in the first year of Cyrus' reign that He permitted the Jews to depart from Babylon and return to Jerusalem to build the temple, thus ending the seventy years desolation of the land of Judea. It is well established that two years after the overthrow of Babylon in 538 B. C. by Darius the mede and his nephew, Cyrus, the Persian, the first year of Cyrus' exclusive rule began, which year was 536 B. C. So putting together the three great periods of time from Adam's creation onward, we get the following results.

From Adam's creation to the flood was 1,656 years.

From the flood to the Abrahamic covenant, 427 years.

From the Abrahamic covenant to the end B. C., 1,945 years.

From Adam's creation to the end of B. C. I., 4,028 years.

Thereafter the Anno Domini or A. D. period began. From the beginning of A. D. I. or year of the Lord, I. to the beginning of A. D.

1,956 years. From Adam's creation to the end of 1,956 is 5,971 years. Thus the end of the six thousand yeass is nearing. The Apostle Peter said, A day is with the Lord as a thousand years, and a thousand years, as one day. Then we are living in the end of the sixth day.

And things are changing so fast I cannot tell what will come next in this atomic age of the world. It seems that perilous times are ahead.

Yours in hope,  
Ben B. Walston  
Kinwood, Texas

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**REMARKABLE CASE OF  
MURDER AND DETECTION  
LONG AGO.**

**Republished from Zion's Landmark of October 15, 1909, by request.**

There has for years been a report current in this county to the effect that a woman who lived somewhere in the eastern section of Union county killed her husband and was detected as a result of a remarkable dream by a neighbor. The incident did not occur in this county, but the fact that some of the people concerned in it were natives of Union probably accounts for that belief. Mr. C. S. Jones, who now lives in east Monroe township, but who formerly lived in the western part of the State, gives a true account of the matter.

The young man who was murdered was Charles Silvers. He had married a young girl by the name of Frances Stewart, whose father and his brother, Isaiah and Jackson Stewart, were born somewhere in the section that is now New Sa-

lem township, this county, then Anson county. They must have left this county sometime about the year 1800 as young men.

Charles Silvers, his wife and their little daughter, lived on Toe river in what was then Mitchell, now Yancy county, half a mile from the home of his father, Jacob Silvers who was a Primitive Baptist preacher. One morning Frances Silvers came to the house of her father - in - law and asked if they had seen anything of Charles. She said they were to have a log - rolling that day and that he had gone off the day before to get a jug of whiskey and had not come back. As he did not appear, a search was begun for his body. The country was searched for three weeks. On the twentieth day after Silvers' disappearance, a man rode up to the house of Elder Silvers and told him that for twenty days he had not been able to rest on account of a strange dream or vision that he had had on a certain night. The night proved to be the same one on which Charles Silvers disappeared, but the man, whose name was Robinson and who, though he lived twenty miles away was a friend of the lost man, had not heard of his disappearance. He said that on this particular night he had seen in a dream the picture of Charles Silvers being murdered with an ax by his wife Frances, who after burning a part of the body, had carried the remainder to the woods and hid it in a hollow tree. On learning that Silvers had in fact disappeared, he was so certain of the reality of his vision that he went to the spring where Frances

Silvers was then at work at the home of her father - in - law, and charged her with the crime, though up till this time no suspicion had rested upon her. To prove his assertions he volunteered to go and find the remains that had not been burned and also those that had been charred and buried. The men went to the spot, carrying the woman with them, where they found everything as Robinson said they would, and Mrs. Silvers confessed the crime. She was arrested, tried and hanged in the year 1833. Her people came down through their old home in this section for the purpose of securing money to aid in her trial.

There is in that section of New Salem a tract of land known to this day as the Cash land. Squire Simpson says he has heard that when the Stewarts came there to raise money for the trial this piece of land was sold or mortgaged either by them or their friends to a man at Wadesboro by the name of Cash to raise the money required, and that the land thus acquired this name. Mr. Jones says he has heard Elder Jacob Silvers tell the story of his son's death many a time, as the old gentleman lived to be nearly a hundred years old and was 96 when he, Mr. Jones, last saw him. Mrs. Silvers never gave any adequate reason for the murder of her husband. Once she said it was jealousy although he was known to be one of the most upright young men in the community. She afterwards told his sister that she killed him because he was too good for her to live with. But there was a belief that her people had something to

do with it as she said that others were implicated but she would never tell who and the story goes that her father told her as she appeared on the scaffold to let everything she knew die with her. — Monroe Journal.

**Frances Silvers Confession.**

Under the gallows at Morganton, N. C., July 12th, 1833.

“This dreadful dark and dismal day  
Has swept my glories all away,  
My sun goes down, my days are  
past,  
And I must leave this world at last.

Oh Lord! what will become of me?  
I am condemned you all now see,  
To Heaven or hell my soul must fly  
All in a moment when I die.

Judge Daniel has my sentence  
passed;  
Those prison walls I leave at last,  
Nothing to cheer my drooping head  
Until I'm numbered among the  
dead.

But oh, that dreadful Judge I fear;  
When I, that awful sentence hear;  
Depart ye cursed down to hell  
And there forever to dwell!

I know that frightful ghost's I'll  
see,  
Gnawing their flesh in misery,  
And then and there attended be,  
For murder in the first degree.

There shall I meet that mournful  
face  
Whose blood I spilled upon this  
place;  
With flaming eyes to me he'll say,  
Why did you take my life away?

His feeble hands fell gently down;  
 His chattering tongue soon lost its  
 sound,  
 To see his soul and body part  
 It strikes with terror to my heart.

I took blooming days away,  
 Left him no time to God to pray  
 And if his sins fall on his head,  
 Must I not bear them in his stead?

The jealous thought that first gave strife  
 To make me take my husband's  
 life,  
 For months and days I spent my  
 time,  
 Thinking how to commit this crime.

And on a dark and dreadful night,  
 I put his body out of sight;  
 With flames I tried him to consume,  
 But time would not admit it done.

You all see me and on me gaze,  
 Be careful how you mend your  
 days,  
 And never commit this awful crime  
 But try to serve your God in time.

My mind on solemn subjects roll,  
 My little child, God bless her soul,  
 All you that are of Adam's race,  
 Let not your faults, your child dis-  
 grace.

Farewell good people you all now  
 see  
 What my bad conduct has brought  
 on me;  
 To die of shame and of disgrace,

Before this world the human race-  
 Awful indeed to think of death,  
 In perfect health to lose my breath;  
 Farewell my friends I bid adieu,  
 Vengeance on me must now pur-  
 sue.

Great God! how shall I be forgiven?

Not fit for earth, not fit for Heaven;  
 But little time to pray to God,  
 From now I try that awful road.

---

#### COMPLIMENTS THE WRITERS

Dear Brother Adams:

I am sending you my renewal for the Landmark. I enjoy reading the writings of Major A. D. Alston so very much. I often wish I could put my thoughts and feelings on paper like some of my brethren and sisters do, but I can't seem to do so. It seems that when I am reading other peoples' experience; it is as though they are telling mine. I have so many ups and downs. Some times I am made glad I do have my downs. I enjoy your pieces in the Landmarks and hope some day I will be able to hear you preach.

Pray for me and mine when at the throne of grace, the least of all, if one at all.

A little sister, I hope,

Mrs. C. W. Stewart

Rt. 1 - Box 214

McLeansville, N. C.

**A DREAM**

Dear Elder Adams:

I am mailing you a copy of my father's dream of many years ago. He had this dream seven years before he joined the Primitive Baptist Church at Good Will. I am a subscriber of the Landmark and would like to have my Father's dream published in it.

A friend to all the children of God I hope. A hope is all I have in Christ, if I am one of His.

Yours respectfully,

Dorsey Meeks

R. F. D. 2, Box 17

Leaksville, N. C.

The dream is as follows:

Dear Brother Hutchens:

I hope I am your humble brother in Christ. I have been thinking a long time of writing a dream I had about twenty - three years ago, to be published in Lone Pilgrim. I hope this dream I had was a revelation from the Lord, an interpretation of the Ressurrection Morn, when Christ will come to gather His Jewels Home. I dreamed this dream about seven years before I joined the Primitive Baptist Church. I dreamed of traveling a new road trimmed which extended out through the wild, wild woods and it seemed I was alone. I heard a signal ringing in the elements, and I thought I knew it was the voice of Christ. The sweet signal that I heard filled my heart with love and rejoicing for my Saviour, God. Immediately, I looked for the cloud that He was in, and I saw it coming from the west. My eyes were fastened upon the beautiful cloud that He was in, expecting ev-

ery moment to see His face appear. My oldest Brother appeared on my right side who was William Meeks. He was a member of the Primitive Baptist Church but I was not. He looked at me straight in the face and said, Henry, that is the cloud that Christ is in and that signal we heard was to let us know that He is coming. I was so amazed at the cloud, already knowing that He was in it that I made my Brother no reply and remembered no more of him in the dream. Then my wife appeared in the same road with me. When I saw her, I unfolded a large white sheet which had four corners to it. I gave her two of the corners and held to the other two myself, and I said to her, "We will spread this sheet down upon the ground for the Saviour to see as He passes over, and maybe He will come to where we are." This we did, then we raised up and continued gazing at the cloud, expecting every moment to see His blessed face appear. The cloud drifted on from the west, meeting the sun that had just arose in the east. The border of the cloud stood straight over me. I looked up at it and it was as white as snow. The sun had just arose in the east, and it seemed to shine in glittering love upon the beautiful cloud, that the Blessed Saviour was in. As I was watching the border of the cloud for the last time, the signal that I first heard, which filled my heart so full of love rang agin in the border of the cloud that stood over me, I thought it was the voice of the Saviour, and it was the sweetest music I ever heard in all my life. Then I awoke from my slumber

finding myself at my home, where I must continue to worry with these earthly toils, and struggle in tribulation and sin in this unfriendly world again. I kept my dream to myself, thinking I would tell it to some of my friends, but I knew if I attempted to tell it, I would find it impossible to restrain my tears until I could finish telling it. For this reason I have attempted to tell my dream very few times to any one.

Brother Hutchens, I am now 64 years old. I was born near sighted. My eyes commenced failing when I was seventeen years of age and they kept getting worse. Now I can scarcely see any at all.

Please remember me in your prayers. I feel the need of the prayers of all the true Baptists. If you see fit to publish this, you can do so; if not, you can throw it aside.

Your brother, I hope;

J. Henry Meeks  
Leaksville, . C.

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Reprint from the October 1, 1913 issue of Zion's Landmark.

### **SAMSON'S TWO EYES.**

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Sister Effie Harris requests my view of Judges, 16:28.

Samson is a riddle to the world. He is considered by what the world calls the learned and polished, as a coarse, unclean man relying on physical strength, not regarding morals or good behaviour; yet he is classed with such famous men as Gideon, Barah, Jephtha, Samuel, David and the prophets. These were men of faith, bible worthies, wonderful men.

There is much variety and pecu-

liarity in the gifts of God's servants. They all in some point represent the gifts of the Lord Jesus.

Moses is meekness, David as a warrior, Samson in the loss of his eyes, and in his imprisonment and drying with his enemies, and in the mystery of his wonderful strength being hidden from his enemies. He was a Nazarine from his birth. No of his head, nor drank he of wine — that is he received no strength from men, no polish like John the Baptist. His great strength was displayed not in working miracles of healing others, but in such things as slaying a lion and a bear, in slaying a thousand men with the jaw - bone of an ass, in carrying off the iron gate of the city, in catching 300 foxes and fastening their tails together in pairs, with fire brands between the tails, and turning them loose in the corn of the Philistines thus burning their crops. Such strength put forth in Samson was a great puzzle to the Philistines who feared and hated Samson. His riddle involved them in trouble and confusion, also his slaying a thousand of them with the jaw - bone of an ass. They considered him their enemy and hated him. The Philistines are among the uncircumsised and are enemies to Israel. In these traits of Samson's character and his power over his enemies he delivers Israel; and shows that hidden power of the Lord Jesus which is a wonder to the world. While his head is in the lap of Delilah whom he loved, though she did not love him, she prevailed to find the secret of his great strength. His seven locks are shaven off with a razor, and

his strength is gone. He becomes as weak as another man. The Philistines bind him, put out his eyes, put him in prison, make sport of him, and subject him to debasing, vile labor, thus casting him down unto great shame and reproach. They gather a great concourse of their chief temple in order to make sport and rejoice over the downfall of their most despised and dangerous enemy. While the strength and flower of their people are gathered in the temple of their god to make sport of poor, vile, blind Samson, whose hair begins to grow out, and whose strength begins to return. They bring out the abased and humbled Samson to make sport for them. A lad leads him. His hands are guided by a lad who places one of his hands on one of the middle pillars of their temple, and the other hand on another middle pillar, and bowing in this returning strength he prays to Almighty God to be avenged of these Philistines for the loss of his two eyes, and pulls down the temple with its thousands of spectators, and he dies with his enemies, and slays more in his death than he had slain of them all his life.

The peculiarity of his strength is what may be called physical. It is not healing, not enlightening, not winning his enemies to him.

The seven locks of his hair in which his strength is hid sets forth the Seven Spirits of God. His hairs are all numbered. Not one falls to the ground without the Heavenly Father's knowledge. The hiding of His power in the mystery of the Seven Spirits of God before His throne, in which mystery, mercy

and truth are met together, and righteousness and peace are kissed. The hiding of his power in the glory of Christ crucified and risen, wherein He is circumcised in Spirit, humbled, delivered into the hand of betrayers and by them over into the hands of His enemies, his two eyes put out, so that justice no longer beholds or sees our sins which are blotted out. When the godhead is withdrawn from Jesus how abased, mocked and reviled in the hands of His enemies, made sport of. He dies with His enemies when He puts one hand on the pillar of pride, and the other on the pillar of oppression, and destroys the temple of idolatry and false worship, sin and death. Jesus dies with His enemies -the enemies of the church of God, and makes a show or display of triumph openly in leading captivity captive and giving gifts unto the sons of men.

Turning the enemies of truth tied together in the burning of contradiction and confusion he prevails. With the jaw - bone of an ass he slays a thousand. What power is there in this symbol to slay the wicked? It pleased God by the foolishness of preaching save them that believe. He slays the lion and finds honey in the carcass. Out of the eater - the destroyer - there comes out sweetness - the richest food. Surprises wonderful crop out in the going forth of Jesus the conqueror.

In the lap of pretense, flattery and falsehood Jesus the Holy one is delivered into the hands of sinful men, yet He judges Israel and delivers. In the hands of His ene-

mies all the time, yet overcomes them, and combats in the flesh and overcomes every enemy, and in his own death in the flesh slays all His enemies, or displays an unconquerable, overcoming, prevailing strength greater than all his foes.

Thus in every way with the four faces of the ox, the lion, the eagle, and the man, in the sunshine of strength contending with and overcoming every foe whether in the patient labor and suffering of the ox, or the piercing, soaring flight of the eagle, or the kingly power of the lion, or the similitude of a man in the highest form of knowledge or suffering - with the eyes of infinite understanding, yet seeing not the sin of His people as a servant, seeing not, imputing not sin unto them, we see Jesus made a little lower than the angels for the suffering of death, that by the grace of God He might taste death for every one.

Samson was avenged of the Philistines for the loss of his two eyes in the death of his enemies. Jesus prevailed and triumphed over every enemy in His death and sees of the travail of His soul and shall be satisfied, for all the enemies of His church are gone and He sees them no more. But in the beauty of eternal light and glory He beholds the glory of His Father.

P. D. Gold

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**TO MANIFEST FORTH  
HIS GLORY.**

One more week and the year 1948 will be gone according to our time dispensation. It came from God out of His Eternity, and will

soon return again to that Eternity. It, as all things, belongs to God; it was made manifest to us, and now returns to His Eternity. As we look back over the year, we might well ask ourselves, what things has it pleased God to make manifest to us during that time - space. What blessings, what experiences, what thoughts, anxieties, what trials, afflictions, what lessons of knowledge and wisdom, what blessings in disguise, what spiritual understanding has He seen fit to manifest to us during that portion of our allotted time? Each of us must answer these things for ourselves.

Christ said "It is finished." All salvation is finished; all the blessings that we will ever receive, all the answers to all true prayers, all time has been completed in His sight and is ever one eternal present (or now) before Him. But, all has not been made manifest to all of His little ones here on earth. For that reason, the world still stands; for that reason life is still granted His little ones. When God has made manifest to me, all that He in His wisdom desires me to know and see and experience and learn, then time will be taken from me and I will no longer have life on this earth. Life here, is given His people that His truth, and His love, and His power and sovereignty, and wisdom in all things may be made manifest to them. Why did Jesus perform miracles on earth before men? Why did He change water to wine at the marriage in Cana? Why did He restore sight to the blind and make the impotent man whole? Why did He raise Lazarus from the dead? It was all to

show forth the power and glory of God, and to manifest before all men this power and glory. Every trial and experience that you or I will ever have to come to us, is necessary and seemeth good in His sight, to make manifest unto us His power and glory, our sinfulness and our lusts and weakness and depravity; to teach us the wisdom and a degree of understanding of the things of His Kingdom. All the promises of our Saviour are ours, but they have not all been made manifest to us; we have not yet been brought, in this time dispensation, to the possession of them. When we reach that place, time will be no more (as we reckon time in this life).

So looking back on the past year, on the time that we have been given to pass through, may we be enabled to see the Hand of the Lord leading and teaching us through our experiences. Sometimes the bitter experience is broken into a sweet blessing on our head; sometimes a denial and a negative answer to our earnest prayer is the greatest blessing in disguise. How we should thank and praise our Saviour for the things He sees fit to grant unto us, and for the things He sees fit to deny unto us. It is He that is all-wise; He that knoweth what is best for His little ones; He that said "I will never leave thee, nor forsake thee." May we be enabled to pray in earnestness "Thy Kingdom come, Thy will be done." So often we repeat the words "Thy Kingdom come" when we, in our hearts, are desiring "the devil's kingdom come;" we are asking and desiring the comforts

and riches and self honor in this world, and in the eyes of men; we are asking that afflictions (that worketh the fruits of righteousness) be removed from us. We are for-much tribulation enter the Kingdom." This world is the devil's kingdom, and honor and glory in this world is to the devil.

May the Lord exercise our souls in the experiences that He, in His wisdom, brings us through; may He give us understanding and make manifest unto us more and more of His grace and power and glory; may He enable us to travel the days and the time that He allots us here on earth, in humble submission to His will, and to walk prayerfully and fearfully before Him. We must daily beg the Lord for mercy, and that He look down upon us with pity and forgiving love. We must daily beg for His Spirit of prayer that we may pray unto Him in Spirit and in truth.

A. D. Alston  
27 Dec. 1948

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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

## Zion's Landmark

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

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**Editor**

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

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VOL. XCI

No. 8

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Entered at the postoffice at Wilson  
as second class matter.

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WILSON, N. C. MARCH 1, 1958

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### RECOGNITION IN HEAVEN

Dear Brother Adams:

Will you please write on recognition in Heaven through the Landmark? It is on my mind. Will we know each other in Heaven as husband, wife, children, Father and Mother, brother and sister? I mean as we are here. I hope and feel you will understand what I mean. Please give us your opinion on the question. I think of it in so many ways, such as if Mother and Father are saved and their children are not, could that be rest to the parents? I would like your idea on the subject.

Yours, I hope, in faith, if one,  
the very least.

(Sister) Mrs. W. E. Massengill  
R.F.D. 5, Box 174  
Goldsboro, N. C.

It is recorded in the scriptures, "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of His law." Deut. 19:29. In answer to our Sister's inquiry, we trust we will

not go beyond the bounds of what was revealed to the Apostles and Prophets. The future state of things after this life is known only in part. Paul said, "For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." 1st. Cor. 13:9, 10. All future true prophecies will be fulfilled; therefore they will be done away. Tongues and knowledge, of which some have a greater portion in this life to instruct others, will be done away. The little that we know of the glories beyond this life is described by the Apostle thus: "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." 1st. Cor. 13:12. The latter seems to imply that the Apostle would know his Redeemer (God) and all the glorified saints in a perfect manner.

We do not entertain the thought that earthly recognition or earthly ties, and fleshly kindred, as Father, Mother, brothers, sisters and children will extend any farther or beyond this life. Our children will not mean any more to us than other parent's children in Heaven above. The redeemed of the Lord will be a Spiritual family. There will be no marriage nor giving in marriage. Jesus said, "For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God, in Heaven." Matt. 22:30. Heaven is prepared for all the redeemed family of God. The inhabitants of Heaven will be those that the Father gave the Son (in covenant) before the world began.

They were saved and are called, as the Apostle said, "As with a Holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began." See 2nd. Tim. 1:9. The redeemed of the Lord are heirs of promise. They are born through the righteousness of faith. Those who are born through the righteousness of faith will sit down in the Kingdom with Abraham, Isaac and Jacob. In this life the redeemed of the Lord (from under the law) sat down with Abraham, Isaac and Jacob in the same precious faith which was revealed to them.

As to future recognition, we glean from the Holy scriptures the comfort which David took in the death of his son. The Lord struck the child and it was very sick. David besought the Lord for the child. He fasted and went in and lay all night upon the earth. When the child died, "Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the Lord, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat." 2nd. Sam. 12:20. To eat bread after the child died, when he refused, fasted, and wept, while it was alive, seemed strange to his servants, to which he replied, "While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to

me." 2nd. Sam. 12:22, 23. David's hope was strong. His faith reached beyond this world to believe that he would again see his son at the resurrection of the just.

Our Sister asked, "If Mother and Father are saved and their children are not, could that be rest for the parents." In answer to this question, I will quote the words of Solomon, "The lot is cast into the lap; but the whole disposing thereof is of the Lord." Prov. 16:33. The Lord made Heaven and earth. He made man and woman. He made all living creatures that dwell upon the earth. He made all the trees and plants in the vegetable kingdom as well as the minerals in the earthly kingdom, all of which He made for His own glory. When all the things which He made has served the purpose for which He made them, He (God) will dispose of all things, which is according to His will and pleasure. Whatever disposition that God makes of all things will be in perfect harmony with His will. Not only this, but the saints of God will be satisfied with whatever God does in disposing of Him all things. The redeemed family of God will not lack for anything, neither will they want more. Their desire, which they have so long waited for, will be complete and satisfied in the glory world. David said, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." Psalms 17:15. The word "Satisfied" means to want nothing more.

T. F. Adams

**ERRATA**

L. W. Page, Goldsboro, N. C., Contributions for Indigents, \$2.00 should read L. W. Pate — Ed.

**RESOLUTION OF RESPECT**

Mrs. J. E. Rogers departed this life September 13, 1957, after several months of declining health. She was 88 years old, and had been a member of Roxboro Primitive Baptist church 54 years.

She was faithful to come to her meetings when it was possible for her to do. While she made her home with one of her daughters in Richmond, Va., it was not always possible to come, and as her health was bad she longed so much to be able to attend church one more time but that was not God's will.

We feel a loss at her passing, and will miss her face, but we feel that she is at rest, where there is no pain or sorrow, just waiting that great day when all God's little ones will be awakened in the Glorious Likeness of King Jesus and carried to that City whose builder and maker is God.

Therefore be it resolved that copy of this obituary be placed on the church record, a copy be given to the family and a copy be sent to the Zion's Landmark for publication.

Done by order of Roxboro Primitive Baptist church in conference November 2, 1957.

Elder L. P. Martin, Moderator  
George B. Walker, Asst. Clerk

**CONTRIBUTIONS TO INDIGENTS**

Anderson L. Burkes, Beckley,	
West Virginia .....	\$ 1.00
Mrs. W. S. Wilkinson, Kernesville,	
N. C. ....	2.00
M. M. Gray, Maysville, N. C. ....	2.00
Mrs. J. F. Williams, Vanceboro,	
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Maggie P. Mason, Princeton, N. C.	10.00
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E. R. Watson, Miami, Florida ....	3.00
Mrs. Maggie W. Moss, Portsmouth,	
Virginia .....	2.00
Mrs. G. M. Henderson, New Bern,	
N. C. ....	1.00

**LOWER COUNTRY LINE UNION**

The Lower Country Line Union Meeting will be held with the Church at Surl, beginning Saturday before the fifth Sunday in March, 1958, and continuing through Sunday.

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

All lovers of the truth are invited to attend, especially our ministering brethren.

Clyde Satterfield  
Union Clerk  
Timberlake, N. C.

**ANGIER UNION MEETING**

The next session of the Angier Union is appointed to be held with the Church at Angier, Harnett County, N. C., the fifth Saturday and Sunday in March, 1958.

Elder T. F. Adams was chosen to preach the introductory sermon and Elder Shepherd Langdon, his alternate.

The church is located in the town of Angier, N. C.

All lovers of the truth are cordially invited to attend, and a special invitation is extended to our ministering brethren.

J. R. Thompson,  
Union Clerk  
Princeton, N. C.

**NOTICE**

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1744 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886, \$4.85 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid. The Cause of God and Truth written by John Gill, \$3.75 postpaid.

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

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# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. XCI

MARCH 15, 1958

No. 9

## PSALM XXVIII.

Blessed be the LORD, because he hath heard the voice of my supplications.

The LORD is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him.

The LORD is their strength, and he is the saving strength of his annointed.

Save thy people, and bless thine inheritance: feed them also, and lift them up for ever.

## PSALM XXIX.

Give unto the LORD, O ye mighty, give unto the LORD glory and strength.

Give unto the LORD the glory due unto his name; worship the LORD in the beauty of holiness.

The voice of the LORD is upon the waters: the God of glory thundereth: the LORD is upon many waters.

The voice of the LORD is powerful; the voice of the LORD is full of majesty.

The voice of the LORD breaketh the cedars; yea, the LORD breaketh the cedars of Lebanon.

He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn.

The voice of the LORD divideth the flames of fire.

The voice of the LORD shaketh the wilderness; the LORD shaketh the wilderness of Kadesh.

The voice of the LORD maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of his glory.

The LORD sitteth upon the flood; yea, the LORD sitteth King for ever.

The LORD will give strength unto his people; the LORD will bless his people with peace.

## EDITOR

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

**\$3.00 PER YEAR  
TO ELDERS \$2.00 PER YEAR**

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

# ZION'S LANDMARK

## *Devoted To The Cause of Jesus Christ*

### A FEW THOUGHTS

Dear Brother Adams,

From some cause I have a mind to write a few thoughts that came on my mind last night after I went to bed, it being our meeting time at New Hope Church. I was not able to attend our meeting, but my mind was on the church. The question came to my mind, Did God establish His Church or Kingdom in the world as Daniel had prophesied? 2:44.

I fear we have some Billdads in this country who call themselves Baptists, and who preach that Christ will come and establish His Kingdom here on earth and reign in it a thousand years. If it does not last more than a thousand years, then it is not the one that Daniel said that God would establish, for it was to have no end. Not only that, but Nebuchadnezzar, the king, said it was to last for ever. Daniel 4:3, "How great are His signs! and how mighty are His wonders His Kingdom is an everlasting Kingdom, and His dominion is from generation to generation." "Now I, Nebuchadnezzar, praise and extol and honour the King of Heaven, all whose works are truth, and His ways judgment: and those that walk in pride, He is able to abase." 4:37.

Did Daniel and Nebuchadnezzar both make a mistake in what they said? Daniel 7:9 to 14 says, "I beheld till the thrones were cast

down, and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool; His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him; the judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. I saw in the night visions, and, behold, one like the Son of man came with the clouds of Heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a Kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His Kingdom that which shall not be destroyed." This prophecy took place 553 B.C.

Did you notice that all people, nations and tongues shall serve Him in that Kingdom? Now let me call your attention to verse 27, "And the Kingdom and dominion, and the greatness of the Kingdom

under the whole Heaven, shall be given to the people of the saints of the Most High, whose Kingdom is an everlasting Kingdom, and all dominions shall serve and obey Him." Now My Dear Friends, was that prophecy fulfilled? Was that Kingdom given to the saints of the Most High? Luke 22:28-30, "Ye are they which have continued with me in my temptations. And I appoint unto you a Kingdom, as my Father hath appointed unto me; That ye may eat and drink at my table in my Kingdom", which establishes the fact that God had given to Jesus a Kingdom while He was here on earth and that He gave it to His disciples as recorded in Luke, and prophesied by Daniel and the other prophets, Then we call Jesus to the witness stand. Luke 12:32: "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom." Did Paul teach that Christ had a Kingdom? Col. 1:13, "Who hath delivered us from the power of darkness, and hath translated us into the Kingdom of His Dear Son."

The Apostle Paul believed that Jesus had a Kingdom here on earth for he declared that we are translated into it. Then John preached that the Kingdom of Heaven is at hand. Matt. 3:1-3. Then Jesus, Himself, preached that the Kingdom of Heaven is at hand. Matt. 4:17. He did not say that it was two thousand years hence and that He would set it up then and reign in it for the thousand years, but He said to Nicodemus that he must be born again to see the Kingdom of Heaven; therefore, the natural man cannot see the Kingdom of Heaven ex-

cept he be born again. Then again Jesus sent out His disciples saying, "As ye go, preach, saying, The Kingdom of Heaven is at hand." And Jesus went about all the city and villages, teaching in their synagogues, and preaching the gospel of the Kingdom. Did Jesus preach something that was not so? Now let us see what John, the Revelator, said about it, Rev. 12:10, "And I heard a loud voice saying in Heaven, Now is come salvation, and strength, and the Kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night." Here, John said the Kingdom of God had come; he did not say that it would come a thousand years or two thousand years from then. I understand that the book of Revelation is written to the seven Churches of Asia; therefore, since none of them was in the same condition, but they were laboring under the same condition of the seven Churches, and cover a period of the Kingdom of Church here on earth, and the Kingdom that Daniel spoke of was established just as he said it would be.

To confirm this, Pilate wrote, "This is the King of the Jews." (He was speaking of Jesus.) The reason it was the Kingdom of the Jews, was that Jesus' Kingdom was of the Jews; therefore, Pilate was correct when he said, "Jesus, the King of the Jews." Not only that, but how could Jesus give to Peter the keys of the Kingdom without there first being a Kingdom? Yes, Jesus said that God had a Kingdom. Matt. 21:43: "There-

fore say I unto you, The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruit thereof." Did Jesus mean what He said when He told them the Kingdom of God would be taken from them and given to a nation that would bring forth the fruit thereof? Now let us look at the scripture in Revelation 20:3. Here we have the binding of satan a thousand years, not a word said about a Kingdom of God. Verse 4, "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands: and they lived and reigned with Christ a thousand years." Did you notice that there was not one word said about the Kingdom of God? or that Jesus was going to set up a Kingdom? Well, suppose He does, who will be in it? only those who have been beheaded. They are the ones who are to reign with Christ; no one else has the promise of reigning with Him for the thousand years. But Daniel said that the Kingdom of God was an everlasting Kingdom, not just for a thousand years. You may be wondering why I am writing as I am.

We believe that Christ will come again in person, bodily, visibly to establish His Kingdom on earth—articles 6 and 10. A true Baptist is one who believes in a supernatural Bible which tells of a supernatural Christ, who had a supernatural

birth, who spoke supernatural words, who performed supernatural miracles, lived a supernatural life, died a supernatural death, rose in supernatural power, ascended in supernatural splendor, intercedes as a supernatural Priest, and who will return one day in supernatural glory to establish a supernatural Kingdom on the earth.

I believe that God did what Daniel said He would do, for I find John, the Baptist, preaching, "The Kingdom of Heaven is at hand." Not only that, but Jesus Himself recognized the same, for He came to John and submitted to baptism in water in order to prove that the Kingdom of God was at hand. Not only that, He even told Nicodemus that he must be born again to see the Kingdom of God. He put a seal on it so no one but those who have been born again can see the Kingdom of God; which proves to me, those who are looking for Jesus to come and set up His Kingdom, have not been born again. If that be true, what did Jesus accomplish when He was here the first time? Another reason I do not like that doctrine is: I do not want to make old Nebuchadnezzar out a liar in Daniel 4:3. How great are His signs! and how mighty are His wonders! His Kingdom is an everlasting Kingdom, and His dominion is from generation to generation.

Again I do not like it because it does not give Zechariah credit for knowing what he was talking about when he said, "Rejoice greatly O daughter of Sion: Shout, O daughter of Jerusalem: behold thy King cometh as unto thee: He is

just, and having salvation; lowly, and riding upon an ass, and upon a colt the fold of an ass." Again I do not like it for it denies that Matthew knew what he was talking about when he recorded the words of Jesus in Matthew 21:5, "Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the fold of an ass." Again I do not like it, for it would deny what Jesus said in John 17:4, "I have finished the work which thou gavest me to do." If He has yet to establish His Kingdom here on earth He did not finish His work unless He does something God did not give Him to do. I could go on enumerating my objections to this theory, but I feel that I have given enough for any fair minded man.

Now Brother Adams, you may do as you see fit with this, but it is my view of this question.

Yours in humble hope,  
 B. B. Walston  
 Kinwood, Texas

**MUCH TO BE THANKFUL FOR**  
 Dear Brother Adams:

Since the death of my dear husband, A. J. Goolsby, my address is changed from Dogwood Drive. So will you please send my Landmark to 308C East Hendrix Street, Greensboro, N. C. I enjoy reading the Landmark more than I can ever express. I find it to be of comfort to me. I dearly love to read the many wonderful things in it.

Right now I feel to be in the dark valley of life, for I do miss my dear husband so much, but I know my loss is his glorious gain, for he had a beautiful hope. I realize I have lots to be thankful for. I can see where the Dear Lord has been with me, and I feel He will be to the end of the road. My husband and I have been members at Sardis Church a long time. O! how we do miss him there.

Brother J. G. Gardner is our pastor now, and we all feel so lucky to have him as our pastor.

Your unworthy sister in hope of eternal life,

Mrs. A. J. Goolsby  
 308C E. Hendrix Street  
 Greensboro, N. C.

**THE EARTHLY JOURNEY**

"THY SHOES SHALL BE IRON AND BRASS: AND AS THY DAYS SO SHALL THY STRENGTH BE. (Deut. 33:25)

Shoes are things to wear when we go on a journey; they are items to protect that person who walks. If there is no walking to be done; if there is no journey to be made, we have little use of shoes. Neither are shoes useful to any part of the body except the feet; except that part of the body that is used in walking, and that part that comes nearest and in contact with rough places of the earth. It is the feet with which we walk; it is the feet that come into contact with

the earth; it is the feet that become sore and must be protected when we walk, and when we travel on the journey.

What journey do we have to make? What is the nature of that journey? All of His little ones are led out of the low grounds of Egypt and must travel through the wilderness. That is a rough journey of trials and tribulations and afflictions "Ye must through much tribulations enter into the Kingdom of Heaven." But that journey is definitely predestinated and foreordained for every single pilgrim of Zion. "I have set before thee an open door;" and that very path, we must and we will travel; for all the powers of the Triune God decree it thusly. Also it is a dark path. Ye must walk by faith in darkness having no light of your own. We cannot see one single step ahead of us; the future is utter darkness before us. Spiritually our experiences as they come upon us, and not understood; but afterward the Lord may please to sometimes show them to us. Our trust must be in the name of the Lord; and we must stay upon our God! for our journey is through the deep and the dark places. Also it is more often a solitary journey; seldom do we walk in our trials and experiences with anyone. Our trials and afflictions are to us and for us alone; there is no living soul on earth that can lift your burden from your shoulder; Jesus and only Jesus can relieve your burden and assure your goings. "He shall call upon me, and I will answer him" (Psa. 91:15). Each must learn through personal experiences to

know the Lord, for salvation is a personal and individual matter. Each must travel the journey - the dark, the predestinated, the solitary journey alone and for himself.

We must WALK this journey. There is no chariot to ride upon; there is no flowery bed of ease. The journey is rough in order that we be not at ease; and forget not that our rest is not here; that we must travel on; that we must walk and keep on walking! Jesus our Lord and Saviour, has spoken to our dead souls and commanded us to rise and take up our burdens and walk! It is in His strength that we walk; not in the strength of this body; "As thy days, so shall thy strength be." Our Spiritual walk is the summation of all our actions in the Church (the body of Christ); our judgments, our decisions, our love, and everyday behavior, our examples, our submission and our humility. "Walk worthy of the vocation wherewith ye are called" (Eph. 4:1). Does our walk show forth the fruits of the Spirit? "If we live in the Spirit, let us also walk in the Spirit" (Eph. 5:25).

The FEET are the members of the body with which we walk. So let us consider the feet. Paul says "There is one body, and one Spirit, even as ye are called in one hope of your calling" (Eph. 4:4). The Church is the body, and the Lord and Saviour is the Head. All are of this one body; different members, but all of the same body. The feet are members of this natural body; they are the lowest members, and those that come nearest the earth; those that are most apt to become defiled; most apt to be hurt and

wounded and sore when we walk. The little humble ones of the Lord's flock are represented here by the feet. They are the members that must walk; they are the members that come in contact daily with this earth and its snares and thorns and pricks and buffeting. They are the members that are so apt to become defiled and wounded and sick and sore. They are the members that must have the protection of their Lord and Master, or else they fall by the way; but they are the ones that have the promise in this Scripture "Their shoes shall be iron and brass; and as thy days so shall thy strength be." So the Master offers protection for the Feet; "And let him dip his foot in oil." Now what is the oil, but the blessings and the love embraces and the sweet visitations of the Comforter? It soothes the troubled soul as it calms he stormy waters. But there is another and greater protection for the feet of these little ones.

The SHOES, which represent the Gospel of the Lord, are prepared and furnished and put on by the Lord and Saviour. The shoes are for the feet; they are no good for any other member; nor is the Gospel of the Lord any good, nor does it fit, any other member or any other man except the called man of God. The worldly man can never wear these shoes; or never accept the Gospel of Christ. Not only are the shoes for the feet, but for the feet that must walk on the journey. If we are allowed to sit and rest at ease, what need have we for shoes? If we have no trials, tribulations, then what need have we for

the Gospel of Jesus Christ? what need for His salvation? The shoes must separate the feet from the ground. Likewise the Spiritual Gospel must separate and protect the tender conscious and gift of God, from the world an all of the lusts thereof. If our journey were in Heaven, we would have no need for these shoes; our tender conscious and hope would not be buffeted by the evil spirit there. So the shoes are for the feet that must walk on the journey in this world.

Thy shoes shall be IRON and BRASS. IRON represents solidity, and strength, and firmness. How solid, and how strong and how firm are the promises and the Gospel of Jesus Christ! How sure is His protection and His love We stand on shoes of iron; on shoes of a firm and fixed and foreordained Gospel of Christ; that Gospel shoe separates us from the evils and sins of this earth and from our own self and sinful flesh! Iron is also weighty. So is the Gospel of Christ weighty; so is the religion of the saints a sober and a weighty matter! We cannot travel fast with these shoes of iron and brass; we can no longer be flighty, gitty, and foolish in our steps; "He that believeth, shall not make haste" (Isa. 28:16). BRASS signifies furnace work, and the purifying in the furnace. It sets forth the Oneness with Jesus in the furnace. Thus we walk through tribulation of this life, with Christ and His Gospel as our yoke-fellow, using His strength and His purity, as the shoes on our feet, and as our protection from the evils of this life.

Being thus prepared, and thus

protected for the walking, He has promised "As thy days so shall thy strength be"! Not only do we have His protection, but also do we have His strength to wear those shoes and to continue the journey all the ordained way to that city of habitation and lie - Spiritual Jerusalem - where we will have no further need for the shoes of this life.

A. D. Alston  
Georgia Military District  
Atlanta, Ga.  
12 May 49

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### SUPPLIES EVERY NEED

Elder T. F. Adams

Dear Brother and Sister Adams:

Please print this sweet letter in Zion's Lardmark written by Sister Mary E. Gardner. We desire that the children of God share it with us. I have an appointment to go back to the Baptist Hospital for another operation next Monday, December 16th. It will be just four months, the 16th., since two thirds of my stomach was removed, but the Lord knows that we need and He wil supply our every need.

Your least brother and sister in hope of Heaven some day,

W. E. and Alma Jarrell  
Route 2  
Lexington, N. C.

Rocky Mount, N. C.

Elder W. E. Jarrell and Wife

Dear Brother and Sister Jarrell,

I have thought so many times that I would write you. Every time I have read an article in the dear Landmark from your pen, I have thought, "Now surely I am going to write to them." But I would put it

off because I felt too unworthy, and I still do, but your piece in the December 15th. issue of the Landmark which I have read over and over caused me to feel that I was right with you, sitting at your feet in a Heavenly place in Christ Jesus. He is our all in all, without Him we are completely helpless and nothing. He gives us all things that we have, even tribulations to keep us humble. Sometimes we are made to thank Him for all the sorrows, trials and tribulations that we have to pass through because the Lord is there. Isaiah says, "He is despised and rejected of man; a man of sorrows and acquainted wtih grief." Isa. 53:3. Oh! how sweet it is when we are suffering and made to feel His presence with us. We can then say Thy will, not mine be done. We do know that His will and purpose will be accomplished in all things, but how do we know it? By our experience through love, mercy and grace, the precious love of God, the Father. The plan of salvation was fixed before any of His beloved were born; therefore, we are helpless within ourselves to attain unto all just as it should be-according to His determinate counsel, (I said thank God). Dear Brother, I am so glad that God's little ones are made to praise and thank Him and Him alone for all things. Paul said, we glory in tribulation; if we have Christ; if Christ be in us the hope of glory, then He has promised never to leave nor forsake us. What a sweet promise. Oh glorious hope of perfect love.

Sister Jarrell, I remember when I first met you at our Association; at the time you had your hands

full of food and there was such a Heavenly smile on your face! Never can I forget that smile. I have thought of the time when you and Elder Jarrell spent the night with us. The service that night was so precious to my soul. (Let me remind you, Brother Jarrell said he did not remember ever having read in the scriptures that Christ ate after He arose from the grave. I made the expression; "The Apostle said He ate a piece of broiled fish and an honey comb." Then while we were in the kitchen, Elder Jarrell found it and came down and said he knew he had read that scripture many a time, but just had not remembered seeing it before. So it is with us so many times, we just cannot take it all in every time. That is why we are told that Christ is always new, we know nothing of Him, only, as it is revealed to us at His own time.

I am so sorry that Brother Jarrell has had to undergo such a bad operation. But I am truly thankful that the Blessed Lord was with him and gave him grace and strength to endure. "If God be for us who can be against us?" He is our refuge and strength, a very present help in trouble. We cannot at all times comprehend His goodness to us. He is so big and I am so little; yet I sometimes feel to know that "He is my Shepherd, I shall not want. He maketh me to lie down in green pastures." If we could stay there all the time, then this world would be Heaven, but God has not willed it that way, for He said, In the world you shall have tribulations, but in Him peace. He is our

peace. When the Blessed Comforter comes, all is at peace, just a little foretaste of what Jesus is to them that love Him. He makes them to know that He loved them first. Oh what a wonderful love; He was mocked and bruised and spit upon; because of that great love, He opened not His mouth. If we could stay here a thousand years and praise Him every minute, it would not be enough. Dear Brother and Sister, I hope you remember me in prayer, and please forgive me for writing so much. I hope you are all well now, and may God's richest blessings be with you always.

A little unworthy sister in hope, one who loves all of God's little children everywhere,

Mary E. Gardner

703 Clark Street

Rocky Mount, N. C.

P. S. After reading this over I find it is not fit to send you, but could not do any better, so I am sending it. I am a poor writer, and am nearly blind. Will be 85 years old the 22nd of February. I have been blessed to have my name with the Primitive Baptist 58 years the 3rd. Saturday in next January. I was baptized January, 1900. I am sure you remember G. W. Gardner, my precious husband. He has been gone 5 years this past November 10th., and Oh! I miss him so much, and I miss his singing and dear sweet companionship. I spend many lonely hours, but God's will is always best, and it is His grace that keeps us.

Mary

## Zion's Landmark

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

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### Editor

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

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VOL. XCI

No. 9

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Entered at the postoffice at Wilson  
as second class matter.

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WILSON, N. C. MARCH 15, 1958

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### REVELATION

Elder Adams:

Will you please write your views on Revelation, chapter 20, verses 4,5,6? I thank you so much.

Mrs. Steve Weber  
R.F.D. 4, Box 222W  
Petersburg, Virginia

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and Holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." Rev. 20:4,5,6.

These are the words of John,

which are none other than "The revelation of Jesus Christ, which God gave unto him, to shew unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John: Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw." Rev. 1:1,2.

Before attempting to answer our sister's enquiry, we will record some of the words written by a few of the prophets, to whom God was pleased to reveal the first appearing of His Son Jesus into the world, the purpose of which was to put away sin by the sacrifice of Himself. Moses said, "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken." Deut. 18:15. This prophet of whom Moses was inspired to prophesy in Holy Writ, was the incarnate Son of God, born of the virgin Mary, and a partaker of flesh and blood, (yet without sin.) He was made of a woman, made under the law to redeem His people (who fell in the ruins of Adam) from under the curse of the law.

The Prophet Isaiah foretold of His coming. 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." Isaiah 9:6. He also prophesied of His afflictions and of His being cut off from the land of the living. "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 53:8. David prophesied the betrayal of Jesus by a wicked man. He did not call his name, yet the description given fits Judas Iscarot. "Yea mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." Psalms 41:9.

The words of these prophets (as well as many more) were fulfilled when "The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ." The participants who crucified the Lord of Glory were Herod, Pontius Pilate, the Gentiles and the people of Israel. See Acts 4:26,27. The above is proof that the prophecy concerning the advent of Jesus, His suffering and crucifixion was fulfilled. The purpose of Jesus' coming into the world was to save His people from their sins. Paul said, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." 1st Tim. 1:15. Another purpose of Jesus coming into the world was that His chosen, (or redeemed) family might receive the adoption of sons. Paul said, "But when the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons." Gal. 4:4,5.

The work which the Father gave His Son to do was finished when Jesus was crucified. In His prayer

to His Father, "These words spake Jesus, and lifted up His eyes to Heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given Him power over all flesh, that He should give eternal life to as many as thou hast given Him. 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." John 17:1,2,3,4.

Having finished all the work which His Father gave Him to do He (Jesus) was crucified and His body lay in Joseph's new tomb. He arose the third day. He remained on earth forty days and nights. During this short space of time, He revealed Himself only to His disciples. At the expiration of the forty days and nights, He ascended to the Father. Jesus assured them that they would receive power, after the Holy Ghost was come, and would be witnesses of Him in Jerusalem, Judaea, Samaria, and unto the uttermost part of the earth. See Acts 1:8. "And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward Heaven as He went up, behold, two men stood by them in white apparel; Which also said, ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven." Acts 1:9,10,11.

May it be observed by the read-

ers, that Jesus is coming back in like manner as they saw Him go away. To this testimony we record the words of the Apostle Paul: "Once in the end of the world (The end of the world to which Paul here had reference, is the Jewish world in which yearly sacrifices of beasts and birds for remembrance of sin, came to an end, at the coming of Christ) hath He appeared to put away sin by the sacrifice of Himself. And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:26,27,28.

The first appearing of Jesus was to save His people from their sins, redeem them from under the law that they might receive the adoption of sons. His second appearing will be for the purpose of quickening the mortal body and raise the dead. This work will be performed by the 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 body by His Spirit that dwelleth in you." Rom. 8:11.

In the 15th chapter of 1st. Cor. and 1st. Thess. the Apostle sets forth the order of the raising of the dead in relation to those who are alive and remain at the second coming of Christ. "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." 1st. Thess. 4:15,16,17.

Paul did not mention the time when Jesus would make His second appearing, although it is sure and certain that He (Jesus) will come. He said he spoke by the word of the Lord. His second appearing is also verified by two men (clothed in white apparel) who said to His 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." Peter spoke of the coming of Jesus. He also spoke of many things that would take place. "But the day of the Lord will come as a thief in the night; in the which the Heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all Holy conversation and godliness, Looking for and hastening unto the coming of the day of God, wherein the Heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for new Heavens and a new earth, wherein dwelleth righteousness." 2nd. Peter 3:10, 11, 12, 13.

Having traced, by the word of prophecy, the first appearing of the Messiah, His birth, crucifixion, resurrection and ascension; we now pass on to future prophecy of His second appearing which is recorded in the scriptures by the Apostle Paul, as well as two men clothed in white apparel. Peter had faith to lay hold of the promise to look for new Heavens and a new earth, not where there would be sin and wickedness, but a place wherein dwelleth righteousness. Peter, as well as all the blessed family of God, is looking forward to the day when this mortal body shall put on immortality and this corruption shall have put on incorruption. Death will then be swallowed up into victory. This change will be made at the appearing of Jesus, to those who have part in the first resurrection. The revelation of Jesus Christ to John reached beyond that of Peter, who said, "We look for new Heavens and a new earth." John saw the new Heaven and the new earth. See Rev. 21:1. He (John) also saw thrones, and they sat upon them, and judgment was given unto them: not that they are to judge others. God is the Judge of all men. "The lot is cast unto the lap; but the whole disposing thereof is of the Lord." Prov. 17:33. Judgment will be given to them to humbly see that God has judged them to be righteous, by reason of God having made His Son unto them, wisdom, righteousness, sanctification, and redemption. He saw the souls of them that were beheaded for the witness of Jesus. Men like John the Baptist, of whom it was said, "There was a man

sent from God, whose name was John. The same came for a witness, to bear witness of the Light, (Jesus)." 1 John 1:6,7. The souls which John saw embraces all of those who were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast (antichrist). See 2nd. John 7. Neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. This does not signify that the thousand years will be the end of their reign with Christ. The redeemed of the Lord will reign with Him for ever. This is the testimony of John, "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." Rev. 22:5.

Whether the thousand years represent one day, or one day represents a thousand years, we are not certain, since 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. Be this as it may, John does signify according to our understanding that there is a space of time between the rising of the just and the rising of the unjust. This is verified in verse five, "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." Rev. 20:5.

The blessed of the Lord will have part in the first resurrection. They are those whom the Father gave the Son (in covenant) before the world began. 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. They are not blessed on the merits of the good they did. For they were by nature the children of wrath like all the human race who fell in the ruins of Adam by reason of Adam's transgression. Paul said to the Ephesian brethren, "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 desires of the flesh and of the mind; and were by nature the children of wrath, even as others." Eph. 2:2, 3. They are made righteous, by the imputed righteousness of Jesus Christ. Their standing before God is by reason of what God has made His Son to them. Paul said, "But of Him are ye in Christ Jesus, who God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1st. Cor. 1:30.

The redeemed of the Lord are the blessed, that will have part in the first resurrection at the second appearing of Jesus Christ. "Blessed and Holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years. The thousand years' reign of the saints with Christ sets forth the order, the beginning and the ending of the thousand years. First, satan will be bound and cast into the bottomless

pit to remain a thousand years. See Rev. 20:2,3. The first resurrection will be the resurrection of the just. This will be at the beginning of the thousand years. The resurrection of the rest of the dead will not be until the thousand years were finished. See verse 5. "But the rest of the dead lived not again until the thousand years were finished." "And when the thousand years are expired, satan shall be loosed out of his prison." The purpose of being loosed is recorded in Holy Writ. Rev. 20:8,9. "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophets are, and shall be tormented day and night for ever and ever." Rev. 20:10.

The above revelation of Jesus Christ, which He shewed to John, is foresight of the future, not present, nor past. In this time world, the Spirit of God dwells in His people. Paul said, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" 1 Cor. 3:16. When Jesus appears the second time, the redeemed of the Lord "shall reign with Him." At the second appearing of Jesus Christ, the bodies of the saints shall be changed and raised up. The doctrine of the resurrection of the bodies is one of the cardinal principles taught by Jesus Christ and His Apostles. Jesus said, "Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is past from death unto life. Verily, verily, I say unto you, The hour is coming, and now

is, when the dead, (Those who are dead in trespasses and in sin) shall hear the voice of the Son of God: and they that hear shall live." John 5:24,25. In verses 28 and 29 He said, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of damnation."

The Sadducees refuted the doctrine of the resurrection, because they considered it only from a natural view point. The enquiry made by them of Jesus is a striking example proving how erroneous and how carnal their understanding was: "Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren: and the first, when he had married a wife, deceased, and having no issue, left his wife unto his brother: Likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore in the resurrection whose wife shall she be of the seven? for they all had her. Jesus answered, and said unto them, Ye do err, not knowing the scriptures, nor the power of God. For the resurrection they neither marry nor are given in marriage, but are as the angels of God." Matt. 22:28,29,30.

Those who have part in the first resurrection shall be priests of God and of Christ.

T. F. Adams

**IN MEMORIAM**

I will, at the request of Sister Goolsby, write the obituary of her dear husband. Albert John Goolsby was born October 4, 1885 in Rockingham County, and passed away August 23, 1957 in Winston-Salem Hospital at the age of 71 years, 10 months and 19 days. He was united in marriage to Anna Venice Wilson, December 12th, 1912. To this union were born six children, Allton A. Goolsby, Summerfield, Florida; Mrs. Wade Moore, Greensboro, N. C.; Mrs. Bert Boyles, South Boston, Virginia; Albert Normon Goolsby, Houston, Texas; Wilson W. Goolsby, Greensboro, N. C.

Brother Goolsby united with the Church at Sardis in 1935 and served the Church as deacon for several years. He seemed to realize the end was near, and we believe he was willing and ready to go. His life evidenced the profession he made. He was gentle, forbearing, patient and long suffering, slow to speak, and always gave consideration to his expressions before speaking. He was given to honor the profession he made with a well ordered walk and a Godly conversation. He was firm in his convictions and ably defended the true principles that govern the Church of Jesus Christ. He was so thoughtful of his pastor and his Church. The memory of this dear Brother will linger long in the hearts and minds of the members and friends of Sardis Church.

We feel he was rich in faith. He was a precious gift to the Church, and while he is absent in body he yet speaketh. His funeral was conducted at Sardis Church by Elders G. W. Hill and Jimmy Gardner.

May we humbly bow in submission to God's will and pray Him to give strength and submission to his precious family, is my prayers.

G. W. Hill  
410 S. Elm Street,  
Greensboro, N. C.

**MRS. ELLA ALMOND SCOTT**

Sister Scott was born August 18, 1880 and departed this life December 27, 1957, making her stay on earth 77 years, 4 months, and 9 days. She was the daughter of the late Wilson M. Almond and Susan Herrin Almond. She was married to William M. Scott January 22, 1908. They lived together happily 49 years, 11 months and 5 days. To this union were born 9 children of which 6 preceded her in death. Surviving are her husband, William M. Scott; one daughter, Mrs. Raymond Haynes of Rockwell, N. C. Two sons, George Scott of Salisbury, and Monroe Scott of Stanfield; 15 grandchildren and 7 great-grandchildren. She is also survived by three sisters, Mrs. E. R. Page of Mt. Pleasant, Mrs. A. A. Mills of Albemarle, Mrs. J. J. Barbee of Stanfield; and one brother, D.

M. Almond of Stanfield; together with a host of friends who mourn their loss.

This dear wife, mother and beloved sister united with the Primitive Baptist Church at Bear Creek August 2, 1902. She moved her membership to Running Creek Church, March 14, 1907. She has lived with the people she loved in peace and love, 55 years, 4 months and 25 days. She was one of the charter members of Running Creek Church. Her loyalty and faithfulness to the Church has been evidenced by the meek and humble life which she lived.

The Church of Running Creek extends their sympathy to the bereaved family. May each of them bow in humble submission to the will of Him who doeth all things well.

Written by order of the Church in conference January 11, 1958.

Elder C. D. Whitley, Moderator  
Mary Little, Clerk.

#### MEETING 5TH SUNDAY AT "RUNNING CREEK"

Dear Brother Adams:

I would appreciate it very much if you will please announce in the Landmark our 5th. Sunday meeting, which will be held, the Lord willing, with the Church at "Running Creek" the 5th. Sunday in March beginning Saturday night before at 7:00 P. M., service on Sunday at 10:00 o'clock A. M.

All lovers of the truth are cordially invited, and we send a special invitation to our ministering brethren.

Yours in hope,  
C. D. Whitley  
R. F. D. 1, Oakboro, N. C.

#### BLACK RIVER UNION

The next session of the Black River Union Meeting is appointed to be held with the Church at Reedy Prong on the fifth Sunday and Saturday before in March, 1958.

The church is located about three miles from Newton Grove off N. C. 55 highway.

We invite all lovers of the truth to meet with us.

Elder A. H. Morgan, Mod.  
Alonza Barefoot, Clerk

#### LOWER MAYO UNION

The Lower Mayo Union will be held, the Lord willing, with the Church at Macedonia, Rockingham County, N. C., on Sunday only, March 30, 1958.

The services will begin at 10:00 a. m. All peaceable Baptist who are in good standing at home are invited to come.

R. D. Bell,  
Mayodan, N. C.

#### UNION NOTICE

The Skewarky Union was appointed to be held at Falls of Tar River Church 5th. Sunday in March, 1958, and Friday and Saturday before.

Elder R. B. Denson was chosen to preach the introductory sermon and Elder C. L. Robbins is his alternate.

The church is located in the town of Rocky Mount, North Carolina on the road to Battleboro, N. C.

We extend a cordial invitation to our ministers, brethren and friends.

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

#### NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886, \$4.85 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid. The Cause of God and Truth written by John Gill, \$3.75 postpaid.

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

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Editor

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281

# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. XCI

APRIL 1, 1958

No. 10

### PSALM XXX.

I will extol thee, O LORD; for thou hast lifted me up, and hast not made my foes to rejoice over me.

O LORD my God, I cried unto thee, and thou hast healed me.

O LORD, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit.

Sing unto the LORD, O ye saints of his, and give thanks at the remembrance of his holiness.

For his anger endureth but a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning.

And in my prosperity I said, I shall never be moved.

LORD, by thy favour thou hast made my mountain to stand strong: thou didst hide thy face, and I was troubled.

I cried to thee, O LORD; and unto the LORD I made supplication.

What profit is there in my blood, when I go down to the pit? Shall the dust praise thee? shall it declare thy truth?

Hear, O LORD, and have mercy upon me: LORD, be thou my helper.

Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness;

To the end that my glory may sing praise of thee, and not be silent.

O LORD my God, I will give thanks unto thee for ever.

### PSALM XXXI.

In thee, O LORD, do I put my trust; let me never be ashamed: deliver me in thy righteousness.

Bow down thine ear to me; deliver me speedily: be thou my strong rock, for a house of defense to save me.

For thou art my rock and my fortress; therefore for thy name's sake lead me, and guide me.

Pull me out of the net that they have laid privily for me: for thou art my strength.

### EDITOR

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

### ASSOCIATE EDITOR

ELDER H. O. NASH ----- ATLANTA, GA.

**\$3.00 PER YEAR  
TO ELDERS \$2.00 PER YEAR**

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

# ZION'S LANDMARK

## *Devoted To The Cause of Jesus Christ*

### **BRING THESE MEN HOME**

Mr. & Mrs. Walter Wright  
Stuart, Virginia

My Dears, Borthor & Sister  
Wright and the Dearly Beloved  
Brethren up There:

How sweet the name of Jesus  
sound,

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.

I wish that I might sit somewhere  
in the back row this morning of  
some several meetings that I know  
of to be held this morning. I wish  
I could sit there and just listen for  
the Word of the Lord, and pray  
that He might drop a handful of  
purpose for me, and enable me to  
pick it up. Oh to be enabled to sit  
in His house; to hear His voice;  
to find crumbs of Heavenly mercy!

Not very long ago, I wrote Car-  
olyn a letter speaking of "bringing  
Benjamin", the younger brother as  
representing the Spirit born within  
the soul. By bringin that younger  
brother, the men proved them-  
selves; they proved that they had  
"a younger brother" and the very  
having of this younger brother was  
the means by which they received  
food and lived and did not die. By

bringing this younger brother, they  
gained entrance into the house—  
even the house of Joseph; even the  
house of the Holy Spirit of the Lord  
and Saviour Jesus Christ. By bring-  
ing the younger brother, they saw  
his face! "Except your younger  
brother come down with you, ye  
shall see my face no more".

Now in Genesis 43:16 "And when  
Joseph saw Benjamin with them,  
he said to the ruler of his house,  
**BRING THESE MEN HOME**, and  
slay, and make ready; for these  
men shall dine with me at noon".  
Oh Lord, if I know my poor heart  
this morning, my prayer is that  
Thou might please to bring me and  
all of the little ones, who tremble  
at the sound of His Name, into Thy  
house! Bring me home, O Lord; en-  
able me to sit in thy house, to sit  
at—no it is too much to sit at Thy  
table—but let me lie at Thy feet  
under thy table, as the dog, who  
under his mater's table doth find  
crumbs to eat, crumbs of love and  
mercy that fall from the Master's  
table.

When David came to the throne,  
he inquired of any of the house of  
Saul that he might do them kind-  
ness for Jonathan's sake. He sent  
for Mephibosheth, and found him  
in truly a waste howling wilder-  
ness, and had him brought to his  
house. Mephibosheth was lame in  
both legs and clothed in filthy rags,  
surely not fit to sit at a king's ta-  
ble. David said, "Fear not, for I

will surely shew thee kindness—and thou shalt eat bread at my table continually.” Now how did Mephibosheth answer? “He bowed himself, and said; What is thy servant, that thou shouldest look upon such a dead dog as I am?” Mephibosheth as much as said: I am not of thy house; I am not a seed of the royal blood; I was not born of the seed of Abraham; I have no right to come in and to sit at thy table; I am of the gentiles which are often referred to as dogs. And more I am lame in both feet, clothed in rags, defiled and polluted. What is thy servant, that thou shouldest look upon such a dead dog?”! How can it be O Lord, that even I, could be brought into Thy house! I was not born in the house; I’m from the outside, and Thou hast sent for me, and compelled me to come in, and now, O Lord, I am here in filth and unfitness. How can these things be?

Oh but the Lord, gives us the answer He says, I will give thee a change of raiment; I will wrap my Robe of righteousness about thee; I will cover thee, and thou shalt, in my Name, appear glorious and without spot, wrinkle or any such thing. How glorious to note, that the Lord does not ask you to come, but rather He sends for you and has you brought to the house, and dear Brother, you are brought! You cannot walk on two lame feet; you cannot come on your own; but you must needs be lifted and carried in His Arm of mercy. You were not in His house—indeed you were so far away from it; you had to be brought in from the outside. Just as Mephibosheth, you must be

sent for and brought into the house and made to dwell there continually.

There is another reference to the dogs in Matt. 15:27 that I wanted to mention. The woman of Canaan came to Jesus begging for mercy. It is sweet indeed to be enabled to bow thy head into thy hands and plead with the Lord for the very mercy of life itself! to beg and to plead for the very life of the soul. Truly we cannot do it of ourselves, it must come down from above to us, that we may again return it to the Lord; but Oh, if it first comes down from Him, it will again receive acceptance in His ears! He will receive that which is His own! The tender sweetness of it is blessed indeed! It is to dwell “in His House.” If I could, I would desire in my heart, to dwell in His House this morning. Oh that I could find a little obscure place in the rear of the house and hear the mercy and love of the Master proclaimed; and hear the honor and the praise he ascribed unto Him, who inhabiteth Eternity and dwelleth in the High and Holy, and also in the hearts of the poor and contrite in spirit, those who tremble at His Word! But back to the Canaan woman who pleaded with the Lord. She was not born in the house; she was not of the Jews, she had nothing to plead; she came with a “who can tell”—but she came. She had met with many rebuttals: the Lord had not answered her; the disciples would have sent her away; the Lord told her that He was not sent except to the lost sheep of Israel, reminding her that she was indeed outside the house

by nature; but in spite of it all, she continued to plead. Jesus said: It is not meet to take the children's bread and to cast it to dogs. Then, look at her answer: "Truth Lord; yet the dogs eat the crumbs which fall from their master's table." Yes, Lord, it is so true that I am not worthy of the least of thy mercies; truth Lord, I was not born inside Thy house; I was not one of the children to sit at Thy table; truth Lord, I am but a dog, born outside thy house! But Thou hast been kind to me, Thou hast claimed me, Thou hast brought me inside Thy house, Thou hast allowed me to walk under thy table, and to eat of the crumbs that fall from the children's hands. Lord, the dogs do receive such kindnesses as these, and such blessings; I know that I am an outsider and only a dog; but Lord, even the dogs receive crumbs, let me come into Thy house and at Thy feet, find some crumbs fallen from Thy table!

Dear little ones, were you born inside His house? Did you do anything to merit coming in His house? No, no, no, you are lame in **both** feet. You were neither born with His blood in your veins, nor have you been able to keep the law of righteousness. You can't even hop to His house; you must be brought "into His house."

Joseph looked out of his house, and saw the men coming, bringing Benjamin, the younger brother. His heart reached out to them, and while they were yet afar off, Joseph spoke to the ruler of his house, and told him to slay and to make ready the table; and to BRING

THESE MEN HOME; bring these men into my house, under the roof of my house to sit down with me at my table and to commune with me in love. Yes, we shall sit down with Him, at His table, partake of His Spiritual blessings and abide there continually. So long as we sit at this table, our lameness in both feet, our imperfection, our inability to take one single step, all of it is hidden under His table in His house. There we sit in peace and love and communion. But, dear Brother, the instant we try to move away, or to walk around, our lameness is evident again, and we only fall flat upon our faces. We cannot even come back to the table again—He must come to us and pick us up, and place us again at the table where our lameness is not seen, and where it does not matter one way or the other. Do we need one bit of strength to walk, so long as we sit at a table? No, and as long as we are sitting at His table, clothed in His raiment, partaking of His food, our filth and our defiled nature, and our weakness is not seen, nor does it count in His sight or His salvation. Sure, it is present, and sure it burns within; there is an everpresent warfare; there is Godly sorrow for sins. But in His salvation, those things are covered, and we are permitted and brought into His house, to sit down with Him in the Spirit, and to commune in peace and love and mercy

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 again?

For of Him, and through Him, and to Him are all things: to whom be glory for ever. Amen.

Oh dear Brother, we are born of the flesh of man; we are not born with any right to this inheritance; as David said, In sin, did my mother conceive me. But according to the mercy of our Saviour, that is not required; oh no, we have to be brought in as dogs; as ungrateful wretches, ignorant sinners are we brought into His house; under His wing; to learn of Him, to feast upon His manner. He maketh us to lie down in peace.

Well, I have wandered far from what I wanted to say. But these elder sons of Jacob, were not of the house of Joseph; they were not born in this house, they could never have entered this house, or gotten into it in any manner, except that they were enabled to "bring Benjamin." They could never have seen Joseph's face, except they had a younger brother and came bearing that younger brother. There must needs be an admittance, and there must needs be a bringing of the younger brother. But oh, how wide the doors were opened at the sight of Benjamin! The Lord openeth and there is none to shut. Bring these men home, for they bear Benjamin, and they shall not only see my face, but they shall dine with me at noon! And more, from here on, they shall abide fast in my house, and eat continually at my table!

So my dearly beloved people, I just feel so strongly that we will never be enabled to see the Face of the Saviour, enter into His house, sit down with Him at His table, in love and peace and partake of His Spiritual blessings, except we be enabled to come bearing the Spirit born within us, Spirit of His Spirit (the younger brother). "Give ear, O Shepherd of Israel— Turn us again, O Lord God of Hosts, cause thy face to shine; and we shall be saved" (Psa. 80). Turn us again, and we shall all be of one accord, facing one end, purpose, seeding One, our Saviour. When the sheep are following the Shepherd, all are of one accord, in one direction. Then He will shew His Face; His Face will shine! and we shall come forth bearing the tender fruits of the Spirit in love and understanding; thus shall we know His salvation and be saved! May the Lord be good to you: watch over your every step; keep you from the evil; make you obedient, submissive; and keep alive your souls to seek His Face. All honor and glory be His for ever!

Yours in hope,

A. D. Alston

FECCL School, 8147 Ave.

APO 7, San Francisco, Calif.

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### PREDESTINATION

Many years ago the predestination had foreknowledge of God arrested my mind. The extent of His foreknowledge and predestination seriously concerned me. I wondered whether or not the terms are synonymous or identical, and if so, how far reaching. I wondered if it is only partial or if the pre-

destination of God involves everything both good and bad. When 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," did He overlook anything? and did He fall to see that there would be a great amount of evil performed in the world? Yet, one of the inspired writers said, "Surely the wrath of man shall praise Thee: the remainder of wrath shalt thou restrain." He must have had reference to the evil, man is guilty of here in this life, saying in these words that He would restrain the evil that man performs, which does not praise Him, that is, which is not conducive to His purpose. We have many examples in the scriptures where the wrath of man served to praise God. The persecution and crucifixion of Christ was a most outstanding example of this. Certainly this was predestinated from the beginning, because His people were chosen in Christ before the foundation of the world. Ephesians 1:3-6 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."

The children of God, being chosen before the foundation of the world, were chosen before their existence and certainly before they had done either good or evil, and being chosen in Christ, it was many years before Christ was born of the virgin Mary, to be crucified for His people. So all this was a reality only in the predestination and foreknowledge of God and in the mind and purpose of God.

In our finite minds and carnal reasoning, it is impossible for us to either believe or fathom the truth. 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." This is the only way any of us see and understand anything Spiritual. The Lord said, "My thoughts are not your thoughts, neither are your ways my ways, for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. 55:8-9.

We in nature think of God's thoughts just as if He were another man such as we. The Lord said, "Thou thoughtest that I was altogether such an one as thy self: but I will reprove thee and set in order before thine eyes." Psalms 50:21. He does this by showing us our nothingness and His greatness. How different He is! He is infinite, all wise and full of glory. He is an invisible God who rules the universe. We can only know and worship Him when He makes Himself known and previous to us. John 4:24, Jesus said, "God is a Spirit: and they

that worship Him must worship Him in Spirit and in truth."

Some believe there is a difference in foreknowledge and predestination, but how can there be? 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." Again He said, "This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations. For the Lord of hosts hath purposed, and who shall disannul it? and His hand is stretched out, and who shall turn it back?" Isa. 14:26-27.

The greatness of God is forcibly expressed in Rev. 1:8: "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to have no intention of hitting the pedestrian? On the other hand, if this motorist had been on foot and because of malice or ill - will, had way laid or shot the pedestrian from ambush, he would have committed a great sin. The victim is come, the Almighty." "Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens." All His creations were created for Himself and for a specific purpose, and for God's purposes to come to pass, man's every act must conform to His purposes, because He declared the end from the beginning and as I have purposed so shall it stand.

What is man as compared to such a great God? Isaiah 41:17-18 says, "All nations before Him are as nothing, and they are counted to Him less than nothing, and vanity. To

whom then will ye like God? or what likeness will ye compare unto Him?" Man is only a creature in God's hands, created by Him. Man is dead in trespasses and in sin, in nature. He is polluted in sin, lost and ruined, dependent and helpless. But this he does not know for in his nature he is conceited, presumptuous, boastful, selfish, arrogant, haughty, predominant and seeks preeminence and praise. There is nothing Godly in the nature of a human being, and unless he is restrained by a greater power than he, his life will manifest these characteristics. Such a character is not capable of doing anything good. David said, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Psa. 51:5. This is the plight of all of us in nature - conceived in sin and shapen in iniquity - how can such a creature perform anything good? Our origin is through sin; that is why our every characteristic is sinful and our acts are prompted by evil, sinful motives. In our nature we are selfish; we want to be seen of men; we want to be praised - we are seeking selfish gain one way or another.

But, says one, "How can sinful man promote the purpose of God when His every act is prompted by an evil motive? and if God declared or predestinated man's walk in life - his acts - is He (God) not the author of the sin that man commits? and why do we suffer because of our sins?"

When God completed His work in six days, He saw everything He had made and behold it was very good, even man himself, for he had

not fallen under the curse of the law. But this Great Alpha and Omega had declared the end from the beginning. The downfall of man as well as the cure for sin was already fixed; it was in the purpose of God as declared from the beginning and must come to pass as purposed.

So the acts of man, however evil they appear to us, are conducive to the purposes of God. These acts help to bring to pass the purposes of God. Many of us, not realizing the greatness and supremacy of God, the fact that He is omnipresent - that is, He is present everywhere at once - omnipotent, (unlimited in power, ability or authority) and omniscient (having universal knowledge) believe this statement terms God the author of sin; but not so, because with His infinite knowledge and purpose and the fact that He is celestial, a great King supreme over all things; He cannot sin or be the author of sin for there is no sin in Him. A supreme King makes the laws of his kingdom, but he is not subject to them himself. They are made for his subjects, and "Sin is the transgression of the law." 1st. Jno. 34. So when we as His subjects transgress His law, we sin.

Everything our God declared or performed was for a purpose and it was all good. There was no sin in any of His declarations. Man's acts, so far as the Lord's purpose in them is concerned, are good in His sight to the extent that they are conducive to God's purpose and in accord with His will, but the sin is in the man who performed the act. Paul said: "For as by one man's disobedience many were made sin-

ners, so by the obedience of one shall many be made righteous." Rom. 5:19. This is manifested through the motive that prompted the act. The creature that was conceived in sin (sin from the beginning) and shapened in iniquity is capable in himself of doing nothing without sin, because he is nothing but sin. The attributes that attend his nature - conceit, selfishness, arrogancy, presumptuousness, laciviousness, wrath and strife - prompt his acts; thus his acts are motivated by sin.

To prove to you, My Dear Readers, that the sin is not only in the act, but is in the motive that prompts the act. I will say: Suppose a motorist were traveling on a road and a man suddenly stepped into the road in front of his car and was killed. Did this man commit sin in this act, when he just as dead in the first instance as in the last, but in the last there was a real crime committed, while in the first, there was an accident, but no crime. The difference is the motive that prompted the act. The sin is in both the motive and the act; because man's evil motive prompted the act.

David said: "Surely the wrath of man shall praise Thee: the remainder of wrath shalt thou restrain." So in the evil that mankind performs, a purpose of God is also performed, but God restrains all the evil intentions or wrath of man, that does not praise Him.

In the case of Joseph and his brethren we have an outstanding demonstration of this scripture. When Joseph was seventeen years of age, he had two dreams: in the

first one, he dreamed that he and his brethren were binding sheaves, when lo, Joseph's sheaves stood upright and the sheaves of his brethren stood round about him, and made obeisance to Joseph's sheaf. In Joseph's second dream, behold the sun and the moon and the eleven stars made obeisance to him. When Joseph told his dreams to his brethren, they said, "Shall thou indeed reign over us? and they hated him yet the more for his dreams, and for his words." Because of their hatred they conspired against him to slay him, but it was the purpose of God that Joseph should go to Egypt and interpret the Pharaoh's dream, through which he was shown that a famine was about to begin in Egypt, that Joseph might be appointed second to Pharaoh in the Kingdom and be entrusted with the responsibility of storing corn during the years of plenty, preceding the famine, to take care of the people during the seven years of famine. It was therefore not God's will that the full wrath of his brethren be vented on Joseph. But through Reuben, he was put into a pit in the wilderness, that he might deliver him to his father again. But soon a company of Ishmaelites came by on their way to Egypt, when Joseph's brethren other than Reuben, who was not aware of what was taking place, decided to sell Joseph to them, which they did for twenty pieces of silver. The Lord was with Joseph and he was sold to Potiphar, an officer of Pharaoh, the ruler of Egypt. "Surely the wrath of man shall praise thee: the remainder of wrath shalt Thou re-

strain." Through the wrath of Joseph's brethren he was carried to Egypt for a great purpose, for he told his brethren when he made himself known to them after he and they had seen the fulfilling of his two dreams when they were humbled to the point of bowing down to him in obeisance, when they went to him for corn as a sustenance of life during the seven years of famine: "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." Paul said: "We know that all things work together for good to them that love God, to them who are called according to His purpose." Rom. 8:28. Certainly the cruelty and afflictions imposed on Joseph worked together for his good and the good of many people through him; while the wrath of man served to praise God for the great work He performed. Joseph here is such a beautiful type of Christ.

In presenting the above scripture, I realize I have, to some extent, digressed from my subject wherein I attempted to show that sin in the lives of men is not only the act, but the motive that prompts the act of which the man himself is the guilty one. However, as I formerly stated, man in nature is not aware that he is desperately wicked until sin is condemned in the flesh. Paul said, "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: that the righteousness of the law might be ful-

filled in us, who walk not after the flesh, but after the Spirit. When sin is condemned in the flesh, the sinner becomes sin conscious. He learns that he is desperately wicked, that his life is filled with sin and that he is lost and ruined before a just God. But what a great blessing to be brought to know you are a desperate sinner and that you are helpless before a great and powerful God, because Christ-God manifested in the flesh - the Son of God - came to earth, suffered pain, shame and death to save sinners - sinners who have been made alive to the fact that they are sinners in great need of mercy and His loving kindness.

When one comes to know and see how sinful he really is, he comes to loathe himself. He hates the evil he so painfully realizes he is full of. But Solomon said, "The fear of the Lord is to hate evil." The writer has received great comfort from this scripture, as many do, who hate the evil they see within. It is comforting to know that the hate of this evil we see within ourselves is an attribute of one who fears the Lord and whom the Lord loves.

"The law is weak through the flesh," because we in the flesh are not able to keep it. Try as we may, and every poor sinner does try with all his might, we cannot live perfect or sin free lives. Paul said, "For that which I do, I allow not: for what I would, that do I not; but what I hate that I do." But when sin is condemned in the flesh, Christ has visited that one, for He is light. "This then is the message which we have heard of Him, and declare unto you, that God is light,

and in Him is no darkness at all." 1 John 1:5. When one sees himself as exceedingly sinful this Light has shone in the Temple. "Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?" And this light giveth light to all that are in the house. We cannot see without a light. Until this light comes, we have never known the darkness that dwelt in our souls. One scripture says, "I form the light and create darkness." When the light shines in us, it betrays the darkness that also dwells there which we knew not of before. Oh the warfare this child of God is subjected to. It is a daily warfare - the flesh against the Spirit and the Spirit against the flesh. Paul said, "Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the Kingdom of God."

When the righteousness of the law is fulfilled in us, we walk not after the flesh, but after the Spirit. For we delight not in the things of the flesh, but as Paul said, We delight in the law of God after the inward man.

Our own felt need prepares us to receive and understand the doctrine of salvation by the grace of God. Paul says, "I die daily." He also 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. This is our experience. We die daily to the love of earthy things. We have less and less con-

fidence in our ability to perform anything that is good in God's sight; we hunger more and more for the truth. Our love for this world and things pertaining thereto daily grows less and our desire for His righteousness and wisdom increases by the day. This I believe was Paul's experience. One writer said, I must decrease but He must increase, and this we do.

The sin that is in our body crucified the Christ who "liveth in us." This is why we hate the evil we see in us, and this is why we have a continual warfare. Christ is good, divine. He causes His subjects to long and hunger for Him. We say with David of old: "As the heart panteth after the water brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?"

The sin that we see so vividly within our flesh and we are so helpless to correct, crushes us, causing us to go down in grief and humility and beg for mercy and deliverance; causing us to know that we commit these sins because of what we are, for "By their fruits ye shall know them." Our sins crucify us with Christ, we are made less and less before Him, we are brought low and humble and our love and yearning for Godly attributes are increased. Christ is our light and our deliverer. It is of Him who dwells in us, with whom we are crucified, that we are blessed to see our unworthy, sinful condition and to know that our Spiritual knowledge, our love of the truth and our salvation is only of Him, through Him, and by Him who lov-

ed us and gave Himself for us.

Humbly submitted in hope,  
Pauline W. Adams  
Willow Springs, N.C.

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**.. WRITES FOR LANDMARK ..**

Through the columns of Zion's Landmark, we are glad to present our highly esteemed and yoke fellow in the ministry to the readers of our family paper as a member of its staff and as associate editor, Elder H. O. Nash, address, 431 Hardendorf Avenue, N. E., Atlanta, Georgia. Elder Nash is an humble and able defender of the doctrine of salvation by grace. He is well known among the Old School Baptist, having served in the capacity as pastor of Churches many years and as moderator of the Yellow River Association, we believe the editorials of our paper will be enriched by his contributions.

Humbly submitted,  
T. F. Adams

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Editor

## Zion's Landmark

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

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**Editor**

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

**Associate Editor**

ELDER H. O. NASH,  
ATLANTA, GA.

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VOL. XCI No. 10

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Entered at the postoffice at Wilson  
as second class matter.

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WILSON, N. C. APRIL 1, 1958

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### THE FOUR BEASTS

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

Dear Brother Adams:

Some time when you have a mind to, will you give your views of the "four Beasts" and "twenty-four elders" spoken of in Revelation? They are a puzzle to me, as well as other things spoken of in Revelation, and all through the Bible as for that matter.

Your brother in bonds  
of love and hope,  
Sam H. Dean  
203 Bell Street  
Greenville, Alabama

"And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Al-le-lu ia." Rev. 19:4.

Our Brother asked my views on the four beasts and the four and twenty elders. By this, I presume, he desires to know who they are,

or who they represent. The Holy Scriptures sometime describe the character of a person or persons, when their names are not mentioned. For instance, David, in his prophecy, described the characteristics of a man so minutely, that the reader is convinced he has reference to Judas Iscariot, (the one who betrayed the Lord of glory). He said, "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." Psalms 41:9.

The Psalmist also said, "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed, saying, "Let us break their bands asunder, and cast away their cords from us." Psalm 2:2,3. Their names are not mentioned by the Psalmist, yet the description given can be none other than King Herod, Pontius Pilate, the Gentiles and the people of Israel which will be observed by reading Acts 4:26,27,28. Jesus is wonderfully portrayed in the 53rd. chapter of the prophecy of Isaiah, yet His name is not mentioned.

A certain number of people are sometimes recorded in Holy Writ to represent uncertain numbers. For instance, Jesus said, "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." Matt. 25:1,2. The wise had oil, (grace). They went in with Him (Jesus) to the marriage. See Matt. 25:10. Who could the five wise represent, but those who have become dead to the law by the body of

Christ? Paul said, "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to Him that is raised from the dead, that we should bring forth fruit unto God." Rom. 7:4.

The names of the four beasts are not mentioned, yet there is a description of them given by the Prophets and Apostle, both as to their feature, form or likeness, as well as their office work. Isaiah said, "In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and this train filled the temple. Above it stood the Seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, Holy, Holy, is the Lord of hosts: the whole earth is full of His glory."

Ezekiel, (according to his prophecy) after beholding a whirlwind, a great cloud and fire, said, "Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man, And every one had four faces, and every one had four wings. And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: (Divided hoof) and they sparkled like the colour of burnished brass. And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings. Their wings were joined one to another; they turned not when they went; they went every one straight

forward. As for the likeness of faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle. Thus were their faces: and their wings were stretched upward; two wings of every one were joined on to another, and two covered their bodies. And they went every one straight forward: whither the Spirit was to go, they went; and they turned not when they went. As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning. And the living creatures ran and returned as the appearance of lightning." Ezek. 1:5 to 14.

The description which John gave of the four beasts are in substance the same given by Isaiah, and Ezekiel, as will be observed by reading the 4th. chapter of Rev., "And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come." Rev. 4:6,7,8.

The four beasts cannot be cre-

ated angels, for it is said, "And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof; for thou was 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.

Is not the above description given of the four beasts by Isaiah, Ezekiel and John a striking description of the Apostles? Every one had four faces, the face of a lion which denotes strength and fearlessness. Solomon said, "A lion which is strongest among beasts, and turneth not away for any." Prov. 30:30. The Apostles were strong in the faith and fearless in declaring the whole counsel of God. The ox is a burden bearer, and he treads out the corn. The gospel is food for the hungry and drink for the thirsty. The faces of these Apostles and Prophets bear evidence of wisdom and prudence, not the natural wisdom of man, but the wisdom of God which they possess by reason of what God has made His Son to them. Paul said, "But of Him are ye in Christ Jesus, who of God is made unto us, wisdom and righteousness, and sanctification, and redemption." I Cor. 1:30. The four beasts also had the face of an eagle. The eagle soars high and has a far seeing eye, and is swift in action. How swift were the Apostles in dispatching the word of God! Their commission was given by Jesus Christ, to go into all the world and preach the gospel to every creature. See Mark 16:15.

They had eyes within with which they could look into the Holy Scriptures and bring out of their treasure, things both new and old. The four beasts may also have reference to the chosen and qualified servants of God in succeeding generations.

It appears the four and twenty elders are the baptized believers of the gospel Churches, who represent the redeemed of the Lord, both Jews and Gentiles. They are those who have been pardoned for their sins and are established in the truth, who are no longer under the law, nor tutors, nor governors, nor schoolmasters. Paul wrote to the Galatians who were a gospel Church. He set forth their state or condition, before and after they had received faith. "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Gal. 3:24 to 29. All the natural descendents of Abraham were not the children of God. The promise embraces those who are born through the righteousness of faith. Paul said, "For 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." Rom. 4:13.

The promise takes in, or includes, both Jews and Gentiles who are braced in the covenant, and compose Spiritual Israel, which was ordered in all things and sure. Peter said, (to those who were pricked in their hearts) "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.

The four and twenty elders are described as those who fell down before the Lamb. They sung the song of redemption. They had harps and golden vials full of odours, which is said to be the prayers of the saints. "And when He (Jesus Christ) has taken the book the four beasts and four and twenty elders fell down before the Lambs, having every one of them harps, and golden vials full of odours, which are the prayers of the saints. And they sung a new song, (the song of redemption) saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, (both the Spiritual seed among the Jews and Gentiles) and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth." Rev. 5:8,9,10.

The sixteen sons of E-le-a zar and the eight sons of Ith'a-mar, added together, make four and twenty chief men (Priests). They were divided by lot, as will be observed. 1st. Chron., 24th. ch. and 5th. verse, "Thus were they divided by lot, one sort with another; for the governors of the sanctuary, and

governors of the house of God, were of the sons of E-le-a zar, and of the sons of Ith'a-mar." The office which they were assigned, (governors) is evidence they were the representative head of national Israel. The clothes as well as the position which the four and twenty elders occupied, are different from the four beasts. The four and twenty elders were sitting on seats; the four beasts were in the midst and round about the throne. John said, "And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders, sitting, clothed in white raiment; and they had on their heads crowns of gold. Rev. 4:4. Since the twenty-four priests were the representative heads of national Israel, would it be safe to say that the twenty-four elders are the baptized believers in the apostolic faith (Churches) and are the representative heads of all the redeemed family of God, both Jews and Gentiles? The song which the twenty-four elders sang expresses joy, adoration and praise to God for having redeemed them unto God by His blood. This is representative of the experience of all the redeemed family of God "out of every kindred, and tongue, and people and nation?" See Rev. 5:9.

They are not elders, in the sense of which the ministers of the gospel are called. They are called elders by reason of age in divine truths with a greater knowledge of Spiritual understanding.

T. F. Adams

**BROTHER EDWARD J. SCOTT**  
 From the view outside my window  
 All looks sad and very blue.  
 But somehow, beyond, there is  
 splendor,  
 Quite different from the natural view.

Gone you are from our vision.  
 But far better off than we.  
 Basking in the love of Jesus  
 Forever more—eternity.

This, we feel, your life portrayed,  
 As with others here you dealt.  
 And in humbleness arrayed,  
 Unworthy, always, it seemed you felt.

Our grief, the deep, it seems,  
 Is not without its savor.  
 For faith, and hope, unmerited  
 To us are freely given.

Our hope is that some day we will  
 meet  
 You, on the other side.  
 Where heartaches, pain and toil are  
 o'er,  
 And be at Jesus' side.

The above lines were written this rainy day of February, 1958 as I pondered the request of my dear friend, and I hope Sister in Christ, to write an obituary for the Landmark of her dear husband, who was a dear friend, and Brother to me. Feeling inadequate, in every way to comply with her request, but desiring to relieve her in any way I can, I make this feeble attempt.

Brother Edward J. Scott was born September 29, 1884 near Jacksonville, North Carolina in Onslow County, where he spent all his childhood days, and the early years of his adult life. Later he moved to Wilmington, N. C., where he married and spent most of the remaining years of his life.

After an extended illness he passed away December 4, 1957 at the Cape Fear Memorial Hospital in Wilmington, N. C., making his stay on earth seventy-three years, two months and five days.

Brother Scott, and his dear wife, united with the Wilmington Primitive Baptist Church June 14, 1926, and were baptized by the late Elder R. W. Gurganus, pastor, June 21, 1926. He was ordained a deacon of the Church, August 27, 1927, and was appointed clerk, February 14, 1931, and a trustee of the Wilmington Church November 14, 1931.

He was faithful in the performance of his duties, always filling his seat at meeting time unless providentially hindered. He spent much time visiting the sick, afflicted and shut-ins. He was greatly concerned with the welfare of his Brethren and Sisters in the Church, and visited the sister Churches as often as he could do so. Many times he went to meetings when he was physically un-

able to attend, but we feel he was strengthened each time by his faith in the Great Physician that could supply all his needs. During his long illness and hospitalization with his genial disposition he was an inspiration to those around him, bearing, uncomplainingly, and with great patience, the pain he had to endure. All was done that kind and loving hands and the medical profession could do but in that still small voice the Saviour called him to go.

Brother Scott is survived by his lonely widow, the former Miss Maude Dixon; two sisters, Mrs. George A. Walton, Jacksonville, N. C., and Mrs. Olive Scott Higgins, Wilmington, N. C.; two brothers, G. F. Scott of Jacksonville, N. C., and R. N. Scott, New Bern, N. C. Seven nieces and five nephews survive as well as a host of friends.

Funeral services were conducted December 6, 1957 at the Wilmington Primitive Baptist Church by the pastor, Elder Horace Bryan, assisted by the Rev. John T. Maides of Wilmington, after which his body was interred in Onslow Memorial Cemetery. Assisting Elder Bryan at the graveside was Elder Lonnie Yopp.

Much more could be said about this dear Brother, but we feel he will never be forgotten by those who loved him for Christ's sake.

Written by one who loved him,  
 Amie H. Benson  
 1313 General Lee Avenue  
 Fayetteville, N. C.

#### MEETING AT CULLODEN, W. VA.

The Lord willing, we will have a fifth Sunday meeting the fifth Sunday in March, 1958, at Culloden, West Virginia, at the home of Woodrow Lake.

Elders that have promised to be with us, the Lord willing, are as follows, viz:- Elders Golden P. Harris, B. L. Godwin, E. C. Newman, and L. B. Hylton.

All lovers of the truth are cordially invited to be with us at that time.

R. C. Bell,  
 Hurricane, W. V.

#### NOTICE

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# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-- AT --

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. XCI

APRIL 15, 1958

No. 11

## PSALM XXXI.

Into thine hand I commit my spirit; thou hast redeemed me, O LORD God of truth.

I have hated them that regard lying vanities: but I trust in the LORD.

I will be glad and rejoice in thy mercy: for thou hast considered my trouble; thou hast known my soul in adversities;

And hast not shut me up into the hand of the enemy: thou hast set my feet in a large room.

Have mercy upon me, O LORD, for I am in trouble: mine eye is consumed with grief, yea, my soul and my belly.

For my life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity, and my bones are consumed.

I was a reproach among all mine enemies, but especially among my neighbours, and a fear to mine acquaintance: they that did see me without fled from me.

I am forgotten as a dead man out of mind: I am like a broken vessel.

For I have heard the slander of many: fear was on every side: while they took counsel together against me, they devised to take away my life.

But I trusted in thee, O LORD: I said, Thou art my God.

My times are in thy hand: deliver me from the hand of mine enemies, and from them that persecute me.

Make thy face to shine upon thy servant: have me for thy mercies sake.

Let me not be ashamed, O LORD; for I have called upon thee: let the wicked be ashamed, and let them be silent in the grave.

Let the lying lips be put to silence; which speak grievous things proudly and contemptuously against the righteous.

### EDITOR

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

### ASSOCIATE EDITOR

ELDER H. O. NASH ..... ATLANTA, GA.

**\$3.00 PER YEAR  
TO ELDERS \$2.00 PER YEAR**

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

# ZION'S LANDMARK

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*Devoted To The Cause of Jesus Christ*

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## CAME TO SAVE SINNERS

Elder Lefferts

Sideling Hill.

May 6, 1934.

I Timothy 1:15, 16. "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. 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 hereafter believe on him to life everlasting."

"This is a faithful saying." The Bible is the one book in all the world which is inerrably reliable, while no other is. The Holy Spirit is its Author, there are no mistakes in it, every word is true. "Christ Jesus came into the world to save sinners." Paul says: "This is a faithful saying, and worthy of all acceptation;" and it is. It is worthy to be accepted by all, but all do not accept it: but whether it is accepted or not, it is worthy of being accepted. Jesus came into the world to save sinners, and He did it. He didn't come to try to save sinners, He didn't come to offer salvation to them, but He came to save them. The very name of Jesus means "Jehovah - Saviour." Paul says "Of whom I am chief." He felt he was the chief of sinners. Human nature is the same in every one. The human nature of the worst criminal is no worse than

the most upright moral person; the only reason that some do not commit such wicked acts as others is because God has retrained them, not because their nature is any better than any other's. Paul felt and realized that he had ever principle of evil and crime in him, that he was capable of committing anything that the worst criminal has committed, so felt himself to be the very chief of sinners. Here he says that Jesus came to save sinners, and man, the whole man, is a sinner. Man is a trinity, body, soul and Spirit, and it is all of him that Jesus came to save. Jesus said, "Except a man be born again, he cannot see the Kingdom of God." Some years ago when trouble came into the church, the question was asked, What part of a man is it that is born again? Such a question is absurd. There is no "part" about it. I have heard this first verse of our text spoken about by some of our ministers. I have used it myself, but I have not heard the second one mentioned much; but it is just as important as the one before it. Paul uses the word "first" here. There are no wasted words in the Bible. Every one has some significance. Sometimes we find what seems to be a repetition, but there is always some reason for it. So it is here, there is some reason for the use of this word "first." Paul says that in him first Jesus Christ might shew

forth all longsuffering, for a pattern to them which should hereafter believe. What did he mean? Did he mean his experience of conversion was to be a pattern or a standard for all believers who came after him? No, he could not have meant that; if so, there are many who would be cut off. Paul was struck down suddenly on his way to Damascus to persecute the saints; and a light brighter than the noonday sun shone about him. He was turned from darkness to light in an instant. We cannot all measure up to such an experience. Many of us cannot tell just when the Lord took us in hand, it came upon us gradually, extended over a period of weeks, or perhaps months, or even years; then if Paul meant his experience was a standard for those who should come after him, all such would be cut off. Neither was he the first to believe after the resurrection and ascension of Jesus, for there were the twelve disciples, and also on the day of Pentecost there were three thousand who believed, and others were added daily; and all still an unbeliever, so he could not mean he was the first to believe after Jesus' ascension. Then what did he mean? In that wonderful 15th. chapter of I Corinthians he speaks of himself "as of one born out of due time." We often say that there is an appointed time for everything, that there is not such a thing as anything happening out of due time. Paul does not say he was born out of due time, but "as" one born out of due time. Here, I believe, is the key to the use of the word "first." Paul is here re-

ferring to the nation of Israel. Paul was a Jew; and as was his conversion, so shall theirs be. His conversion is a pattern of theirs. The restoration and conversion of the nation of Israel is still in the future, while Paul's was many centuries ago, that is why he calls his a pattern, or being of one born out of due time. In prophecy we read that a nation shall be born at once, and so Israel shall when the Lord cometh with clouds, and every eye shall see him. Paul's experience is a forerunner of this, or being as one coming ahead of time. We are apt to speak of things being out of due time as meaning that they did not come at the time expected, that they were late according to schedule, but when Paul speaks of himself as being born out of due time, he means he came ahead of the time for the regeneration of the nation of Israel. But how was Paul the first? For there were many Jews who believed before he did. The gospel was first preached unto and received by the Jews, but later it was rejected by the Jews, as Paul said, "Seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Then this word "first" means that at the rejection of the gospel the Jews, Paul was the first among them to believe, and for the purpose of the gospel by the Jews, Paul was the first among them to believe, and for the purpose of being a pattern or forerunner of the re-birth of Israel. Paul was still an unbeliever when the Jews started openly to reject the preaching of the gospel, for when Stephen

was stoned, though Paul did not actually join in the stoning, yet he was there on the side of Stephen's persecutors; but he obtained mercy, as he here says, that he might be a pattern to them which should hereafter believe. In Malachi, the last book in the Old Testament, it says, "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings." The Sun arose the first time when Jesus said, "I must work the works of Him that sent me, while it is day." While Jesus was on earth it was day. The Israelites had a night time of watching for the promised Messiah, and the day dawned when Jesus was born, though there were but few who recognized Him as such. The question was put to the watchman, "Watchman, what of the night?" They wanted to know how long the night was to be, how long before the dawning of the day. The watchman replied, "The morning cometh," and so it did when Jesus came. But the answer did not stop there, it went on "And also the night." When Jesus left this earth, night settled down again, and the children of God have been shining as stars in the darkness since that time. But the day will dawn again for the nation of Israel, and then it will not be a few here and there who shall believe on Him, but the whole nation shall be born at once; for when He shall come again they shall all recognize Him as the one whom they before, as a nation, rejected, but it will be at a time of their extremity, for there shall be such tribulation as was not since the beginning of the world, nor ev-

er shall be after, and except those days be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened. The persecution of the Jews shall be so fierce that except for the interposition of the second coming of Christ, there would be none who could survive it, but a remnant shall be saved, and shall gladly receive their King. Some think that the destruction of Jerusalem was what Jesus was talking about, but that could not be, for He said that there never should be such a time of tribulation again, and the French Revolution was worse than the destruction of Jerusalem; then the French Revolution does not compare with the horrors of the late World War. Those of us who are of the gospel church will not be on the earth to see this, for before then the Lord shall have caught away His Church to Himself: for the Lord shall descend from Heaven and the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them to meet the Lord in the air. The church is looking for her Lord to come to take her to Himself. In the last chapter of Revelation the Spirit and the bride say "come" to Him who says He is "the root and the offspring of David, and the bright and morning star." The morning star shines out in the darkness without any signs to herald its appearing. It is not so with the sun: there are signs of the approach of the shining of the sun. The sun does not burst out suddenly, but it comes gradually, darkness gradually passes as the

sun rises; it is not so with the morning star. I have seen it now for several weeks shining with unusual brilliance, and it shines there in the darkness, unannounced. Just so with the resurrection: there is nothing to be fulfilled before the resurrection. The only reason it has not been yet is because it is not God's will: it is only waiting until the last vessel of mercy is gathered in. We do not know when that will be, it may be nearer than we think; it might be tonight, it might be tomorrow, there is nothing to be fulfilled to give us any indication as to when it shall be. It is not so with the rising of the Sun of righteousness. Ezekiel prophesying of it, had a vision of a valley full of dry bones. When the Lord asked him if the bones could live, Ezekiel did not say whether they could or could not, but "Lord, thou knowest," and the Lord showed him they could. Bone came to his bone, but they were still dead, sinews and flesh came upon them, but still no life, then the Lord commanded the winds to breathe upon them that they might live, and they lived and stood up a great army, and the Lord told him that was the whole house of Israel. Israel and Judah had become divided, but here they are one nation. The Lord showed this again to Ezekiel by telling him to take two sticks and write on one. "For Judah, and for the children of Israel his companions," and on the other "For Joseph, the stick of Ephraim and for all the house of Israel his companions." He did as he was commanded, and a miracle happened, the two sticks be-

came one in his hand; and the Lord told him that Judah and Israel should no more be two kingdoms, and one king shall reign over them. We are seeing somewhat today of the coming together of the dry bones. Never since the Jews lost their standing as a nation has there been such an effort to re-unite as there is today. Societies and organizations are being formed to bring the Jews closer together. This is one of the things to be fulfilled which are to herald the second coming of Christ. Another is the coming of antichrist and the pouring out of the vials of God's wrath on the wicked; but the morning star shall have come before that time to take the church out of the world, when the dead in Christ shall rise first, and those of us who are alive shall be changed and caught up together with the risen dead. As I have already said, man is a triune creature, body, soul and Spirit. The soul and Spirit do not die, but the body does. When Lazarus died and Jesus told Martha that her brother should rise again, Martha said, "I know that he shall rise again in the resurrection at the last day." Jesus did not rebuke her for saying that; He did not say, "Why, Martha, you are mistaken, there isn't any resurrection at the last day." No, He said, "I am the resurrection," meaning that He was the resurrection power, and He could raise Lazarus then, without waiting until the last day. "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die."

That is, he that believeth, though he is one who dies, shall rise again, and those who shall not die, but shall be alive when Christ comes for His Church shall never die. They shall be changed, in a moment, in the twinkling of an eye, but they shall never die; for this corruptible must put on incorruption. What part of a man is it that goes to corruption? It is his body. Then this body that goes to corruption when we die, must put on incorruption: and this mortal must be mortal is that which is subject to death. Those who are alive at the time of the resurrection shall not die, yet they have always been subject to death; then this mortal, though it will not have to pass through death, but has been subject to it, "must put on immortality." Then shall be brought to pass the saying that is written, "Death is swallowed up in victory." God is not going to suffer our bodies to stay in the grave; He is not going to let satan have something to gloat over. You remember under the old covenant the Israelites were given instructions concerning leprosy, and if leprosy was found in a house it had to be cleansed and an atonement made: two birds were to be taken, one to be slain, and the other dipped in the blood of the slain one, and then released. Our bodies are very important. The scripture says, "Know ye not that your bodies are the members of Christ?" It cannot be that any part of Christ can perish. Then we ought, seeing that they are the members of Christ, to be very careful what we do with our bodies. "Shall I then take the

members of Christ and make them the members of an harlot?" And "He which is joined to an harlot is one body." We have no right then to be found communing with those who do not believe the truth, nor should we be found even in their assemblies, for by our bodily presence, we are countenancing their heresies and false doctrine. Our bodies are dead because of sin, but they are to be fashioned like unto Christ's glorious body. These are glorious truths, and may we think about them, talk about them. Paul, after writing about the resurrection exhorts us to comfort one another with these words. Then why are we so backward to mention them? When we speak of them we find comfort in them. The "Bright and morning star" shall come, and our prayer should be, "Even so, come, Lord Jesus." The Sun of righteousness shall arise afterwards for the restoration and salvation of Israel. Some people talk as though God had entirely cast off the Jews, as though He had thrown them out on the trash heap, but it is not so. We are warned in the scriptures not to boast ourselves against the natural branches, for "God hath not cast away His people which He foreknew," and the natural branches shall be grafted in again. God made a covenant with Abraham that He had given the land of Canaan to Abraham's seed for ever, and in the 135th. Psalm, it there says that the Lord hath chosen Israel for His peculiar treasure. Joseph's brethren treated him cruelly, but when they came to him he still loved them; and when he re-

vealed himself to them, at first they were afraid, and thought he would be angry with them and punish them; but he didn't. He forgave them and set their fears at rest, and comforted them. God hates putting away, and He has never given Israel a bill of divorce. She has left Him, and until the fulness of the Gentiles comes in, He has temporarily ceased His dealings with them, but He will return and have mercy on her, and when He does, it will be to the whole nation. "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" And so it will be, the whole nation shall be born at once. So this is what Paul means, that as was his conversion, so shall theirs be. His is a pattern of theirs. His was sudden in a moment, and so shall theirs be. Not some of them, and some one day and some another, but the whole nation shall be born at once.

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### ANSWER TO JEHOSEPHAT'S PRAYER

(II Chron. 20:15-22)

Jehoshaphat prayed: "O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee".

The Spirit of the Lord came upon them and answered: "Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem: fear not, nor be dismayed; tomorrow go out

against them: for the Lord will be with you".

Little flock in whose breast a spark of hope dwells, as you are confronted with these great hosts of evils within you, and these companies of sins in this flesh, and all of the doubts and fears and apprehensions, and lusts and idols and cravings for the treasures of this life, and all of the pride and self abilities, you face them with no strength of your own, you have no might against them, neither know you what to do, but by the mercy of God turn and keep your eyes upon God. He says to you, "Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's". When we are facing an impossible enemy and see ourselves doomed with certain destruction, what an unspeakable comfort and relief to hear our Saviour speak, The battle is not yours, but mine; and to feel the crushing burden lifted off and taken away! We jump and run and leap with joy and our very soul yearns to reach out and embrace such a Saviour as comes between us and all of our enemies! O how we would reach out and embrace Him fully, and clasp ourselves to His bosom never to be separated again! But such cannot be while we are yet in this life. When Mary was weeping at the tomb, and Jesus made Himself known to her, she reached out to touch Him, but He restrained her and gave her something to do; He told her to go unto the other disciples and tell them what things she had seen. Likewise here Jehoshaphat is told: "Tomorrow go ye down against them". The

battle is not removed; nor are the enemies taken away; the battle will be fought, and these people must go down and face the enemy, but the Lord will fight the battle and give the victory to His little ones. Likewise our trials and afflictions and burdens will not be removed from our sight; we must go down and face them, but the Lord will do the fighting for us and will preserve us and give us the victory. Jesus, in 17th. chapter of John, did not pray that His people be taken out of the world, but that they be kept from the evil. The thorn was not removed from Paul's side, but grace sufficient was given him to bear it. Jesus did not pray that Peter be prevented from denying his Saviour, but that his faith fail not. When the little child of grace is born and given life, he is not taken out of this body, but he is kept from the evil that is in this body.

So Jehoshaphat was told to go down and face the enemies and the battle, and he was told by which way they should come, and where he should find them. They will come by the cliff of Ziz, and before the wilderness of Jeruel. The word "Ziz" means flower and "Jeruel" means formed by God. In the pre-destinated purpose of God, this whole battle was set and fixed and formed to the last jot and tittle. The Ammonites and the Moabites and the men of mount Seir were born to this end; they fulfilled the will of God in coming against the children of Israel. Jehoshaphat was made to fear and to pray and to cry unto the Lord; he was made to plead the sovereignty, and the

promises, and for the judgment and the deliverance by the power of this God. He was given this answer and this victory and was told to go down to meet them in this wilderness of Jeruel. It was all formed and fixed and made sure from all eternity and it had to be fought by the Lord in the wilderness of Jeruel; for it was all "formed by God". Also, out of every trial and affliction comes a blessing, the flower from the cliff of Ziz at the end of the brook.

The battle is not yours, but God's, therefore, "Ye shall not need to fight in this battle". Then what must we do? "Set yourselves, stand ye still and see the salvation of the Lord with you" — Jehoshaphat stood in the congregation and before the house of the Lord; he stood and cried unto his God. He admitted his inability to fight in this battle; he pleaded with God to fight the battle for Judah and Jerusalem; he and his people fixed their eyes upon the God of Israel. Jehoshaphat was not reclining upon the bed of ease, he was not sleeping while these great enemies were coming against him; he knew and he realized and he feared the great danger that was so surely coming and facing him so directly. He was awake and alive to these great evils; Spiritually speaking, his soul had been reborn and he could see these present enemies of death before him; also he was alive to his total lack of any power to fight with them; and to the knowledge of the sovereignty of the Arm of his God. Thus he goes to his God in prayer and asks that they be judged in the courts of his Saviour

and that deliverance be granted from this sovereign count. Nor is Jehoshaphat running or going in any direction of his own judgment or decision; nor in the strength of himself; indeed, he knows of his own weakness and the rottenness at vileness of his own judgment.

So Jehoshaphat **stands-stands** at attention, so to speak, waiting in readiness to go in accordance with God's answer to his cry. He has laid his case before God, and now stands. Through the strength and by the mercy of God, he stands still and waits upon his God. While he yet stood, God confirmed his stand with the words "set yourselves, stand ye still; ye shall not need to fight in this battle, for the battle is not yours, but God's". Stand still and see the salvation of the Lord with you, O Judah and Jerusalem. Fear not, nor be dismayed; to morrow (not now, but in due time) go out against them: for the Lord will be with you". That is the word of his God and the answer to his cry. And what a glorious answer! The whole battle is taken over by the Lord. The victory is assured. Not even one single stroke must be made by Jehoshaphat! The Lord will be with you! The Lord will be your salvation, your army of strength, and all the weapons of fighting you will ever need!

Child of Grace, you stand today, and every day during this 40 years in this wilderness, just as Jehoshaphat stood. You are faced by great hosts and great companies of evils. At times when you look within your heart, you see such evils and such denials that you truly doubt that you have ever had a reason for hope.

You see the powers of the evil one come up into your flesh with such lusts and cravings until you know your Spirit must surely be overcome and die. But the very life nature of that little Spirit within you is to cry and to plead unto its Saviour who gave it birth, and it cries with such earnestness and fervency that its Father always hears, and always answers. And what is His answer? I will be with thee in thine afflictions; I will go with thee, comfort thee and cause thee to stand; and I will never forsake thee! You shall not need to fight in this battle, it is all in My hands, and I shall judge the case in My courts and give the victory according to my pleasure. You shall see My glory from the rear; you shall see My salvation from the latter part, and you shall praise My Name. Set yourselves, stand ye still, and see how the Lord, your God, shall set the battle before Jeruel, and shall grant unto you the victory of His salvation! O Judah, O Jerusalem, O city of Zion, O ye little ones of the flock, take courage and faith, fear not nor be dismayed, for He is your God and beside Him there is none other. Hear His promise, The Lord will be with you!

The Lord has here set the way of salvation. "He shall call upon me, and I will answer him; I will be with him in trouble; I will deliver him and honor him" (Psalm 91:15). The Lord always brings us first to see our blackness, vileness and nothingness, even to the end of ourselves. Then He brings us to see Him in His eternal Sovereignty, and to dare to call upon Him

and to plead our case in His court. "He shall call upon me". That is a very certain and fixed path by which we must come. It is by way of the wilderness of Jeruel; fixed and formed of God. Then, He will answer that call, for it first went down from Him into the heart of man, and thus is again acceptable unto Him. "I will answer him". Jesus will do vastly more than just answer, He says "I will be with him in trouble; I will deliver him and honor him". He promises to be with us in the furnace of affliction, and to bring us and deliver us out of that affliction and honor and bless us and teach us understanding out of the experience, thus giving us growth in grace and knowledge. Jehoshaphat called upon his God; and Jehoshaphat was answered. The Lord told him that He would be with him; that He would fight the battle for him; that He would give him the victory; and that He would show him His salvation; and that His people shall sing praises unto His Name! Faith came down from God and gave the prayer; the same faith spoke the answer. When the answer was received, Jehoshaphat bowed his head with his face to the ground, and all the men of Judah and Jerusalem bowed in humble recognition of their sovereign and gracious, merciful and prayer-answering God. How wonderful is the answer to prayer How it does melt this old heart and bring us face to the ground at the dear feet of our Saviour!

Let us notice how Jehoshaphat went out against these great companies and hosts. "He appointed singers unto the Lord, and that

should praise the beauty of holiness, as they went out before the army, and to say Praise the Lord, for His mercy endureth for ever". The lame man sat at the gate of the temple begging alms. Peter John in the Name of Jesus Christ gave him more than he ask for, telling him to rise up and walk. He went into the temple walking and leaping and praising God. Likewise here, we find the children of Israel, going out and leaping before the army of their enemies, and crying Praise the Lord for His mercy endureth for ever "And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab and mount Seir, which were come against Judah and they were smitten". Each sword turned against the other, so that not one survived, for the battle was the Lords! Thus did the Lord fight His battle before the eyes of the children of Israel, that they might see and know His salvation, and from whence cometh all things!

Dear brethren, may you and I be enabled to go out facing our trials and afflictions and the lusts and evils of this life with sons of praise unto His great and Holy Name. May He speak unto our souls.

**YE SHALL NOT NEED TO FIGHT IN THIS BATTLE: SET YOURSELVES, STAND YE STILL, AND SEE THE SALVATION OF THE LORD WITH YOU, O JUDAH AND JERUSALEM: FEAR NOT, NOR BE DISMAYED: TO MORROW GO OUT AGAINST THEM: FOR THE LORD WILL BE WITH YOU. SELAH.**

Atlanta, Ga.  
A. D. Alston

# Zion's Landmark

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

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VOL. XCI No. 11

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Entered at the postoffice at Wilson  
as second class matter.

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WILSON, N. C. APRIL 15, 1958

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**COMMENTS ON THE 8th PSALM**

There are many beautiful Psalms. In many of them the children of God find their experiences recorded. The twenty third Psalm perhaps is more read and referred to than any other. Preachers on most all funeral occasions either read or quote from this Psalm, but little is said in way of elucidation. Scriptures read and quoted without an application or explanation are not worth much to the hearer.

David starts the 8th Psalm by saying, "O Lord our Lord, how excellent is thy name in all the earth. The name of the Lord is not confined to any one individual of the Godhead, but to Father, Son and Spirit, and these three are one. And to this Lord, every knee shall bow and tongue shall confess, and say with David, "O Lord our Lord, how excellent is thy name in all the earth."

"Who hast set the glory above

the heavens:" We might ask what is the glory of God? Evidently the Lord Jesus Christ is meant, and whom David says, "The heavens declare." He is the brightness of the church as the sun is the brightness of the earth. The shining of the sun upon the earth, maintains life in all the inhabitants of the kingdom of the earth, so the brightness of the Father's glory, which is the Son of righteousness, maintains life in all of the inhabitants of His kingdom, which is not of this earth, but located in the earth. The church could no more exist without the light of the Son of God shining in the church to give His people the knowledge of the Son of God, than the earth could exist without the shining and heat of the sun that is in the heavens above.

"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." Just as the breast is designed and filled with milk for the nourishment of babes, from which they may suck, and grow in strength, so the gospel is designed as the breast of consolation, from which the babes in Christ may suck and grow in strength and knowledge of that great name that is excellent in all the world. The natural babe doesn't have to be taught to suck, they come here with that instinct. What is instinct? I don't know. But sucking of the breast is an operation performed by the babe under the sole guidance of God. Mothers nor fathers cannot teach the babe to suck the breast. Here is an operation performed to perfection, from

the first moment of their birth. God has ordained it so. From Him their strength cometh. We read in Matthew "And when the chief priest and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeaded, and said unto him, hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, out of the mouth of babes and sucklings thou hast perfected praise?" God is to be praised for this wonderful instinct. The breast may also be applied to the ministers of the gospel, who, through their preaching, are able to feed the babes in Christ, and from their preaching they may derive strength, and give praise to God. To enter into the kingdom of heaven, a man must become as a little child.

"When I consider they heavens, the work of they fingers, the moon and stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?" When I consider the wonderful creation, the moon and stars which He has placed in the firmament above, I feel to ask the same question, what is man that thou art mindful of him? The moon gives light by night, and represents prophecy, or that period of time before the gospel. The astronomers tell us that the moon is seen by the reflection of the son. So prophecy is understood by the Son of righteousness shining in our hearts, to give the light of the knowledge of the glory of God in the form of Jesus Christ. Prophecy is like a flower in the

bud, the flower is not seen until the bud has expanded into blossom. After Jesus opened the eyes of disciples, "They said one to another did not our hearts burn within us, while he talked with us by the way, and while he opened to us the scriptures?" And many times when the scriptures are opened to us, we feel to say with David, O Lord our Lord, how excellent is thy name, and how good thy art to reveal to me they word. Prophecy, as well as the gospels and the epistles, are not known and understood until they are revealed to us.

The stars also give light by night, and represent the ministry, but are not seen when the sun is shining. When the minister is able to proclaim the mystery of the gospel, we do not behold him as the one from whom this light and knowledge is coming, but we see Him who is shining in his heart to give this knowledge, and to reveal this mystery. The firmament which God called heaven, embraced both the moon and the stars, so the new heaven embraces both the prophecy and the gospel, but are not seen by the light shining upon them, but by shining in them.

"What is man, that thou art mindful of him?" Paul answered this question when he said, "As it is written, there is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is

under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known; there is no fear of God before their eyes." This is a good description of what man is, but this is not all. "The heart is deceitful above all things, and desperately wicked: who can know it?" And Jeremiah says, "Thus saith the Lord; cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." If we trust in man for material things, we are often disappointed, he may be our friend today, but our enemy tomorrow. "A double minded man is unstable in all his ways." I've known a few men who approached the personality to be admired, but in time found them to be deceitful and unstable. The best evidence we have that our heart has departed from the Lord, is, when we put our trust in man. Many who say they are trusting in the Lord, and not man, will find themselves in the end, under the curse of God. "The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not understand." We also read that, "There is a way that seemeth right unto man, but the end thereof are the ways of death."

"What is man, that thou art mindful of him." This question was asked by David in the 8th Psalm, and God gave the answer in the 14th verse of 91st Psalm. "Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known

my name." Yes, God will set him on the rock, Jesus Christ, that is higher than he, higher than the heavens, higher than Moses, higher than the angels, so high that he will be out of reach of all his enemies.

Man loves God, because God first loved man, man loves God because the love of God is shed abroad in his heart by the Holy Spirit which is given unto him. When the love of God is shed abroad in the heart of man, the Lord lets him know, as He did with Paul, from whom it came. When a light shown around Paul, he fell to earth, and a voice said, "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." The Lord caused Paul to know his name.

God is mindful of man because He sent His Son into the world, and veiled Him in flesh, that He might deliver him from the deplorable state into which he had fallen. "Greater love hath no man than this, that a man lay down his life for his friends." But it was not just His friends for whom He laid down His life, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." And because God draws man by His love, is evidence that He is mindful of him, and visitest him in the person of His Spirit.

The Son took upon Him the nature of man, and God "Hast crowned him with glory and honor, and given him a name above every name." And since His incarnation,

He has been known as the Son of man. Before His incarnation, He was seen as one like unto the son of man, as John saw Him, as one like unto the son of man in the midst of the seven golden candlesticks. But during His stay on earth, He was always referred to as the son of man. "And being found in the fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." He did not assume the angelic nature, but was made man, coming directly by the seed or posterity of Abraham, with whom the original covenant was made, that in his seed all the nations of the earth should be blessed.

The "man" in the text refers to the adamic man, and the "son of man" the Lord Jesus. David is a type of Christ, for instance, in the 139th Psalm he says, "For thou hast possessed my reins: thou hast covered me in my mother's womb. I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them. How precious also are thy thoughts unto me, O God! how great is the sum of them." Whatever reference David might have had to his physical body, it is a type of the body, the (church) which is His substance and not a shadow. So, the son of man must

refer to Jesus, who, became the son of man by assuming the nature of man.

The crowning of this man with glory and honor evidently refers to the exaltation of Christ after His resurrection in which He became victorious over death and the grave, and was given all power over all things in heaven and earth, and appointed heir of all things. Even though He was made a little lower than the angels, "He hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a son? And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him."

Adam enjoyed the honor of being superior to all the animal creation; all sheep and oxen, the beast of the field, the fowl of the air, the fish of the sea, and whatsoever passeth over the paths of the seas. But his power was limited to the things of the world: while all power was given to the Son of man, Christ Jesus, both in heaven and earth. Over all angels, principalities, and powers; over all kings of the earth, and all things in the earth, and all deep places, and gave Him a name above every name. The poet must have realized something of this name when he said:

"How sweet the name of Jesus  
sounds

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.

Weak is the effort of my heart,  
And cold my warmest thought;  
But when I see thee as thou art,  
I'll praise thee as I ought.

Till then I would thy love pro-  
claim  
With every fleeting breath;  
And may the music of thy name  
Refresh my soul in death."  
"O Lord our Lord, how excellent  
is thy name in all the earth."  
N. O. Nash

**IN MEMORY**

My husband, Elder John F. Sumner, was born December 23, 1875 and died October 2, 1956 at his home near Sylvatus, Virginia. His age was 80 years, 9 months, 9 days. He was married to Sarah Ann Richardson June 11, 1893, who preceeded him in death, January 31, 1940. To their union was born an infant daughter who died on the date of her birth, August 9, 1904; a son, John Posey Sumner, born on August 29, 1895 and deceased November 28, 1948; one daughter, Ann Bessie Sumner, born May 8, 1899 who survives him; and a son, James Harvey, born September 22, 1902 who preceeded him in death August 18, 1904; twelve grandchildren and nine great grandchildren.

He joined the Primitive Baptist Church at Little Vine on the third Sunday in February, 1898 and was baptized the third Sunday in May, 1898 by Elder John W. Hurst. He was ordained a minister at Little Vine Church 1902. He was called as pastor at Little Vine Church in 1905 where he served 51 years.

We miss him at Church so much, but we hope to meet him in that bright world above, when Jesus Christ comes back again to gather His Children Home.

Elder Sumner and I were married July 30, 1940. We lived a happy life together, 16 years. I loved him but the Good Lord loved him better, and He took him Home to rest. I hope if it's the

Lord's will I'll meet him some day. He said many times during his three years and six months' illness that the Good Lord sent Elder J. S. Sechriest to Little Vine Church to fill his place, for he would not be here much longer.

All he said before he passed away came true. He bore his illness with patience, never complaining. He loved Jesus and His Church. He would say if he were never able to be any more benefit to his Church, he did not want to stay here much longer. The Good Lord gave him a great love for all the members of the Church. He told me many times that he had done all the Lord had for him to do. His work was done on earth. He went through the cold and heat, rain and snow, and baptized over 800 people. He was a good soldier, and he had faith to the end. He attended and served his Churches as long as he could. Often he was helped to the Church and to the stand. He is badly missed by all who knew him in his home and Little Vine Church. He would often say during his illness he was satisfied the Church at Little Vine would be taken care of by his brethren and that the Good Lord had sent Elder J. S. Sechriest and Elder R. H. Payne to them.

I have lost a precious husband. The voice we loved is still in death. The vacancy in our home and Church can never be filled.

The funeral rites were conducted by his pastor, Elder J. S. Sechriest, Elder R. H. Payne and Elder G. P. Harris. He was laid to rest in the Church cemetery near his home. The floral display and large audience that attended the funeral bespoke the love and esteem in which he was held by his brethren.

Written by the request of Little Vine Church.

Mrs. Flora Sumner  
R. F. D. 4, Box 71  
Hillsville, Virginia

**THOMAS LONG WATERS**

Brother Thomas Long Waters was born April 22, 1874, son of Thomas Isaiah and Penelope Long Waters of Pinetown, Beaufort County, North Carolina, and passed away after declining health for several years, on December 15, 1957 in Washington, N. C., making his stay on earth 83 years.

Brother Waters was married to Parthenia Conleton on June 10, 1906. She preceeded him in death on November 23, 1952. To this union were born three children, the oldest, Bolden R., passed away September 2, 1920. Surviving are Marion of Elizabeth City, Miss Charlotte Waters of the home and two grandchildren.

Brother Waters was in the lumber business, connected with the former Roanoke Lumber Co. During this early

life, he served in the Spanish-American War, 1898-1902.

Brother Waters joined Singleton Primitive Baptist Church in Washington on May 4, 1946 and was baptized by the pastor, Elder A. B. Ayers. He was a devoted and faithful member attending when his health permitted. He always enjoyed the preaching and song service — "Amazing Grace" being one of his favorite hymns.

Funeral services were held in Singleton Church on Tuesday, 17th. of December by his pastor, Elder Ayers of Williamston, North Carolina, assisted by Rev. Wilfred T. Waterhouse, Episcopal minister.

He was laid to rest in Oakdale Cemetery to await that Great Resurrection Day.

"Saints by the power of God are kept,  
Till salvation comes;  
We walk by faith as strangers here,  
Till Christ shall call us Home."

Requested in conference, February 1, 1958.

Written by,  
Janie Carawan—Clerk  
Box 419  
Washington, North Carolina

#### IN MEMORY OF MY MOTHER, MRS. TEXAS CAMPBELL

Dear Mother, you have left us,  
With a sad and lonely heart,  
We feel that you are resting,  
Although we had to part.

We loved you very dearly,  
But the Saviour loved you best,  
He called you to that Home,  
A place of Heavenly rest.

There to await His coming,  
On the resurrection morn,  
When He will take His blessed  
redeemed  
And with His attributes adorn.

Written by her daughter,  
Mrs. Sam J. Corn  
R. F. D. 5  
Stuart, Virginia

#### ANNOUNCEMENT

We expect to have an all day meeting with dinner on the grounds, Easter Monday, at Konners Grove Church, Laurel Springs Association. We have promises of their presence from several ministerial brethren — Elder George Hill, Elder A. B. Barham and others — if it is the word's will. We would like to extend an invitation to all, especially our ministerial brethren.

The church is located just out of town about four miles. Follow highway 52-A into town (Mt. Airy) going north and turn right at the Post Office and proceed to crossroads at Flat Rock School and

turn left, then follow McBride Road about two miles to the Church.

Johnnie R. Belton, Jr.  
RFD 1, Box 49-B  
Mount Airy, N. C.

#### BEAR CREEK ASSOCIATION

The seventy-third spring session of the Bear Creek Association will convene with the Smith Grove Church in Stanley County, N. C., beginning on Friday before the first Sunday in May, 1958, and will continue through Sunday, the Lord willing.

Smith's Grove Church is located about two miles east of Oakboro, N. C., on paved road.

Ministering brethren, brethren and sisters, and friends all have a cordial invitation to attend.

For further information contact Elder C. D. Whitley, Route 1, Oakboro, N. C., or the undersigned.

Troy A. Williams, Association Clerk  
Route 2, Box 232,  
Monroe, North Carolina

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Editor

#### NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886, \$4.85 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid. The Cause of God and Truth written by John Gill, \$3.75 postpaid.

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

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# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. XCI

MAY 1, 1958

No. 12

### PSALM XXXI.

Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men!

Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues.

Blessed be the LORD: for he hath shewed me his marvellous kindness in a strong city.

For I said in my haste, I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplications when I cried unto thee.

O love the LORD, all ye his saints: for the LORD preserveth the faithful, and plentifully rewardeth the proud doer.

Be of good courage, and he shall strengthen your heart, all ye that hope in the LORD.

### PSALM XXXII.

Blessed is he whose transgression is forgiven, whose sin is covered.

Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile.

When I kept silence, my bones waxed old through my roaring all the day long.

For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.

I acknowledge my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.

For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.

### EDITOR

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

### ASSOCIATE EDITOR

ELDER H. O. NASH ..... ATLANTA, GA.

**\$3.00 PER YEAR  
TO ELDERS \$2.00 PER YEAR**

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

# ZION'S LANDMARK

## *Devoted To The Cause of Jesus Christ*

### SAINT LUKE 3:10,11

“And the people asked Him, saying, What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.” This was the language of John, the Baptist, to the people who have their own self righteousness. They have enough, even two coats for covering, not knowing the filth and corruption of their self righteousness, and the 12th., 13th., and 14th. verses read thus, “Then came also publicans to be baptized, and said unto Him, Master, what shall we do? And He said unto them, Exact no more than that which is appointed you. And the **soldiers** likewise **demand**ed of Him, saying, And what shall we do?” Notice the soldier here represents to our view the poor, the needy, the lame, the halt, the blind who have fought with principalities and with the power of the beast; therefore the **demand** is that they hang themselves wholly upon Jesus. No other source, no other way, their works of self righteousness have fallen in shreds from them; therefore, they being stripped of all, there was no covering for their nakedness. The poet said,

“Nothing in my hand I bring,  
Simply to the cross I cling,  
Not the labor of my hand,  
Can fulfil the law's demand.”  
There is no other source of refuge

for those who have wrangled in the fire of the fierceness of the wrath of God; therefore they are brought as Joseph was when his brethren visited him. He demanded of them Christ, the Lord, (Benjamin-here a type of Christ) and would not receive them in peace till the younger son of his Father was brought forth. Here are the fruits and meats that are worthy. There's no other way except through the shed blood of the Lord Jesus Christ and as many as come in that worthy name shall in no wise be cast out. They shall be clothed upon from the store house of Heaven and shall sit down into His Kingdom, drink, and be filled. And when wars and famines shall visit the land, they shall every one be enabled to stand the heat and the cold, for they walk in the strength of Israel's God and none shall ever be able to overthrow; no, not even the gates of hell shall be able to overthrow. Notice what John's answer to the soldiers was, “Do violence to no man, neither accuse any falsely; and be content with your wages.” There is marvellous beauty in those words.

Volumes could be said, but I leave this to your own thoughts and meditations and to every one who has been delivered from the low pit of hell and have languished in the fire. These are the children of God; they have no desire to do violence to any man, neither to ac-

cuse any falsely, but the desire in them is to live soberly and righteously in this present world: their wages being a rich hope in Christ.

Yours in hope,  
Mrs. Isaac Jones  
R.F.D. 1, Box 164  
Richland, N. C.

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**BEGAN MORE THAN  
THIRTY YEARS AGO**

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

Dear Brother Adams,

I wrote an article years ago, in which I tried to relate some of the dealings of the Lord with me.

I feel too unqualified for such a task, am too ignorant and unlearned to express the truth clearly, if indeed I know the truth. There are times, I wonder if I do know and understand the doctrine of God, our Savior. But I hope I have been taught something concerning it in the years past and gone. This began more than thirty years ago, when I heard what I can only hope was the voice of the Lord speaking in my soul, and from that day on, I have desired to know the truth; nothing but the whole truth would satisfy my longings. I have had an impression for some time to attempt to write something but when I began, my thoughts were so confused in my poor state of health, I became so nervous, I just gave up trying until now.

The impression still continues with me, so I will try again. Before I began to write, there was a subject on my mind I meant to use, but now, something else has come into my mind; which is in refer-

ence to the two covenants—the law covenant and the grace covenant.

I have no intention of writing a lengthy letter but only touch briefly on some things concerning these covenants. Paul, addressing the Hebrew brethren, and speaking of Christ, said, "If He were on earth, He should not be a priest, seeing that there are priests that offer gifts according to the law: Who serve unto the example and shadow of Heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things, according to the pattern shewed to thee in the mount."

The scriptures declare that Christ is a Priest, what does the Apostle mean when he says, If He were on earth, He should not be a priest? The answer is easy to find but how to express it clearly is not so easy for me. They that are the sons of Levi, who received the office of the priesthood, have a commandment to take tithes of the people, according to the law, that is of their brethren, though they come out of the loins of Abraham, but he whose descent is not from them, received tithes of Abraham and blessed him that had the promises and without contraction, the less is blessed of the better. If, therefore, perfection were by the Levitical priesthood, (for under it the people received the law) what further need was there, that another priest should rise after the order of Melchisedec and NOT be called after the order of Aaron, for the priesthood being changed, there is made of necessity a change also of the law, for

he of whom these things are spoken, pertaineth to another tribe of which NO man gave attendance at our Lord sprang out of Judah of which tribe, Moses spake nothing concerning priesthood and it is yet far more evident, for that after the similitude of Melchisedec there ariseth another priest, who is made NOT after the law of a carnal commandment but after the power of an endless life, for he testifieth, Thou art a priest, for ever, after the order of Melchisedec. Hebrew, chapter 7.

From the scriptures quoted, it is evident that the priests under the Levitical priesthood were commanded to take tithes, of the people according to that law and under this priesthood the people received the law. Every high priest taken from among men is ordained for men in things pertaining to God, that he offer both gifts and sacrifices for sins; who can have compassion on the ignorant and on them that are out of the way; for that he himself also is compassed with infirmity, and by reason hereof he ought, as for the people, so also for Himself, to offer for sins, and no man takes this honor unto himself but he that is called of God, as was Aaron.

If I understand correctly, this is why it was written, if He were on earth, He should not be a Priest, for these priests offered sacrifices for sin according to the law, which could never make the comers thereunto perfect but only brought sin to remembrance again.

If perfection had been by the Levitical priesthood there would have been NO need for another

priest representing another order or covenant based upon better promises. Moses was not permitted to use his own judgment in the matter but was shown and strongly admonished to make **all things** according to the pattern, shown him in the mount. It must be so, for it would portray the other, about to be established, by shadow and example of Heavenly things. The pattern shown him must not be forgotten for one moment in the building or making of all things; no freedom of choice in this for Moses, which applies also, in every respect, to the worship of God from the beginning to end.

Christ is made a priest; not as those priests who were made after the law of a carnal commandment but after the **power** of an endless life, He being perfect, Holy, without sin by one offering, for ever put away sin. "The first covenant had also ordiances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, the table, and the shewbread; which is called the sanctuary. And after the second vail, the tabernacle which is called the Holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that covenants; and over it the cherubims of glory shadowing the mercy seat." "Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year,

not without blood, which He offered for Himself, and for the errors of the people: The Holy Ghost this signifying, that the way into the Holiest of all was not yet made manifest, while as the first tabernacle was yet standing, which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make Him that did the service perfect, as pertaining to the conscience; drinks and divers washings, and carnal ordinances, imposed on them until the time of reformation."

The writer mentions here, that the priests (in the plural) went always into the first tabernacle accomplishing the service of God. The word always seems to mean often or continually but the high priest (one) entered the second alone, once every year, with blood which He offered for Himself and for the errors of the people. All the offerings and sacrifices made under the first covenant could not satisfy the law for sin, even that offered by the high priest once every year; these things were only a shadow and an example of the Heavenly, but Christ 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.

Christ, the High Priest of the new covenant, came an High Priest; His coming did not make Him one but He came for this pur-

pose, to obtain eternal redemption for us, by shedding His own precious blood, which He did, but not entering into the Holy place many times but only once, whereby He for ever perfected them that are sanctified.

When He had accomplished this complete work, He sat down on the right hand of God. The expression, "sat down", most surely indicates a work finished and completed and being sat down on the right hand of God, signifies righteous approval of the one who sent Him. This being true, salvation is of the Lord from the beginning to the end. He by His Spirit quickens them, which is the manifestation of the work begun in them personally here in time and He does not leave it to them from that moment, to complete the work begun by works in them to will and to do of His good pleasure. By this working in them both to will and to do, they will not fail to reach their Heavenly Home but will preserve, through grace unto glory and never fall away, so as to be lost. The security of His people is sweet to me, having a little hope, that possibly I am one, but realizing if it depends in the least on my efforts, it will fail. Since righteousness cannot come by the law, Christ is the end of the law for righteousness to every one that believeth, and none believes something without some evidence to confirm the thing believed. So the child of God believes — according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead. The same power employed in raising Christ from

the dead, works in us to believe. He that 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. By this we know that we love the children of God, when we love God and keep His commandments, for this is the love of God that we keep His commandments, and His commandments are not griveous, for whatsoever is born of God overcometh the world and this is the victory that overcometh the world even our faith. This one positive declaration is sufficient to cause any one profession to be one of His, to look again and again to himself and question: Do I measure up to this mark, by manifesting all the evidence required." This faith, he says, overcometh the world, even our faith. No grounds for debate here, or questioning whether this is true. It is true the writer was inspired to pen down these words. I can believe others have this evidence but do I manifest that I have any at all?

Your brother in hope of eternal life,

L. B. Hylton  
R.F.D. 1, Box 285  
Princeton, West Virginia

#### VIEWS BY ELDER LEFFERTS

I Timothy 1:15,16, "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. 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 hereafter believe on Him to life

everlasting".

"This is a faithful saying". The Bible is the one book in all the world which is inerrably reliable, which no other is. The Holy Spirit is its Author, there are no mistakes in it, every word is true. "Christ Jesus came into the world to save sinners". Paul says this is a faithful saying, and worthy of all acceptation; and it is. It is worthy to be accepted by all, but all do not accept it: but whether it is accepted or not, it is worthy of being accepted. Jesus came into the world to save sinners, and He did it. He didn't come to try to save sinners, He didn't come to offer salvation to them, but He came to save them. The very name of Jesus means "Jehovah-Saviour". Paul says "Of whom I am chief". He felt he was the chief of sinners. Human nature is the same in every one. The human nature of the worst criminal is no worse than the most upright moral person; the only reason that some do not commit such wicked acts as others is because God has restrained them, not because their nature is any better than any other's. Paul felt and realized that he had every principle of evil and crime in him, that he was capable of committing anything that the worst criminal has committed, so felt himself to be the very chief of sinners. Here he says that Jesus came to save sinners, and man, the whole man, is a sinner. Man is a trinity, body, soul and Spirit, and it is all of him that Jesus came to save. Jesus said, "Except a man be born again, he cannot see the Kingdom of God." Some years ago when trou-

ble came into the church, the question was asked, What part of a man is it that is born again? Such a question is absurd. There is no "part" about it. I have heard this first verse of our text spoken about by some of our ministers. I have used it myself, but I have not heard the second one mentioned much; but it is just as important as the one before it. Paul uses the word "first" here. There are no wasted words in the Bible. Every one has some significance. Sometimes we find what seems to be a repetition, but there is always some reason for it. So it is here, there is some reason for the use of the word "first". Paul says that in him first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe. What did he mean? Did he mean his experience of conversion was to be a pattern or a standard for all believers who came after him? No, he could not have meant that; if so there are many who would be cut off. Paul was struck down suddenly on his way to Damasucs to persecute the saints; and a light brighter than the noonday sun shone about him. He was turned from darkness to light in an instant. We cannot all measure up to such an experience. Many of us cannot tell just when the Lord took us in hand, it came upon us gradually, extended over a period of weeks, or perhaps months, or even years; then if Paul meant his experience was a standard for those who should come after him, all such would be cut off. Neither was he the first to believe after the resurrection

and ascension of Jesus, for there were the twelve disciples, and also on the day of Pentecost there were three thousand who believed, and others were added daily; and all these believed while Paul was still an unbeliever, so he could not mean he was the first to believe after Jesus' ascension. Then what did he mean? In that wonderful 15th. chapter of 1 Corinthians he speaks of himself "as of one born out of due time". We often say that there is an appointed time for everything, that there is not such a thing as anything happening out of due time. Paul does not say he was born out of due time, but "as" one born out of due time. Here, I believe, is the key to the use of the word "first". Paul is here referring to the nation of Israel. Paul was a Jew; and as was his conversion, so shall theirs be. His conversion is a pattern of theirs. The restoration and conversion of the nation of Israel is still in the future, while Paul's was many centuries ago, that is why he calls his a pattern, or being as of one born out of due time. In prophecy we read that a nation shall be born at once, and so Israel shall when the Lord cometh with clouds, and every eye shall see Him. Paul's experience is a forerunner of this, or being as one coming ahead of time. We are apt to speak of things being out of due time as meaning that they did not come at the time expected, that they were late according to schedule, but when Paul speaks of himself as being born out of due time, he means he came ahead of the time for the regeneration of the

nation of Israel. But how was Paul the first? For there were many Jews who believed before he did. The gospel was first preached unto and received by the Jews, but later it was rejected by the Jews, as Paul said, "Seeing ye put it from you and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles". Then this word "first" means that at the rejection of the gospel by the Jews, Paul was the first among them to believe, and for the purpose of being a pattern or forerunner of the rebirth of Israel. Paul was still an unbeliever when the Jews started openly to reject the preaching of the gospel, for when Stephen was stoned, though Paul did not actually join in the stoning, yet he was there on the side of Stephen's persecutors; but he obtained mercy, as he here says, that he might be a pattern to them which should hereafter believe. In Malachi, the last book in the Old Testament, it says, "Unto you that fear my name shall the Sun of righteousness arise with healing in His wings". The Sun arose the first time when Jesus came as a babe. When the sun rises, naturally, it is day. Jesus said "I must work the works of Him that sent me, while it is day". While Jesus was on earth it was day. The Israelites had a night time of watching for the promised Messiah, and the day dawned when Jesus was born, though there were but few who recognized Him as such. The question was put to the watchman, "Watchman what of the night?" They wanted to know how long the night was to be, how long before the dawning of the day. The

watchman replied, "The morning cometh", and so it did when Jesus came. But the answer did not stop there, it went on "And also the night". When Jesus left this earth, night settled down again, and the children of God have been shining as stars in the darkness since that time. But the day will dawn again for the nation of Israel, and then it will not be a few here and there who shall believe on Him, but the whole nation shall be born at once; for when He shall come again they shall all recognize Him as the one whom they before, as a nation, rejected, but it will be at a time of their extremity, for there shall be such tribulation as was not since the beginning of the world, nor ever shall be after, and except those days be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened. The persecution of the Jews shall be so fierce that except for the interposition of the second coming of Christ, there would be none who could survive it, but a remnant shall be saved, and shall gladly receive their King. Some think that the destruction of Jerusalem was what Jesus was talking about, but that could not be, for He said that there never should be such a time of tribulation again, and the French Revolution was worse than the destruction of Jerusalem; then the French Revolution does not compare with the horrors of the late World War. Those of us who are of the gospel church will not be on the earth to see this, for before then the Lord shall have caught away His church to Himself: for the Lord shall descend

from Heaven and the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them to meet the Lord in the air. The church is looking for her Lord to come to take her to Himself. In the last chapter of Revelation the Spirit and the Bride say "come" to Him who says He is "the root and the offspring of David, and the bright and morning star". The morning star shines out in the darkness without any signs to herald its appearing. It is not so with the sun: there are signs of the approach of the shining of the sun. The sun does not burst out suddenly, but it comes gradually, darkness gradually passes as the sun rises; it is not so with the morning star. I have seen it now for several weeks shining with unusual brilliance, and it shines there in the darkness, unannounced. Just so with the resurrection: there is nothing to be fulfilled before the first resurrection. The only reason it has not been yet is because it is not God's will: it is only waiting until the last vessel of mercy is gathered in. We do not know when that will be, it may be nearer than we think; it might be tonight, it might be tomorrow, there is nothing to be fulfilled to give us any indication as to when it shall be. It is not so with the rising of the Sun of righteousness. Ezekiel prophesying of it, had a vision of a valley full of dry bones. When the Lord asked him if the bones could live, Ezekiel did not say whether they could or could not, but "Lord, thou knowest", and the Lord showed him they could. Bone came to his bone, but

they were still dead, sinews and flesh came upon them, but still no life, then the Lord commanded the winds to breathe upon them that they might live, and they lived and stood up a great army, and the Lord told him that was the whole house of Israel. Israel and Judah had become divided, but here they are one nation. The Lord showed this again to Ezekiel by telling him to take two sticks and write on one. "For Judah, and for the children of Israel his companions", and on the other "for Joseph, the stick of Ephraim and for all the house of Israel his companions". He did as he was commanded, and a miracle happened, the two sticks became one in his hand; and the Lord told him that Judah and Israel should no more be two kingdoms, and one king shall reign over them. We are seeing somewhat today of the coming together of the dry bones. Never since the Jews lost their standing as a nation has there been such an effort to reunite as there is today. Societies and organizations are being formed to bring the Jews closer together. This is one of the things to be fulfilled which are to herald the second coming of Christ. Another is the coming of antichrist and the pouring out of the vials of God's wrath on the wicked; but the morning star shall have come before that time to take the church out of the world, when the dead in Christ shall rise first, and those of us who are alive shall be changed and caught up together with the risen dead. As I have already said, man is a triune creature, body, soul and Spirit. The soul and Spirit do not

die, but the body does. When Lazarus died and Jesus told Martha that her brother should rise again, Martha said, "I know that he shall rise again in the resurrection at the last day". Jesus did not rebuke her for saying that; He did not say, "Why, Martha, you are mistaken, there isn't any resurrection at the last day." No, He said, "I am the resurrection", meaning that He was the resurrection power, and He could raise Lazarus then, without waiting until the last day? "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die". That is, he that believeth, though he is one who dies, shall rise again, and those who shall not die, but shall be alive when Christ comes for His church shall never die. They shall be changed, in a moment, in the twinkling of an eye, but they shall never die; for this corruptible must put on incorruption. What part of a man is it that goest to corruption? It is his body. Then this body that goes to corruption when we die, this must put on incorruption: and this mortal must put on immortality. That which is mortal is that which is subject to death. Those who are alive at the time of the resurrection though they shall not die, yet they have always been subject to death; then this mortal, this, though it will not have to pass through death, but that has been subject of it, must put on immortality." Then shall be brought to pass the saying that is written, death is swallowed up in victory". God is not going to suf-

fer our bodies to stay in the grave; He is not going to let satan have something to gloat over. You remember under the old covenant the Israelites were given instructions concerning leprosy, and if leprosy was found in a house it had to be cleansed and an atonement made: two birds were to be taken, one to be slain, and the other dipped in the blood of the slain one, and then released. Our bodies are very important. The scripture says "Know ye not that your bodies are the members of Christ?" It cannot be that any part of Christ can perish. Then we ought, seeing that they are the members of Christ, very careful what we do with our bodies. "Shall I then take the members of Christ and make them the members of an harlot?" And "He which is joined to an harlot is one body". We have no right then to be found communing with those who do not believe the truth, nor should we be found even in their assemblies, for by our bodily presence, we are countenancing their heresies and false doctrine. Our bodies are dead because of sin, but they are to be fashioned like unto Christ's glorious body. These are glorious truths, and we should think about them, talk about them. Paul, after writing about the resurrection exhorts us to comfort one another with these words. Then why are we so backward to mention them? We ought to speak of them and find comfort in them. The "Bright and morning star" shall come, and our prayer should be, "Even so, come, Lord Jesus." The Sun of righteousness shall arise afterwards for the restoration and salvation of Israel.

Some people talk as though God had entirely cast off the Jews, as though He had thrown them out on the trash heap, but it is not so. We are warned in the scriptures not to boast ourselves against the natural branches, for "God hath not cast away His people which He foreknew", and the natural branches shall be grafted in again. God made a covenant with Abraham that He had given the land of Canaan to Abraham's seed for ever, and in the 135th. Psalm it there says that the Lord hath chosen Israel for His peculiar treasure. Joseph's brethren treated him cruelly, but when they came to him he still loved them; and when he revealed himself to them, at first they were afraid, and thought he would be angry with them and punish them; but he didn't. He forgave them and set their fears at rest, and comforted them. God hates putting away, and He has never given Israel a bill of divorcement. She has left Him, and until the fulness of the Gentiles comes in, He has temporarily ceased His dealings with them, but He will return and have mercy on her, and when He does, it will be to the whole nation. "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" And so it will be, the whole nation shall be born at once. So this is what Paul means, that as was his conversion, so shall theirs be. His is a pattern of theirs. His was suddenly, in a moment, and so shall theirs be. Not some of them, and some one day and some

another, but the whole nation shall be born at once.

Elder Lefferts  
Sideling Hill  
May 6, 1934.

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## II CHRON. 20

Let us consider a present day example:

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

Another host of enemies are the Communists. They, too, would come against us with atheism, force it upon us and surely destroy us.

Are not all the worldly religions and professors of knowledge of this world set against us? Would they come against our faith and destroy us?

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

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

These enemies come against us;

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

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

Does He not, and is He not today, turning one enemy against the other? Is not one sword against the other sword? Has He not set one enemy, the church of Rome, against the other enemy, the Communists?

Stand ye still; and behold your God!!

A. D. Alston

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### READ BIBLE TOGETHER

Dear Brother and Sister Adams:

We feel impressed to write you this morning as we are thinking about you. I hope the Lord will guide my pen to write something that will be a joy and comfort to you, and if the Lord blesses me, I know I can write, but without Him we can do nothing.

My husband and I are here at home, now, alone. We are both afflicted. We have both been reading our Bibles much this winter, as we sit here together. I have been thinking for some time that if I were ever blessed again to view the Lord Jesus in a vision or a

dream, I would ask Him to heal my dear companion if it is His dear will. I have read in the Bible that He heals all manner of diseases, and I have felt if I could only touch the hem of His garment, my prayers would be answered.

Well, I sat up and read a while in my Bible last night before going to bed, and some time during the night I dreamed I was sitting by the kitchen table reading as was the case before going to bed. I did not see Jesus, but I felt Him near me, sitting by me on the table. All my plans to ask Him to heal my dear husband were forgotten in my dream. But I am so happy now, this morning, to know that He was so near, and I know that He knows my every thought, and if it is His will, He will answer all my prayers. This to me is touching His garment, for He knows all things, and I am glad He knows that I have no other God before Him, for I love my Saviour, and I feel that He loves me.

Brother Adams, when you feel like praying, please pray for us. May God bless you all for ever and keep you.

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

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### NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886, \$4.85 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid. The Cause of God and Truth written by John Gill, \$3.75 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. FLOYD ADAMS,  
WILLOW SPRINGS, N. C.

**Associate Editor**

ELDER H. O. NASH,  
ATLANTA, GA.

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VOL. XCI No. 12

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Entered at the postoffice at Wilson  
as second class matter.

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WILSON, N. C. MAY 1, 1958

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**VIEWS ON ROMANS 1:1-4**

Brother R. L. Gilley, R. F. D. 1,  
Gilmer, Texas requests my views  
on 1st. chapter of Romans 1 to 4.

The 1st chapter of Romans be-  
gins, "Paul, a servant of Jesus  
Christ, called to be an Apostle, sep-  
arated unto the Gospel of God,  
(Which He had promised afore by  
His Prophets in the Holy scrip-  
tures,) concerning His Son, Jesus  
Christ our Lord, which was made  
of the seed of David according to  
the flesh; And declared to be the  
Son of God with power, according  
to the Spirit of Holiness, by the res-  
urrection from the dead:"

We presume that our Brother de-  
sires to know how Jesus Christ  
could be the Son of David and also  
the Son of God. Jesus possessed two  
natures, both human and divine.  
In His human nature He was a par-  
taker of flesh and blood, made of  
a woman. Paul said, "But when the  
fulness of the time was come, God  
sent forth His Son, made of a wom-

an, 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 lineage  
through which Jesus came into the  
world was of the seed of David and  
Abraham. This is verified by Mat-  
thew. "The book of the generation  
of Jesus Christ, the Son of David,  
the son of Abraham." Matt. 1:1. It  
was according to the flesh, (not His  
divine nature) that He was made  
of the seed of David. Paul said,  
"Concerning His Son Jesus Christ  
our Lord, which was made of the  
seed of David according to the  
flesh; and declared to be the Son  
of God with power, according to the  
Sprit of Holiness, by the resurrec-  
tion from the dead." Rom. 1:3,4.

Jesus raised Jarus' daughter from  
the dead. See Mark 5:41. His great  
power was also manifested in rais-  
ing Lazarus from the grave. See  
John 11:43,44. Jesus had power to  
lay His life down and power to take  
it again and He did this. See John  
10:17,18. 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.  
None of us can understand this  
great mystery. The perfect, pure,  
sinless Son of God, born of natural,  
virgin womanhood who can be  
touched with the feeling of our in-  
firmities, for He was in all points  
tempted like as we are, yet without  
sin. See Hebrews 4:15.

T. F. Adams

Sister Sadie V. Barnes of Colum-  
bia, N. C. requests my views on  
2nd Cor. 4:3,4,5.

"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 certify 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 "For there shall arise false christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." 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 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 Esaias prophesy of you saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." Matt. 15:7, 8,9. 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."

Paul was a preacher of righteousness. Those who are called and qualified by God preach Christ Jesus, the way, the truth and life. "For we preach not ourselves but Christ Jesus the Lord; and ourselves your servants for Jesus sake." 2nd. Cor. 4:5.

T. F. Adams

**IN MEMORY OF  
BROTHER E. S. NORMAN**

On February 1, 1957 God saw fit to remove from our midst our beloved Brother E. S. Norman. Funeral services were conducted in Goldsboro Church February 2, by Elder W. G. Pate, pastor, and assisted by Elder H. E. Mann. His body was laid to rest in the family cemetery in Pitt County.

Brother Norman was born January 1, 1880. He married Sister Zula Joyner September 26, 1912 who survives him, together with two daughters, Mrs. Anne Scales and Mrs. Kenneth Gernard; one son, Sgt. James Norman and seven grandchildren. Brother Norman united with the Tyson Primitive Baptist Church in the Contentnea Association and was baptized by Elder W. B. Barnes September 18, 1948. He moved to Goldsboro with his family in July, 1948 and attended the Goldsboro Church when his health would permit.

He was an invalid many years, suffering with arthritis, bearing his afflictions with patience; as it is written: "In your patience possess ye your soul." He realized this was not his home but he was looking for a city whose Maker and Builder is God. He was blessed with a faithful and loving companion, children and grandchildren, who comforted him and ministered to his many needs which God has promised to supply His little children.

Brother Norman and his precious companion were received into the fellowship of Goldsboro Church first Sunday in February, 1954 on confession of faith with much rejoicing, because he was drawn by the sweet cords of God's love into the hearts of the membership. He always manifested humbleness and ascribed all honor to the one we feel called them into the Church He built on the Solid Rock of Christ, He being the Chief Cornerstone.

Therefore be it resolved first: That we, the Church at Goldsboro, bow in humble submission to the will of Him that doeth all things well and has set the bounds of habitation of all His creation. Brother Norman fell asleep, we believe, in Christ Jesus to awake in His likeness and be presented to the Father without wrinkle or blemish.

Second: That we earnestly desire God's richest blessings upon the bereaved family.

Third: That a copy of these resolutions be inscribed on our Church Book, a copy be sent to the family and a copy sent to Zion's Landmark for publication.

Done by order of the Church, Saturday, March 1, 1958.

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

**OBITUARY OF  
SISTER ADDIE GRIFFIN**

We, the Church at Lower Town Creek, hereby attempt to write a few lines in regard to our dear Sister Addie Griffin, who was born the year 1883 and was married in 1913 to W. B. Griffin. She leaves to mourn her death: one sister, one brother, one son, two daughters, eleven grandchildren and Lower Town Creek Church.

Sister Addie united with the Church in March, 1954 and was baptized by Elder C. L. Coker. The writer was blessed to be baptized with her.

God's light was manifest in Sister Griffin through humbleness and her Godly manner. She always felt to be so little. We feel now that she is at rest with our God, for the Spirit returns to God who gave it.

We desire that a copy of this writing be placed on our Church records, a copy be sent to the family and a copy for publication. Written by one who had such fellowship with her.

Done by order of the Church, Saturday before the second Sunday in May, 1957.

Elder C. L. Coker, Moderator  
W. W. Stallings, Jr., Clerk

**ASSOCIATION MEETING**

The Dan Valley Association will convene, the Lord willing, with the Church at Williamsburg, beginning on Friday, June 6th, and will continue through Saturday and Sunday, the 7th and 8th.

The church is located on N.C. Hwy 87 between Burlington and Reidsville, N. C., near the intersection of N.C. Hwy. 150.

All the brethren are cordially invited to come, especially the ministers.

R. S. Smith

**LOWER COUNTRY LINE PRIMITIVE  
BAPTIST ASSOCIATION**

This Association will be held at Roxboro the first Saturday, Sunday and Monday in July, the 5th, 6th and 7th of July. All lovers of truth are invited to be with us, especially ministering brethren. The Association will be held at Westwood Park, close to Roxboro with good roads leading from every direction.

Flem D. Long, Church Clerk

**PLEASE NOTE!**

The first article that appeared in the April 1st edition of the Landmark which was written by Brother A. D. Alston had the address of Brother and Sister Walter Wright as Stuart, Va. Their address is Cassville, Pennsylvania.

Editor.

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# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. XCI

MAY 15, 1958

No. 13

### PSALM XXXII.

Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah.

I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.

Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee.

Many sorrows shall be to the wicked: but he that trusteth in the LORD, mercy shall compass him about.

Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart.

### PSALM XXXIII.

Rejoice in the LORD, O ye righteous: for praise is comely for the upright.

Praise the LORD with harp; sing unto him with the psaltery and an instrument of ten strings.

Sing unto him a new song; play skillfully with a loud noise.

For the word of the LORD is right; and all his works are done in truth.

He loveth righteousness and judgment: the earth is full of the goodness of the LORD.

By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.

He gathereth the waters of the sea together as a heap: he layeth up the depth in storehouses.

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 nought: he maketh the devices of the people of none effect.

### EDITOR

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**\$3.00 PER YEAR  
TO ELDERS \$2.00 PER YEAR**

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

# ZION'S LANDMARK

*Devoted To The Cause of Jesus Christ*

## **BELIEVES GOD FIXES EVERYTHING**

Dear Elder Adams:

I will, the Lord willing, send you a little part of the things I have written long ago in a note book, and so many people have read. It is rough looking; I had 3rd. grade education and can not write well, but hope the Lord directs my hand. I now am not able to write much, but hope you can spare a little space in your paper for it. If you will print it, I can keep the Landmark it is in. I am enclosing two one dollar bills for one year's subscription to Zion's Landmark. If for any cause you can not use my article, please return it, as I am enclosing stamped envelope.

Yours in hope of Eternal life in Christ Jesus, our Lord,

Elder J. C. Tilley

R. F. D. 1, Box 312  
Litha, Florida

P. S. I worked 40 years in the coal mines and have mine asthma. We came here for my health. I do not know how long I may stay. I live a few miles from Elder C. N. Davis, a wonderful preacher. He has been visiting me today. I am feeling better than when I came down here. We live in a house trailer.

By one man's disobedience many were made sinners: so by the obedience of one shall many be made righteous.

Dear Elder Adams:

This is a little of what this doctrine is to me. This morning, the thoughts that are in my mind are of 1921 to 1924, when I felt there was not another person in the world who believed as I did; because I believed that God fixed every thing. He said, "Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." Therefore, He made every thing that was made; every creeping thing and every fowl of the air or fish of the sea. See Genesis, 1st. chapter. "So God created man in His image in the image of God created He him; male and female created He them." Gen. 1:27. So there was no power but the power of God and He ordained every power there is by His foreknowledge, to bring to pass that, that He purposed, for in the created man were his acts, his walks, his bounds. Job said, "Thou hast appointed his bounds that he cannot pass."

Job said too, "Behold happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty: for He maketh sore, and bindeth up: He woundeth, and His hands make whole. He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee." Job 5:17-19. After the Lord had made every thing, (Genesis 2:5,) He said, "And there was not a man to till the ground," 7th. verse, "And the

Lord God formed man of the dust of the ground," and so on. I feel Adam and his bride were a figure of Christ and His bride. Romans 5:14, "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." So say some, "Adam was just as good, just and upright as God before he violated the law." If that is the case, there must have been one rib that was contaminated enough with sin to commit the act, and the Lord God took that rib and made a woman and gave to Adam a help meet, so we feel the rib was crooked. This woman, I feel, received the law through Adam then, (Genesis 2:16,) and the Lord God commanded the man saying, of every tree of the garden thou mayest freely eat." 17th verse, "But of the tree of the knowledge of good and evil thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die." The 3rd. chapter, (read it), 3rd. verse, "But of all the fruit of the tree which is in the midst of the garden, God hath said, "Ye shall not eat of it, neither shall ye touch it lest ye die." She added to God's word, and that is what gets you in trouble. 12th. verse, "And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." 13th verse, "And the Lord God said unto the woman, What is this that thou hast done, and the woman said, The serpent bequiled me and I did eat." So she, I feel by these scriptures, committed the act of adultery and she confessed it. 15th.

verse, "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." 16th. verse, "Unto the woman He said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." So to me, this proves the fruits of the tree of the knowledge of good and evil is a fruit desired to make one wise. I believe that in bringing forth children this fruit was good in that they obeyed God by multiplying and replenishing the earth; but it was evil because of adultery, fornication, and whoremongering; so the woman committed the act. Her deed was evil; then the man took of her evil deeds knowingly, and went down with her. That enmity caused them to die to the love of evil, so that proves that if a child of God partakes of evil or follows into wrong, he is as guilty as those he follows, and his troubles will be as great as theirs.

The Bible says, if you are guilty of the least you are guilty of the whole. The woman confessed her wrong saying that satan bequiled her and she did eat, Adam and Eve being a figure, so Christ's bride committed evil. Christ did no evil, but He took her sins upon Himself and died in her stead that she might have life and have it more abundantly. So the woman being a figure of the Church in three dispensations of time she bore the wicked seed and bore Cain. 1st. John 3:12, "Not as Cain, who was of that wicked one, and slew his

brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." She also bore a good seed and bore a righteous son whom Cain slew because his (Abel's) offering was acceptable to the Lord.

Genesis 4:25, "And Adam knew his wife again; and she bore a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew". And she bore the seed appointed. 5th. chapter, 3rd. verse, "And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth."

She bore a wicked son; she bore a righteous son. She bore a son, appointed seed, a son of Adam in the likeness of Adam; therefore her name was called Eve because she was the mother of all living.

Genesis 1:6-8, "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day." Gal. 4:4-5 says, "But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons." To me, here was law and grace and where Jesus is, Heaven is. I would love to tell something about this, but time will not permit at present.

Also the ark was the shadow of a great substance, as He says, ye are as many waters. Eve is a figure of the Church in her bearing of wicked Cain; and from Adam to Moses "death reigned even over thee that had not sinned after the similitude of Adam's transgression who is the figure of Him that was to come." Rom. 5:4. Abel was a righteous man. Christ came to fulfill the law of Moses, also a righteous man. His offering was acceptable unto God. He died for the sins of His children, that they might be born again. Christ, the seed appointed of promise of eternal life according as God had predestinated, to be conformed to the image of His Son. Types and shadows in the old scriptures pointed to the coming of Christ into the world and to the lifting of Jesus on high. Noah being a man of God, a preacher of righteousness, blessed by the power of God, found grace in the eyes of the Lord; and the time appointed of God because of the great wickedness of man upon the earth except the family that God purposed to save, namely Noah—the preacher—and his family. Noah was commanded to build an ark which was to preserve life of both man and beast and every living thing and which stood as a figure of the Church being three stories high. When all He had purposed to save were in the ark, He shut them in, and when He shut them in He also shut the others out.

The three stories or chambers are like a dream to us. We have to have some one interpret them to us just as Joseph told the butler the three branches represent three

days, and that in three days Pharaoh would restore him to his butlership. But to the chief baker he said the three white baskets upon his head represented three days and in three days Pharaoh would hang him. See Gen. 40:12-23. These scriptures are all written for our instruction in righteousness that the man of God may be thoroughly furnished to every good work." So much of the time I beg, hope and pray that I be one, if it be the will of God. Then I think of how some old forefather used to say:

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

So to me, the ark is a figure of the Church. The tree stories represent the three dispensations of time with the Church, the first was death caused by sin; then came the law which came by Moses; and third came grace and truth by Christ Jesus, our Lord. While in this ark the waters began to cease. Noah put forth from the window of the ark, the raven which went forth to and fro but never returned, which to me was figurative of Moses, whom we know not of today. Later Noah put forth the dove from the window. It went forth but found no rest for the sole of its foot and returned to Noah. He put forth his hand and took it in which is a figure of Christ, for the Father sent forth His Son, who came down to earth and had not where to lay His head. They sought His life, He suffered shame and persecution, bled and died. He said, "I have finished the work which Thou gavest me to do." John 17:4. He was

crucified on the cross. Then He arose the third day, and after forty days and nights, He ascended unto the Father who sent Him.

The second time the dove went forth it returned with an olive leaf in its mouth. Noah put forth his hand and took it into the ark with the thorny leaf in its mouth. The leaf of the low olive tree. These are thorny leaves typical of sinners and when Jesus says, I go away, I'll come again. I go away. "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 because He dwelleth with you, and shall be in you." John 14:16,17. All truth that comforts is of the Holy Ghost and in the name of Jesus. The Holy Ghost comes to God's children as lost sheep of the house of Israel, they feel they do not have a friend, but that they are sinners, lost, undone, without hope, without God in the world, and justly condemned before God.

This was my experience because I felt I did nothing but something wrong. This was the way I felt on Friday morning before the second Sunday in June, 1924. I harnessed my team that morning and went to the field to plow. I hooked up my team to the plow, but such a distressful feeling came over me, I felt I knew that I was doomed without a doubt. I had heard other people talk, and I felt I had good things in my mind. I tried to live better, but now I had done all I could think of, and I was in the

same shape or even worse. I knew I was doomed, but I felt I would love to see Jesus. How wonderful He must be. I felt I saw Him as a child; yet He filled the firmament of Heaven. It seemed that my heart would burst. I fell on my face in the furrow. I do not know how long I lay there, but when I came to know anything, I had a different feeling altogether. The Hardshells or Old School Baptist were on my mind. I wanted to see them. They had a Church in sight of my home. I had been to hear them several times in the last four years; but I did not get much there. They did not want the preacher to say much about the purpose of God. They said I was too hard. They called me old absolute predestinarian. I did not like that absolute; I did not know what it meant, but I did like the predestination, but that Friday I will never forget as long as I live. I felt He picked me as a fiery branch of the lowest hell. O, if I could find some one that knew something about this! Night came, but it was not so dreadful. I lay down. I lay studying and whether I dreamed or not I do not know, but a Preacher Bryant, a stranger to me, a large congregation, and a most beautiful place, I thought, appeared before me. The preacher arose to his feet and began to line a hymn and sang Amazing Grace, how sweet the sound, That saved a wretch like me, I once was lost, but now am found; was blind, but now I see. He then bowed down and prayed, I felt, for me. I felt it keenly for I needed it. Then he stood up and began telling the things I believed and the things I

had suffered. He told how he went to the field to plow and said he fell on his face in the furrow and must have lain there an hour or more. I tell you that meant much to me! That was worth more to me than I can tell, but there was a great river between me and them. I could not go to them, but they could reach me. I thought I called and called to them, but they did not answer me. I thought he could baptize me in that river while I was trying to do better. Some nights it seemed that I wanted to be baptized so badly, I could not bear the burden. I thought I would go somewhere and get a preacher to baptize me and just let me go. When morning came, I was worse off than before. On the second Sunday in June, I arose that morning and I wanted to hear that singing, praying and preaching again. I said to my wife, "Let's go to preaching some where today." She said, "What is going to happen now?" I said, "Just forget it." So I went to the mines to work. I felt that I would be killed that day. About 12:00 o'clock, we had a wreck. I was brakeman on the main line. We got the wreck over, and the foreman said, "Cal, eat your dinner now." I said, "No, I don't want anything to eat." He said, "Yes, you must, rocks overhead means working overhead. We don't want you to die hungry." But I went around the 25 cars and I sounded on the wire shaft then we started, but I don't know what happened. The trip stopped, the motorman said. "The foreman said: This trip stopped as though it hit a stone mountain, you uncouple from the

cars, go outside, get the stretchers. Cal is killed." they went and came back and came around the trip and were sitting close to me. They said they had been there awhile and I was in the middle of the track on my knees, my hands were on my knees and I heard that lining of that hymn, singing, praying, preaching that I heard the night before, with six or seven hundred feet of dirt over me. When I got up the foreman said, "Cal, Son, what is the matter?" I told him, "Nothing." He said, 'I don't understand. This trip stopped going down hill, just like it hit a stone mountain, and with every wheel on the rail.' I said, 'Let us go.'

He went to the motor foreman or to men working. I felt sure the Lord locked the wheels to the rails and stopped the trip so that worthless me could hear that preaching again. It made me feel so little; if such a thing could be hid from God, I could hide from God. The news went around the main line, "Brakeman is gone crazy. They found him on his knees in middle of the track." Some way the trip stopped before it ran over me. They had to finish the day and at quitting time the foreman met me at the drift, laid his hand on my shoulder and said, "Cal, my friend, if your God hadn't been with you, we would have thrown the sod over you tomorrow." I said, "Mr. Corder, it is good to have a God like that."

On Sunday morning, second Sunday in June, my wife said, I wasn't eating enough and that she was going to fix me a good dinner. Sure she did. I sat down; I felt full and could not eat. I got up. I was going

to a certain place to pray. I did not get far, for I fell to my knees and I heard Preacher Bryant pray by my side in my behalf. It sure was a comfort to me. I went to the house, got my hat and told my wife I was going over to a neighbor's and would be back after awhile, but I am going to inquire about Preacher Bryant. Seemed like nobody knew. Late in the evening, I met an old man. I felt when I saw him he could tell me. But he came asking me questions. I did not want to tell him anything but wanted him to tell me. I told him I dreamed of seeing a man like that. He said tell him his size and his voice. I did, and he said: "That is he, and you can hear him the fifth Sunday in August on the Stoneall Ridge in grove. That is a long time to wait. But the time rolled around. I was late getting there, trying to find the place. When I got in hearing Elder Bryant was lining the hymn I had heard twice before and the same prayer and preaching. The thought to me was, "Not fit. They would not receive me." When meeting broke I thought I would ask them to come to my house to preach. If they would come into my house to preach, they would receive me into the Church. I asked them. They said no; they could not come. They went on off.

I felt they left me there to die. I could not leave. About an hour later, I saw two of them coming back on their horses. They said they came back to tell me they agreed to come to my house on Thursday night before 4th Sunday in September on their way to Elkhorn Association. This was a long

time to wait but I was glad to hear that I could go home now, but that thought, "I am not fit", kept rolling through my mind; then the thought, "they must hear an experience; I haven't got any fit to tell. What I will do is, "I will wait a while longer." Will he baptize me and leave me a while till I get that burden off of me? I didn't study so much about what it meant, I had such a burden to be baptized, but that Thursday night everything left me. First, I remembered I had given the preacher my hand. I reckon I was standing telling them these things. I wondered what I said. They asked me when I wanted to be baptized. I said, "As quick as you can." One said, Why are you in such a hurry? I said, "I don't know so much about what it means, but it is such a burden to be under." So the first Sunday in October about 2:15 o'clock when Elder Bryant raised me up out of the water, I could really tell you what it meant to me. It seemed during all those four years, when I lay down on my bed, a mountain rolled upon me and tears streamed down my face. Why was I in this shape? Why was I born? I came so near being killed. So many times I knew I had to be killed some way. But I escaped, I don't know how. Just what baptism meant to me is hard to express. The burden was so great. The good works and good things I was trying to do made me a slave. It was now gone I felt I never would see any more trouble or do wrong any more, and Brethren and Sisters now would come into my home because they gave me a home.

Seven days Noah put the dove forth. The third time it went forth it never returned any more to Noah. The second time in Spirit to raise them from that dead state in sin and trespasses in sin by killing them to the love of sin as he did Adam, dying to the love of sin as He told Adam in the day thou eatest thereof thou shalt surely die and the Lord appeared unto Adam walking in the garden in the cool of the day. Was not it in the cool of the day with you when He appeared unto you? then the struggle began. Your love for evil things died and you repented of them, (which means turned away from them), by being born again, born from above, born of love. Love holds the birth right in the body. The strong man had held the palace, and his goods were in peace, but when the stronger came, which is the the love of God into your heart, it made you to love them that worship God, which is the Church. You will cross mountains high, and valleys low to meet them you now love, and hear that old time singing,

"Amazing grace, how sweet the sound,

That saved a wretch like me.

I once was lost, but now I'm found,

Was blind, but now I see."

"I am a stranger here below and what I am 'tis hard to know." But when trouble comes, "Mid scenes of confusion with creatures' complaints, how sweet to my soul is communion with saints to find at the banquet of mercy; there is room, and feel in the presence of

Jesus at Home. Home, Home, Home, sweet, sweet Home, prepare me, Dear Saviour, for glory my Home."

Elder J. C. Tilley  
R.F.D. 1, Box 312  
Litha, Florida

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**LONGING AND SEARCHING**

Mr. & Mrs. Walter Wright  
Stuart, Va.

My Dear Friends, Walter and Gladys:

I have not written you since our visit there some weeks ago, as I should have, but you will find that I am not one to write promptly as I should. You must know that we did enjoy our visit to the fullest, and that we rejoiced to see the two of you baptized into the militant church. We do trust and hope that you may be a blessing to the church at Trough Creek, and that the church may be a blessing to you. I was so glad to meet and to visit with Sister Greenland. Will you remember me to her?

In Matthew 15:22-28 and Mark 7:25-30 we read of a woman of Canaan; one not of the chosen race of Israel, one not of the Jews. Likewise you and I are of this same group—one not of the chosen race, the Jews. We are of the Gentiles, but I am glad that our record shows that several times the true lineage reached out and took a Gentile wife, thus bringing into the lineage a hope for the Gentiles. The wife of David and the mother of Solomon was of this number. This Canaan woman had "heard of him". She was a stranger, one not of the children, and she had a great distress; her daughter was possessed with an evil spirit. Even

though she was a stranger, there was a **hearing**; her ears had been unstopped, and her Spiritual understanding had been somewhat opened. Then there was a **coming**, for we read that she "came out". The Spirit had touched the heart and there was a longing for and a searching after and a crying for a Saviour. It is then that we feel the need for a Saviour; we have tried all of our own strength and have miserably failed; now we hear of him, and we feel that great necessity for His salvation, so there is a seeking and a crying after Him. And what was the cry of this woman?

"O Lord, thou son of David, my daughter is grievously vexed with a devil". In Mark we read that she came out and that she "fell at His feet". So now, we can see a strange woman, not of the fold, fallen at His feet, humbly setting her case before Him of whom she had heard, and in whom she by faith, believes can heal. Here is a case of "who can tell" but that He might please to restore. The woman did not tell the Lord what He might do, or how He might do it (as did Jairus when he asked the Lord to restore his daughter, Mark 5:23), or beg Him to do a certain thing; but rather she simply set her case before Him and His mercy. There at His feet she stood, waiting an answer, hoping for a recognition, she stood in her guilt, but she stood at His feet and on His mercy. She had nothing to plead, she stated her malady, and could say no more, but her eyes were fixed on Him, there was silence.

"But He answered her not a

word". She had come by faith, she had stood at His feet, by faith, she had laid her case before Him by faith. Now, we are told to "Ask and you shall receive, Seek and you shall find", will her faith not be rewarded? Will she have to go away unanswered? What a trial of her faith had now come! She had to bear His silence, for He answered her not a word. When Mary came to the Sepulchre (John 20), she sought for and wept for her Master. Peter and John came and saw that He was gone, and they returned to their own homes, but Mary could not leave that place where He had last been laid. There was something that held Mary; she could not turn away. When Jacob wrestled with the Angel (Gen 32), he could not turn loose the Angel. In fact the reading of the Scripture is "There wrestled a Man with him"; in other words the Man was first, the Man came to Jacob, the Man was first to take hold onto Jacob; Jacob had nothing to do with that "taking hold" and Jacob could no more turn loose the Man. The Spirit of the Man was of the power of God, and Jacob had no power to take hold or to turn loose. There was a oneness of spirit in the Man and in Jacob, and that oneness of spirit cannot be severed or torn apart. This same power of faith had taken a hold onto the Canaan woman and she was powerless to turn loose or turn away before or until she was sent away by the same power that brought her to His feet. The woman may have been discouraged, but she could not turn away; at least He had not denied her altogether; there was still a

hope; He had not sent her away. So in silence she stood at His feet, looking, and longing and begging and seeking.

Then the disciples were seen coming toward the Master. Would the disciples speak a word for her? Would they implore the Master to hear her cry? If she had any such hopes that they would help her, such hopes were soon blasted, for they not only failed to plead for her, but even spake against her saying, Master, send her away! Who is he that can ever look for or expect any help from the arm of puny man? If indeed we look to man, we are heading for disappointment. In every case man is against us, and points a finger at us, and condemns us and would send us away to die.

Now He has been silent to her, and His disciples have spoken against her, shall she turn away and give up? Peter was once asked by the Saviour, Will ye also go away? But Peter's answer was another question, Lord to whom shall we go? Thou hast the Word of Life. So it was with this poor woman, she had no place else to go; she had nothing else to hope upon; she could not turn away; she must wait until she was sent away by His own Hand. Her faith had to stand two great trials. Now He speaks, let us see what He says.

"I am not sent but to the lost sheep of the house of Israel". What does that mean to the poor seeking soul? Was she of the house of Israel? Oh no, this leaves her out entirely, for she is a woman of Canaan. Oh what a blow this is! Now she has His word, and His word is

against her. She is not of the house, she is a trespasser and a stranger; she is doubly condemned by the law, but also by birth. What now must she do? His silence; then the word of the disciples were against her; and now the very word of the Lord Himself, shuts her out. But even so, He has not yet sent her away; her cry is Though He slay me, yet will I trust in Him; I cannot turn away So, what does she do?

Prayerfully, she ventures an humble cry again unto the Lord, "Lord, help me". A prayer of just three simple words but just what she must have. Peter walked upon the water and as he began to sink his cry was similar: Lord save, I perish. The publican made a simple cry: Lord, be merciful to me, a sinner. Jonah cried from the depth of the sea and from the belly of the fish: Salvation is of the Lord. So does every child of grace come to this place; it is "Lord save, or I perish"! Lord, help me, was the cry ventured forth. Then Jesus speaks a second time.

"It is not meet to take the children's bread, and to cast it to dogs". What was in that statement for her? Would she now be offended and torn away? What a heart searching question was now put to her. It asked of her this question: Art thou worthy to receive this blessing? You are not of the family; you are not one of the children at the table; are you worthy? In the case of Jacob, he was asked: What is thy name? Jacob had to admit that he was a supplanter and a robber and unworthy of all things. Mary at the tomb, stooped

down and looked into the Tomb and saw two Angels who asked her: Woman why weepeth thou? Mary had to admit that she had lost all that she had ever had; not only her living Master, but even the body of her crucified Master; she was undone and in utter despair. So it was here that the woman of Canaan had to admit that she was only as a dog; that she was no more worthy than a best-even a dog. Still she could not turn away. A third time she ventured a word to the Lord at whose feet she still was standing.

"Truth Lord, yet the dogs eat of the crumbs which fall from their Master's table". No Lord, I'm not worthy; I'm no more worthy than a beast; I'm but a beast before thee, but Thou must have plenty of bread and to spare, for Thou art a mighty Lord and Master, thou art a King of kings and a Lord of lords, and the dogs do eat the crumbs that fall from the Master's table; O Lord is there not a crumb for this poor beast that stands at Thy feet? I am at a lower level, I am under the children's table, but crumbs do fall, and if Thou wilt not allow me to have them, they will only be swept away and wasted; and nothing from thy table is ever wasted. Yes, I am but a beast and a dog before thee, at a lower level entirely; deserving and worthy of nothing at all, but may I not plead a crumb as a dog would from his Master's table?

Mary at the sepulchre finally turned, and Jesus stood before her; she supposing him to be the gardener, He spake to Mary and asked: Woman why weepeth thou, Whom seekest thou? Mary did not answer

the question, but pled with him to let her have the body of her Lord and Master. She had shown her sincerity and the depth of her love. By the gift of her Lord, her faith had stood every test. So it was that this woman of Canaan had proved her sincerity and her love and her faith had stood every test sent upon it.

"Then Jesus answered and said unto her, O woman, Great is thy faith: be it unto thee even as thou wilt". Oh now, she had received that for which she ventured! Here is the triumph of her faith! Here is her reward. By the grace of God, her faith stood every test sent upon it. Three times she ventured to plead unto Him. Three times He spake unto her, but it was the third time of speaking to her that she received deliverance. Her faith had to be tried with many tests; she had to be proved; she had to wait for the answer; she had to receive the answer in the manner that seemed good in His sight.

O I write too much, but my prayer is that He will hear our feeble cries and not turn to us a silent ear; but if that silent ear is necessary for our good, as it often is, may He enable us to stand at His feet, proclaiming: Though He slay me, yet will I trust in Him. This woman of Canaan, who stood so faithfully, trusting and pleading, did hear His voice; she heard His own words to say, "Great is thy faith" What precious words were they! What strong words! What sure words! May such words be yours and may they be mine, and may we all be enabled to go on facing all things that He sees fit to

send unto us in this life, and trusting in the mercies of His Name.

A. D. Alston  
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### HUNGERS FOR MORE

Elder Adams

Please find enclosed a check for renewal of my subscription to Zion's Landmark. Brother Adams, if it were not for the Landmark and going to Church on Sundays, hearing the Old Baptists preach, I would have nothing to live for; yet I don't feel worthy of being with so good a people; but in our meetings I often get a little crumb that falls from the Master's table, which builds me up and causes me to hunger for more. For a little while I am enabled to look away from this vain world of sin, sorrow, trials and disappointments, and forget the heartaches I so often know. This song often comes to my mind,

" 'Tis a point I long to know,  
Oft it causes anxious thought,  
Do I love the Lord, or no?  
Am I His, or am I not?"

I heard they had a good meeting at Burlington Church today-Christmas Day. I would like to have heard the preaching. Someone called and said there were several ministers there, including you.

I hope you and Sister Adams, and all that are near and dear to you have a merry Christmas, and happy New Year.

An unworthy sister in hope of a better place some day.

Myrtle W. Hall  
806 Watson Street  
Reidsville, 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. FLOYD ADAMS,  
WILLOW SPRINGS, N. C.

**Associate Editor**

ELDER H. O. NASH,  
ATLANTA, GA.

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VOL. XCI No. 13

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Entered at the postoffice at Wilson  
as second class matter.

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WILSON, N. C. MAY 15, 1958

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### COMMENTS ON PART OF 4TH CHAPTER OF GALATIANS

"Now I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be Lord of all." That is, he may be heir of all his father's will, yet he is no more than a servant until he has become of age. He has no power over, nor access to this legacy until he has reached the time appointed by the father. "But is under tutors and governors until the time appointed of the father." That is, the guardian or the administrator of the will. Unless there are special provisions made in the will by the testator, the heir can receive no benefit of the will until he has reached the time appointed of the testator, though he be Lord of all. "Even so we, when we were children, were in bondage under the elements of the world", that is, the whole family of God was in a state of bondage, or immaturity until the time appointed of the Fa-

ther, and therefore, had no right to the provisions of the gospel so long as we were under the rudiments or principles of the legal dispensation: "But when the fullness of the time was come; the time which God in His wisdom thought best; and the time which His Spirit had specified by the mouth of His Holy prophets, and beyond which they should not extend, God sent forth His Son, made of a woman, made under the law."

"Wherefore the law was our schoolmaster to bring us to Christ", that is, the law was our schoolmaster until the coming of Christ, "that we might be justified by faith." Faith in that which was proclaimed by the prophets and patriarch's regarding the coming of the Christ, "For Christ is the end of the law for righteousness, to every one that believeth." Romans 10:4. Paul said, "Now faith is the substance (foundation) of things hoped for, the evidence of things not seen." Heb. 11:1. The children of God were under an elementary period until the prediction of the prophets had been fulfilled; or until the tutorial system was complete. Now that the counsel of God has been fulfilled in all of the types and institutions of the Mosaic dispensation.

"God sent forth His Son, made of a woman, and made under the law; to redeem them that were under the law, that we might receive the adoption of sons." The time that Isaiah spoke of when he said, "Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel." His incarnation and birth was not after the com-

mon law of nature, but by power of God. A virgin is a woman who has known no man, and this child was not only made and formed in her, but took part of her flesh and blood. His children were chosen in Him before the world began, but were not created in Him before the world began. "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. "Wherefore in all things it behoved Him to be made like unto His Brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people." Hebrews 2:17.

Not only was He made of a woman, but He was made under the law. In the assumption of the nature of the woman, who was a descendant of the first man, who was condemned by the law by reason of transgression, and she being under the law, and He being formed in her who was under the law, He therefore was made under the same law. He was a Jew to whom the law was given, and came before the end of it, and obeyed it to the full. He was circumcised according to the law, and paid taxes in Capernaum. Jesus said to Simon, "What thinketh thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto Him, of strangers. Jesus saith unto him, then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up;

and when thou hast opened his mouth, thou shalt find a piece of money: take that, and give unto them for me and thee."

But the purpose of Him being made under the law was, "To redeem them that were under the law, that we might receive the adoption of sons." This redemption did not include all the human family, but it did include all the elect in all the world. If His children were not under the sentence of death and condemnation of the law, and consigned back to earth from whence they came; then no redemption would be necessary. They are not only redeemed from the grave to which they are consigned by reason of sin; but from bondage and all the ceremonial rights of Moses. They are free from all the offerings and sacrifices demanded by the law: because Christ was the end of them; He fulfilled them by the sacrifice of Himself. The Gentile was not under these ceremonial rights, but the Jew. The law of ceremonies, offerings and sacrifices came by Moses, and embraced the Jew only. It was necessary however, that both Jew and Gentile be redeemed from the law of sin and death; and that required the blood of Christ; for the blood of Christ cleanses from all sin. This wonderful vision caused the Elders to fall at His feet, "And they sung a new song, saying, "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and 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 priest:

and we shall reign on the earth." Rev. 5:9,10. And may I add, they will not only reign on earth, but will reign with their Heavenly Father and their elder brother, and will join with those in that new song, to sing praises to Him who has done so much for them by shedding of His own blood, and His resurrection from the dead. When He died, He and all of His people died to the law, because His death satisfied the law. Therefore they are no more under the law, but under grace being redeemed from under the law "That we might receive the adoption of sons." Adoption, election and choice of a portion of the human family, is an act of God according to His own good pleasure! Moses said to Israel, "The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye are 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." Deuteronomy 7:7-8. It is not by any act of love, nor will of the individual that any were chosen, elected or adopted into the family of God, because all this took place in the mind and purpose of God before man was formed. God says, "I will be their Father, and they shall be my sons and daughters." And because they are His sons and daughters, "God hath sent the Spirit of His Son into your hearts, crying, abba, Father." Galations 4:6. And

they "Are all the children of God by faith in Christ Jesus." Faith does not adopt them, but by this faith being given them, and by the Spirit being sent forth into their hearts, is the evidence to each one that receives it that they are the children of God; whether they be Jew or Gentile. "For as many as are led by the Spirit of God, they are the sons of God."

The Apostle Paul tells us, "For we know that the whole creation (both Jew and Gentile) groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." So not only are the children to be freed from the bondage of the flesh, from the fear of death and the bondage of the law; but their bodies are to be redeemed from the grave. This Christ did triumphantly, by His death and resurrection. 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 became the first fruits of them slept. For since by man came death, by man came also the resurrection of the dead." Christ was the first fruits, or the first to come up from the earth. When we rise from our bed in the morning, the head is the first to rise, and just as sure as the head is raised, the body will follow. Therefore, the hope of this adopted family reaches beyond this life. To when, "This corruptible must put on incorruption, and this mortal must put on immortality." P a u l

says, "Behold, I shew you a mystery; we shall not all sleep, but we all shall be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

The phrase "To wit" precedes the word to be supplied, and the word to be supplied is the "redemption of the body." The redemption of the body is understood because of its adoption, it is something that is to be. And the body of Christ (the church) is now waiting adoption "To wit" the redemption from the grave. Children that are yours by birth, or according to nature, do not have to be adopted, because they are yours already. But if they are not yours by birth, and you desire to take them into the family and make them equal heirs, then it is necessary to adopt them. The natural man is not God's by birth, but by creation. If the first or natural man that is made of the dust were the one that is born again, then adoption would not be necessary, because he would be a child by birth. But since the first man is not God's by birth, but by creation, and has fallen under the law by reason of transgression, and has sold himself for nought, he must be redeemed without money and without price.

The first man is so corrupt from head to foot that there can be no thought of adopting him into the family, until there is a cure found for his diseases. His father, mother, brothers and sisters are all corrupt, therefore, no one of them could be adopted into the family

until the original disease (sin) could be cured. Otherwise the whole family would become contaminated. Thus, the Creator of this man sent His Son into the world, clothed Him in flesh and blood, that He might by His blood, cleanse man from all sin, and present him to his Father as white as snow.

The church is also waiting "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." And that which is incorruptible, cannot be corrupted, and that which is undefiled, cannot be defiled by the devil nor any of his angels. The person that is adopted into a family becomes an equal heir of the entire estate. And in the case of the children of God, each one has as his own the entire inheritance; God said to Israel, "I am thy part and thine inheritance among the children of Israel." "I am thy part and thine inheritance among the children of Israel." Numbers 18:20.

May God keep us by His power and grace for that inheritance that is incorruptible, and undefiled.

H. O. Nash

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**FIFTH SUNDAY MEETING  
AT FRIENDSHIP CHURCH,  
NEAR SPANISHBURG, W. VA.**

Three will be, the Lord willing, a fifth Sunday meeting in June, held at Friendship Church, located on the Beeson Road, about five miles off Route 19 and 21, beginning Saturday night.

Those coming will turn left on Beeson Road a short distance from Spanishburg, W. Va.

All lovers of the truth are cordially invited to come and be with us. Ministering brethren are especially invited. This church is in the bounds of the Elkhorn Association.

L. B. Hylton  
Princeton, W. Va.

C286.  
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# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--: AT --:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. XCI

JUNE 1, 1958

No. 14

### PSALM XXXIII.

The counsel of the LORD standeth forever, the thought of his heart to all generations.

Blessed is the nation whose God is the LORD; and the people whom he hath chosen for his own inheritance.

The LORD looketh from heaven; he beholdeth all the son of men.

From the place of his habitation he looketh upon all the inhabitants of the earth.

He fashioneth their hearts alike; he considereth all their works.

There is no king saved by the multitude of a host: a mighty man is not delivered by much strength.

A horse is a vain thing for safety: neither shall he deliver any by his great strength.

Behold, the eye of the LORD is upon them that fear him, upon them that hope in his mercy;

To deliver their soul from death, and to keep them alive in famine.

Our soul waiteth for the LORD: he is our help and our shield.

For our heart shall rejoice in him, because we have trusted in his holy name.

Let thy mercy, O LORD, be upon us, according as we hope in thee.

### PSALM XXIV.

I will bless the LORD at all times: his praise shall continually be in my mouth.

My soul shall make her boast in the LORD: the humble shall hear thereof, and be glad.

O magnify the LORD with me, and let us exalt his name together.

I sought the LORD, and he heard me, and delivered me from all my fears.

They looked unto him, and were lightened: and their faces were not ashamed.

### EDITOR

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

### ASSOCIATE EDITOR

ELDER H. O. NASH . . . . . ATLANTA, GA.

**\$3.00 PER YEAR  
TO ELDERS \$2.00 PER YEAR**

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

# ZION'S LANDMARK

*Devoted To The Cause of Jesus Christ*

## ANOTHER POINT OF VIEW

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

Dear Brother Adams:

I have read your article in January 15th. issue of Zion's Landmark on Acts 2:38 to 45, which I enjoyed very much, and I noticed you gave an invitation to any one who has a mind to do so, to express his views. That has been a controverted scripture for many years. Please understand I am not criticizing your views, but only giving a few points that the majority leave out, according to my way of seeing it. You can do with this as you see fit.

There are several points that we are to take into consideration. The first is that the Holy Ghost had just fallen on Peter and the rest of the Apostles. Before that time, Peter and the rest of the Apostles had only known the doctrine of the baptism of repentance as taught by John, the Baptist, and also as instructed by Jesus in person before He was crucified. Now what was the Comforter to do? John 14:25-26 says: "These things have I spoken unto you, being yet present with you, but the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Now

what had He said unto them? Matt. 28:19, "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." This Peter did not obey. Acts 2:22-23, "Ye men of Israel, (Jews-not all nations, but just Jews) 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." Did you notice that Peter affirmed that they, the men of Israel knew that? Verse 23, Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain." This was a direct charge against them, charging them with the crucifixion of Jesus. Then in verse 37, "Now when they heard this, they were pricked in their hearts, and said unto Peter and to the rest of the Apostles, Men and brethren, what shall we do?" A DO question asked by them. Verse 38 says, "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." Have you noticed that they were only to receive the gift of the Holy

Ghost? Not the Holy Ghost, but the gift.

Peter did not obey the words of Jesus, for He said baptize in the name of the Father, the Son and the Holy Ghost. Therefore, Peter violated the words of Jesus, and why? Because he, as a Jew, had not been convinced of the fact that Jesus had a people in all nations, kindred and tongues. To prove that Peter did not obey the command of Jesus, we will read his testimony of what Jesus had taught him. Acts 10:42-43, "And He commanded us to preach unto the people, and to testify that it is He which was ordained of God to be the Judge of quick and dead. To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins." Is this what Peter preached to the Jews? The above is what Peter said Jesus commanded them to preach to the people, not to just the Jews, as He did on that occasion. Now to certify this fact, let us go to Luke 22:31-32. "And the Lord said, Simon, 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, strengthen thy brethren." Up to the time that Peter went upon the house top, he did not believe that Jesus came to save any but the Jews. Peter was taught on the house top by the vision given him that the Gentiles as well as the Jews were in the covenant. It took this conversion of Peter before he could preach the Gospel that he himself admitted that Jesus taught them. After his preaching to

Cornelius and his household we do not find Peter or any of the rest of the Apostles preaching the baptism of repentance for the remission of sins, to both Jews and Gentiles alike. Here is another fact to notice, up to that time all Jews were baptized in water before they received the Holy Ghost.

The Church of Christ preachers say that the Holy Ghost came to verify their salvation. They also say that the Holy Ghost came to Cornelius' household to verify their salvation, forgetting that the Holy Spirit came on them before they were baptized, which is a death blow to them, and they have all quit me on that point. I have debated with several of their best.

Now as to the gift of the Holy Ghost, I understand that to be what Cornelius had before he sent for Peter, and when Peter preached to him, he received the Holy Ghost itself. Those Jews that Peter preached to were only promised the gift of the Holy Ghost, and not the Holy Ghost itself. If we will turn to Joel 2:28-29 we will see what the gift is. The Prophet said it was the pouring out the Spirit on all flesh.

Brother Adams, there are other points just as interesting as the ones that I have called to attention, so you can do as you see fit with this.

I now have in my possession some very old history that is said to date back to three years after the crucifixion of Jesus, by one Mr. Nicholas Notovitch. In his book is given the unknown life of Christ. Also a portion was printed by one Mr. J. B. Bhandari in Blitz news

magazine, Bomba, India, August 31, 1957 issue, which gives His whereabouts from the age of 13 to 29. I came by it through a magazine I get, which is published by the Rocioian Scianct of California. In this we find that Joseph died either in 28 or 29, just before Jesus returned to His Mother in 29. They claim that Jesus spent 16 years in India, and list the following places, Rajasthan, Banaras, Rajgraha, Jagannath (Puti) and Nepal. I find this to be very interesting. He communicated with His Mother from India by letter sent by messengers, after the death of Joseph.

I am compiling a brief history in which I shall give the story in full, as I have it from this and other histories. I have gathered from other ancient histories, some of which I obtained through Catholic priests and is known as Niceons Fathers, and Baptist Perpeturians.

Yours in hope,  
B. B. Walston  
Kinwood, Texas

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### EXPERIENCE

Dear Elder Adams:

If the Lord's willing, I will try to write some of what I hope has been the dealings of the Lord with me. As far back as I can remember, even when a child, I would feel concerned at times about my soul's salvation. When I was 15 years old, on the 3rd. Sunday in December in 1918, I went to the Old Baptist Church in Durham, N. C. Elder C. B. Hall was pastor here at the Durham Church then. I went in and sat down as usual, and when he took his text and started

preaching, it seemed to me that my mind was taken off of the natural things of this life and placed on the Heavenly things he was preaching about. It seemed to me my eyes were open, and I could see. My ears were unstopped and I could hear, and my heart was blessed to understand the things I never had seen or heard or understood before. It seemed to me the Heavens were opened, and I could see the glory of God. It seemed he had not been preaching over five or ten minutes when he closed the Bible, and my natural mind came back to me.

I was so surprised and astonished! Every thing was changed. I felt that I had seen some of what the Lord had laid up in Heaven for His people, but feared I was left out of it all. I began to cry and worry over my lost state. I believed I had seen the Lord that day and loved Him and wanted to go with Him, but I feared He did not love me, and then I wondered why He had shown me these things if I were lost. I tried to pray but it seemed by prayers did not go any higher than my head. A few days after this, in the same week, I lay down one afternoon and fell asleep, and I dreamed that I saw a small group of people traveling on an old country road, and I wanted to go with them. So I started following them, and soon we came to a little white sanctified Church sitting out in the woods, and in the Church yard out in front of the Church, was a pool of clear water, clear as a crystal with an iron wall all round it, and a big iron door, and it came to my mind that

all the members of that Church were dead and buried in the Church yard. There was a young man just in front of me. He went up to the door and stepped back and said to me, "I just can't go." Then I went up to the door and shook it rather severely. I looked around at this young man and said to him, "If I could open the door I would go" He said, "I'll open the door for you, and he did." So I went in and I saw no preacher to baptize me. But when I went into that beautiful water, it began to roll in front of me like an ocean wave and dashed upon me and carried me beneath it and then started rolling underneath me and brought me up just like a preacher baptizes people; then I saw the people I had followed there on the other side, and their robes were white, and they were singing praises to God, and I wondered about my dress. I looked down, and it was white also, and I was completely happy. I began singing with the rest, and I awoke.

Well, there I was with that dream. I did not have any idea what it could mean. So I told my Mother about it. (She departed this life in November, 1931. I feel like she is at rest. You knew my Mother very well.) She told me it sounded like it was the baptism of the Holy Ghost, and I told her that in my dream it was a sanctified Church. She said, Yes, the true Church of God is sanctified. She said I could wait on and see, but she didn't believe I would get any thing better than that for a hope. What she said satisfied me and I

soon found myself rejoicing in a little hope. I felt like I wanted to be baptised in that beautiful water. I believed those people represented the Church, and I wanted a home with them, but I was so unfit, I feared they would not receive me. I was so unfit to be with them, yet I loved them. Not long after I had this dream, I believe it was the very next 3rd. Sunday in January, 1919, I was received and baptized by Elder C. B. Hall. I felt like my troubles were gone for ever, But it was not so long after this that I began to doubt, and feared that I was mistaken in the whole matter, and that I had deceived the Church. Oh how vile and unfit I felt! until my Mother told me that if she knew any thing about the travels of a Christian that was the way they all feel, so that comforted me to some extent. Since then I have had ups and downs, and mostly downs.

Brother Adams, do with this as you see fit. If you think it's a worthy of space in the Landmark, you may publish it, if not, throw it away. A little sister in hope of a hope. Some times my hope is so little, I think I'll throw it by. Some times it seems sufficient if I were called to die.

"A crub of mercy, Lord, I crave,  
Unworthy to be fed,  
With dainties such as angels have  
Or with the children's bread."

Saved by grace, if saved at all,  
Mrs. Richard Smith  
803 Hopkins Street  
Durham, N. C.

**HE SHALL CALL UPON ME**

Mr. & Mrs. Walter Wright  
Stuart, Virginia

My dear Brother & Sister Wright:

Just a few days ago, I did not know you; yet how much I have thought of you since the past week-end! How we should praise the Lord for His love and mercy in enabling you to come before the whole world and declare His Name and your love for and to Him. Dear Brother, we have to be brought low indeed in ourselves, before we can do what you did last Sunday. In the words of David (Psalm 91:15) He said, "He shall call upon me, and I will answer him", etc. His little ones shall be led in such a way, and through such rough paths, and into such pits and tribulations that they **shall** (through necessity) call upon His name. So long as we are at home in this body and in this flesh; so long as we have firmness and strength in ourselves; so long as we can take care of our needs, just so long do we refrain from calling upon and begging from the Lord.

"He shall call upon me—" is a very positive statement; there is no question about it; there is no free will in the matter; there is no choice or chance or option expressed. Here is one of the "small's" of Jehovah! There is no shadow of a turning, for look who it is that speaks—the Lord Jehovah God, sovereign and infinite. Then if the little ones "shall call upon" Him, they must be led in such a way and brought under such a condition that they find no strength in themselves, no ability to deliver

themselves out of their desperate strait, and must through necessity call upon Him. Thus if "they shall call upon Him", then they shall come through much trials and tribulations.

Did you not, or were you not brought to call upon His Name and His strength the past Sunday? We read, "From the ends of the earth will I cry unto thee." Were you not at the end of your earth-your self strength and self ability? Possibly you say, No I didn't pray unto Him, all I could do was just weep. Was the weeping of yourself, or could you have refrained from it at your own will? Mary stood at the sepulchre of Jesus and wept bitterly. The other disciples came and saw and went away. But Mary could not go away, she had to remain and weep and seek! Why could she not turn away. The Lord and Saviour stood right behind Mary all the time, and strengthened her and enabled her to stand, and to seek and to cry for Him. If she had not known Him, she would not have been there crying for Him. Those who have never known Jesus, never seek Him. Thus the seeking and open weeping after Him, is evidence that you have known Him, whom to know is to live eternally. A babe cannot ask for what he wants, indeed, he does not know just what he wants or needs, but his parent knows. He **cries**, and he has just one cry which he uses for all the his wants and needs. That parent hears and understands and supplies his wants. If an earthly parent can do such a thing, how much more will our Heavenly Father, in His infinite wisdom, know and sup-

ply all of our wants and needs Spiritually! We are but babes here, and most all of our lives, our prayers are but groans and sighs and tears. But our Saviour hears our cries and if they are true cries, they shall never be ignored. "He shall call upon me, and I will answer him—" Yes, there is a blessed answer to every true cry, or every cry that is **unto Him**. "He shall" is followed by "I will"; both very certain and definite and fixed. Both "He" and "I" are moved by the same Holy Spirit of the Infinite God. "I will" means that it is the Will of Jehovah God that an answer be given him. Yes it is the will of Jehovah God that the little one call, and that he received an answer. There is no power in Heaven or on earth or under the sea that can question that Will of our Sovereign God!

You did call upon His Name Sunday, and there will be an answer to that call. The call was not of yourself; you could not control your call; nor can you control the answer-what the answer shall be, when the answer shall be given, or in what manner it shall be received. It is the Lord's answer, and He shall give it into your hearts in that time, and in that manner as seemeth good in His sight.

Man is so very imperfect. I feel that was evidenced and made plain last Sunday. O how I would have helped you in some little way, I was bold enough to try to help by saying what I did to you. Look at all our doings that I did, and that Carolyn did, and any other person did; it all was a miserable failure and came to nought. Is the Lord

dependent upon the puny and weak arm of flesh? Oh no, may we be forgiven for the thought. What we did and said was cut to nought, but the Lord who enabled you to come an- openly declare His Name, will make the way clear for you at Trough Creek — I feel so sure of that fact. Oh may we all be enabled to look far through all men and unto our Lord and Saviour for our all! Then, we notice that the Lord gives many fold more than we call upon Him for"—I will be with him in trouble; I will deliver him, and honour him. With long life will I satisfy him, and shew him my salvation". What blessings we have here: to have Him with us **in trouble**; to have His assurance of deliverance; and of his honouring, or recognizing, or claiming! To honor a check, for example means to pay every thing that is written against it and to make it good and cause it to stand. When our Saviour honours us, it means that He will pay every jot and tittle that will or can ever come against us. With long life-eternal life-will I satisfy him; what more could anyone ask or desire than to be satisfied? "and shew him my salvation". What is His salvation? Is it not a salvation by free grace; a salvation that leads us through tribulations; it is a salvation that is sure and fixed and backed by all the omnipotent sovereignty of God! Oh I think a lot might be said, but I can't say it here. In Psalm 39:12, I see something that makes me think of you people as I saw you at Frying Pan, and as I recall your meeting the week before. "Hear my prayer, O

Lord, and give ear unto my cry; hold not thy peace at my tears; for I am a stranger with thee, and a sojourner, as all my fathers were". Hear my prayer, my cry, my tears, O Lord, and why? because I am one with Thee; I am a stranger with Thee. Not a stranger to thee, but **with thee**, and a sojourner **with thee**. That is, the Lord and myself, and all of my fathers, were strangers together, and sojourners. Now I hear that Elder Bellows preached to you who that "stranger" and sojourner is. May I say, that strangers and sojourners and pilgrims do not have a home here in the land they are traveling—nor was this land Jesus' home either. I must not say more. Excuse me, I've just written at random as I might have been talking. Man is so full of errors and vanities and follies, but may the dear Lord and Saviour hear your prayers and your cries, and hold not His peace at your tears. May it please Him to speak peace into your hearts and souls, and strengthen you to carry on. May He take us by our hands, individually, and lead us step by step, in the right way that leadeth to that city of Life and habitation.

Yours in an humble hope,  
Douglas & Carolyn Alston  
Georgia Military District  
P. O. Box 1736  
Atlanta, Ga.

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#### FOOD FOR SINNERS

I think of you often and I hope to hear you preach. When we are blessed to feel God's love and mercy, it is food to a poor sinner's soul. The scripture says, "Blessed

be the Lord my strength, in whom I trust. He is a blessing to our souls. Without Him we can do nothing.

Brother Adams, I feel my unworthiness. I am so cast down sometimes and I am lifted up sometimes. We are kept humble by being made to realize our dependence on Him. Paul said, We must go through much tribulation to enter the Kingdom of God. 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." Jesus said, "Come unto me all you that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart and ye shall find rest to your souls, for my yoke is easy and my burden is light." That is a consolation to me. John says, "Verily, verily I say unto you, He that believeth on me hath everlasting life." St. John 6:47. "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he can not see the Kingdom of God." John 3:3 I hope I have been born again, for I do love my Lord and Saviour, Jesus Christ. He knows my heart, and He knows my thoughts. Oh! lead me in the way of everlasting life. Jesus said we shall have trials and tribulations while here we stay. I know we can't stay here on flowery beds of ease, for our flesh is weak. I was standing in my kitchen looking out the window when theses words appeared before me. I was grieving over my boys while they were in serv-

ice, and it seemed to me something spoke to me, "Let not your heart be troubled, believe in God, believe also in me." My burden was made light; the words were so comforting to me, and the dear Lord delivered our dear sons back to us. I believe He answered my prayers, and I am so thankful for the blessings He has bestowed upon me.

Well, we still miss Brother Fly and also Brother Denson, but we have Brother Bennie Denson, his son. I do think it is such a blessing for a son to take his Father's footsteps in the pulpit. I used to look on them while they were in the stand and how wonderful it looked to me. Well, it is sad to think of the old heads that are gone, but I hope we will meet again on high.

Brother Adams, the greatest enjoyment I have is being with God's people, and mixing and mingling with them, and enjoying that sweet fellowship with them. God promised never to leave nor forsake us. These words came to me while I was on my bed, "I will never leave you nor forsake you," and those sweet hymns would come to me. I would sing them to myself. I used to sing, but I can't sing much now, but I am so thankful to my Lord for what He has done for me. Lord, have mercy on me and all that is within me, bless His Holy Name, in Jesus Christ, our Lord. If we go through tribulation, God is with us all the way. We are safe as was our Jesus, it for us He is the way.

Brother Adams, I'm getting on very well considering. I can get off and on the bed, and walk about over the house. I can not go to the

Association like I used to. I would be so glad if I could. I go to the Falls; that is my home and it is a dear place to me. It has been quite a while since I've written to you, and I am writing to you with my left hand. Hope you can read it. God has been so good to me. I thought I never would walk again, but I am so thankful I can. "I sew some too, I make my own dresses and do all with my left hand. People were so thoughtful of me. They sent me many flowers. I felt my unworthiness so much. They all were so attentive to me, and I love them. Brother Robbins and Brother Fly came in and prayed for me and other ministers did too. It helped me so much. I asked the Lord to have mercy upon me, and I asked Him to restore my hand back to me, but if it were not His will, I desired to be reconciled. I do not understand why these afflictions were put on me, but it is for a good purpose I hope. I rather suffer my affliction here before I leave this world. I hope my departure from this life will be like my dream in which I was traveling and striving for food and I came to a rough place. I stopped looking over the meadow and wondering how I was going to pass through when all at once, I flew up safely and that is the way I hope I will go to meet Him-in great rapture, and sing praises to His precious Name. Will it not be wonderful? I hope I am one of His little ones. The Lord is my salvation in whom I trust, if I am not deceived. I trust and hope that He heard me while I was crying for mercy and grace.

I love my Brethren and Sisters in Christ Jesus. I love my children, for they have meant so much to me. Well, I will close. Hope you will have many more years to come, and be successful in life and keep the Landmark going, for I want to get it as long as I live. I sure do enjoy reading them.

I am as ever,  
 Belle Deal Sellers  
 914 Lancaster Street  
 Rocky Mount, N. C.

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### JESUS IS THE WORD

Dear Brothers, Sisters and Kind Friends in The Lord:

I will attempt to write again if it is the Lord's will. As I so often say "without Him we can do nothing." This, you dear people already know, because I believe you are a people that has been taught of the Lord to know and believe that of yourselves you can do nothing. Therefore, I have a little hope that you will bear with me in my weakness and unworthiness. Now, if I know my heart's desire, it is to know nothing among men but Jesus Christ and Him crucified, no other name given but the name of Jesus whereby we must be saved (not will be or if you will let Him) but **MUST** be saved. I have no confidence in the flesh, for in Him we live, move and have our being.

"In the beginning was the Word, and the Word was with God, and the Word was God." John 1:1. The Word to me is Jesus. He has ever been with the Father. When the Word is preached, Jesus is preached. When Jesus is preached, the Word is preached. Jesus said He came not to do His own will but

the will of the Father who sent Him, and the Father's will was of all that He gave Him, He should lose nothing but should raise them up at the last day. Now to me this is plain truth, because He speaks and it is done, command and it stands fast. Man is completely helpless. He can neither see, hear nor understand anything Spiritually, unless it be revealed to him by the Lord. Now, man being in this condition needs help, and God alone can help him. But until God opens the blinded eyes, unstops the deaf ears, and gives him an understanding heart, man can not see, hear or understand anything Spiritual, neither does he feel the need of a Blessed Saviour. Man in darkness goes about boasting about his so called good works and tells people they can be saved if they want to and will let God come into their hearts. This man I am speaking about is just as much dead to Spiritual things as the natural man is to natural things after he has died a natural death. But when God Almighty calls him by His power out of nature's darkness into His marvelous light, then his **boasting** stops. He sees his lost and ruined condition and is made to cry out unto the Lord, "Oh, Lord, save or I perish." Oh, what a wonderful God He becomes to a poor sinner when blessed by His power to feel the need of Him.

This brings to my mind the poor fellow who was traveling from Jerusalem to Jericho which will be found in Luke (10th. chapter, verses 30 to 37). He fell among thieves, which stripped him of his raiment, wounded him, and departed leav-

ing him half dead. He could not help himself. By chance there came down a certain priest that way. When he saw him, he passed by on the other side. Likewise a Levite when he was at the place came and looked on him, and passed by on the other side. See how the chance system worked, just like it's working today. (They say and do not.) But when the Good Samaritan came, where he was, he had compassion on him. He did not go by on the other side but went to him and bound up his wounds, poured in oil and wine, (bound up his wounds first, then poured in oil and wine—The grace of God,) set him on his own beast-carried him by the power of God to the inn, (The Church). Notice I didn't say a Church, but **the Church**, the Church of the true and living God. Every one that ever goes to **the Church**, will be carried just like this poor fellow that fell among thieves.

Now, people are going every day to a Church, some place by their own power. But dear Brethren and Sisters, not so with **the Church**. They have to be carried. The good Samaritan didn't carry him to the inn and leave him, but 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. See how the good Samaritan looked after every thing for the poor fellow. He could not help himself but was well taken care of. So it is with the poor child of God. He is wounded, stripped and left half dead, but the good

Samaritan will not pass him by. The priests and Levites will go by on the other side. The good Samaritan will ever take care of the poor child of God.

How lost was my condition until Jesus made me whole. There is but one physician who can cure a sin-sick soul.

“Next door to death He found me,  
And snatched me from the grave,  
To tell to all around me,  
His wondrous power to save.

Will stop here, hoping my efforts will not prove in vain, but that I may find relief from the many troubles and trials I have been passing through for almost three years when I last wrote. May God care.

Mrs. Eva M. Hamilton  
Atlantic, N. C.

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### EXPERIENCE

Dear Brother in Christ, I hope: . . .

It has come into my mind so forcibly this afternoon to write you some of my experience, that I feel I must make the attempt. If I have ever been convicted of my sin, it was when I was very young; I was sitting on a stool trying to learn to knit. I told my Mother a lie, and I became troubled so that that night I begged the Lord to forgive me, but it did not leave me; I still was in trouble. I am now over ninety years old.

But one night soon after that I was in so much trouble I could not rest any where. I went out behind the east chimney at my home and knelt down and prayed the Lord to forgive my many sins. I retired but there was no rest for me; then I got up and knelt beside my bed

and tried to pray again. Still there was no rest; so I knelt down on my bed at the east window, begging the Lord to have mercy on me. I lay down again and do not think I was asleep, but it seemed I was in the blackest house I ever saw. I would hold out my hand, but I could not see it.

At length I saw a streak of light at the east door, and I was in that light. I do not know how I got there. I saw the prettiest grass I have ever seen, and I was sitting on it, when a cloud that looked like a pillow of smoke passed over my right hand, and a voice out of that cloud said to me: "Follow me." I was happy now, dear Brother. I did not see any one, I only heard the voice, but I was so happy! I got up and went out on the porch. The stars looked to be only singing praises to the Blessed Lord.

I did not take this for a change, until I began to want to be baptized. I thought it was only a dream, but I was happy, and could not rest for wanting to be baptized. Soon I went before the Church at Oak Grove on the second Saturday in February and was received. I was baptized on the following Sunday by Elder J. J. Hall. Although there was ice on the pond, I was not cold. It was a great joy and relief to me.

Though I feel unworthy to be with the saints, yet I love them, and love to meet with them, and sing praises to the Blessed Lord. I hope He has led me on so far, and I hope He will lead me Home, but I have many doubts and fears. Please pray for me.

Carrie A. Jones  
Raleigh, N. C.

(Brother C. L. Dupree, a deacon of Middle Creek Church in Little River Association, received this letter from a dear Sister of Oak Grove Church about 10 miles west of Raleigh, in September 1937. She departed from this life only a few years after writing this letter at a ripe old age. Ed.)'

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#### OBITUARY OF SISTER INES TAYLOR

We, the Church at Lower Town Creek, hereby attempt to write a few lines in regard to our dear Sister.

Sister Taylor was born in the year of 1892 and was later married to Buck Taylor. She leaves to mourn her death, her family, friends, and Lower Town Creek Church. Sister Taylor united with the Church in May, 1943 and was baptized by Elder J. C. Smith.

She was an invalid in her last years on earth, but she endured her pain patiently. She was very appreciative for kindnesses rendered her and enjoyed visits from her friends.

Sister Taylor was a nurse by profession and rendered many services in her community in this capacity. We hope and believe that she is one to whom Christ shall say: "Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: 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 hungered, 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."—Matt. 25:34-40.

We desire that a copy of this writing be placed in our Church records, a copy sent to the family, and a copy sent for publication.

Done by order of the Church at Lower Town Creek, Saturday before the second Sunday in May, 1957.

Elder C. L. Coker, Moderator  
W. W. Stallings, Jr., Clerk

## Zion's Landmark

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

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**Editor**

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

**Associate Editor**

ELDER H. O. NASH,  
ATLANTA, GA.

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VOL. XCI No. 14

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Entered at the postoffice at Wilson  
as second class matter.

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WILSON, N. C. JUNE 1, 1958

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### PARABLE OF THE TALENTS

Dear Brother Adams:

I often think of the parable of the talents as recorded in Matthew 25: 15 to 30, and wonder how this applies to the Church, especially the one talent fellow. Apparently the one talent was of like value as the other talents given to the other servants; also the fellow was a servant, the same as the others, yet he was not faithful. I would like to hear your views on this sometime.

Sincerely, a sister I hope,  
Mrs. L. L. Higgins  
R.F.D. 2, Box 46  
Newport, N. C.

The parable of which our Sister desires my views begins with the words of Jesus Christ, who said, "For the Kingdom of Heaven is as a man travelling 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 sev-

eral ability; and straightway took his journey." Matt. 25:14,15.

Webster says that a parable is a "comparison of a short fictitious narrative from which a moral or Spiritual truth is drawn." The Kingdom of Heaven which Jesus spoke of is not the eternal Kingdom where the saints shall rest in glory, but the Kingdom here on earth is here under consideration. In the militant Church there are some unbelievers as well as believers. There are some who are only professors among those who are possessors of eternal life. Jesus said, "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. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth." Matt. 13:47,48,49,50.

There were some in the Church at Sardis, of which it is said, "I know thy works, that thou hast a name that thou livest, and art dead." Rev. 3:1. All of them were not dead, "Thou hast a few names in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy." Rev. 3:4. 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 Jews as well as

all men are His by creation, but not all are His by regeneration. Jesus was born of the lineage of Judah. It is recorded, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." Gen. 49:10. When Jesus was born of the virgin Mary, He was rejected by the Jews. John said, "He came unto His own and His own received Him not. (Not all the Jews rejected Him, some received Him.) 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." John 1:11,12,13. Those who are not in Christ by regeneration are not fruit bearing branches. The Jews departed from the law of Moses and followed the tradition of the Elders. The unbelieving Jews rejected the teaching of Jesus and His Apostles. "Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Acts 13:46.

The parable of the sower is an illustration of those who do and those who do not bear fruit. The seed that fell by the wayside and on stony ground and among thornes came up but withered for lack of moisture. They were non fruit bearing branches. Where the ground was prepared, there was much fruit. See Matt. 13:19 to 23, also Mark 4:3 to 20. The Lord prepares the heart to receive the word.

Solomon said, "The preparation of the heart in man, and the answer of the tongue, is from the Lord." Prov. 16:1. This preparation is made by taking away the stony heart and putting within a new Spirit and a new heart. The Prophet said, "A new heart also will I give you, and a new Spirit will I put within you: And I will take away the stony heart out of your flesh, and I will give you an heart of flesh." Ezekiel 36:26.

Grace in the heart reveals the difference between the fruit bearing and non fruit bearing branches. The scribes and pharisees were expounders of the law and the Prophets. They knew the letter, but had no knowledge of the Spiritual application of it. They were void of understanding that it was fulfilled by Jesus Christ for poor depraved sinners. They rejected the teaching of Jesus and taught for doctrine the commandments of men.

We now come to consider the parable of the talents, of which it is said He (Jesus) called His own servants and delivered unto 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." Matt. 25:15. May it be observed that this is a parable or description of the Kingdom of Heaven? (not the eternal Heaven, but the militant Church here on earth, which is composed of believers and unbelievers. The "Servants" represent both the faithful and wicked servants. A talent is said to be the "greatest weight of the Hebrews". Talents appear to be a symbol of

the gifts which God gives His servants who preach the gospel. He gives some more, some less. He (God) gave to every man according to their several ability. The servant that received five talents traded with same and gained five talents more. The one that received two talents gained two talents more. His increase was as much in proportion as the one that received five. (Where there is little given, there is little required.) Their Lord commended them as being good and faithful servants. There was no increase by the servant who received the one talent.

A man may possess many gifts without grace. A gift without grace is unprofitable. Grace is the love of God shed abroad in the heart by the Holy Ghost. It is not the gift or talents that makes the distinction between the profitable and unprofitable servants. The grace of God is the difference between the true and wicked servants. All men are unprofitable when considered in the light of their nature. Grace enables them to bring forth fruit unto righteousness. Paul said, "But by the grace of God I am what I am: and His grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all; (or more than any of the Apostles) yet not I, but the grace of God which was with me." 1 Cor. 15:10. Paul was separated from his Mother's womb and called by the grace of God to preach the unsearchable riches of God. See Gal. 1:15.

To be able to speak with the tongues of men and angels, a gift to prophecy and understand all

mysteries and all knowledge is unprofitable without charity which is the love of God. Grace is the unmerited favor of the love of God toward man. Paul said, "Though I speak with the tongues of man and of angles, and have not charity, I am become as sounding brass, or a tinkling symbol. And though I have the gift of prophecy, and understand all mysteries, and all 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 good to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things." 1 Cor. 13:1 to 7.

The one who received the one talent was an unprofitable servant. "Take therefore the talent from him, and give it unto him which hath ten talents. And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." Matt. 25:30. The gospel shines brilliantly only in those who possess grace, rather than those who only have a gift, with no evidence of grace in their hearts. This was true of Judas Iscariot who was one of the twelve disciples whom Jesus chose and called to be an Apostle. Jesus told the twelve to go "To the lost sheep

of the house of Israel, 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." Yet Judas did not possess grace. "Jesus said, Have not I chosen you twelve and one of you is a devil? And the night of the passover. "As they did eat, He said, Verily I say unto you, that one of you shall betray me." And they were exceeding sorrowful, and began every one of them to say unto Him, Lord, is it I?" None of them had recognized the fact that Judas was a devil instead of a true disciple.

The one who received the one talent accused his Lord of being an hard man. This he gave as an excuse for hiding his Lord's money. He said he was afraid. There are two kinds of fear. One is a filial fear, which is the fear of a son or daughter — a fear by one who loves and is loved — those who possess their Father; they love and reverence Him and His Word. Then there is a selfish fear. This fear caused the one who received one talent to hid the talent he received and to say hard things against his Lord. His bitter words indicate that he possesses a stony heart and has no love for Him who gave him the one talent. He has no grace which is the determinating factor between the profitable and unprofitable servants. "Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." Matt. 25:30. T. F. Adams

#### JOHN ROBERT JENKINS

Our Heavenly Father called from our midst our dear and highly esteemed Brother John Robert Jenkins, better known as Bob. He was born November

24, 1875 and died January 20, 1958, making his stay on earth 82 years and two months. In early manhood he was married to Miss Lucy Manning and to this union was born one son, John Robert Jenkins, Jr., of Aulander, N. C., and also reared five foster children, Mrs. Coy Carson, Joel Bernard and John David Jenkins of Robersonville, N. C., and Mrs. Thomas K. Pritchard of Elizabeth and Mrs. M. E. Elder of London England, where her husband is stationed with the U. S. Air Force. Brother Bob was a good husband and father, always lending a helping hand to the needy. He united with the Church at Flat Swamp October, 1953 and was baptized by his pastor, Elder W. E. Grimes. Brother Bob was greatly afflicted during the last seven years but bore his afflictions with much patience.

His funeral was conducted at home by his pastor, Elder W. E. Grimes and assisted by Reverend N. B. Hill. His body was laid to rest at home under a beautiful mound of flowers, there to wait the resurrection morn.

The Church at Flat Swamp extends heart felt sympathy to the bereaved family. Be it resolved that a copy of this obituary be put on our Church records, a copy sent to the family and one sent to Zion's Landmark for publication.

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

Elder W. E. Grimes, Moderator  
Lester Bryant, Clerk  
Ella Taylor  
Reba Whitehurst

#### LOWER COUNTRY LINE UNION

The Lower Country Line Union is appointed to be held with the Church at Flat River, beginning Saturday before the fifth Sunday in June, 1958.

Brother Jack Hawkins was chosen to preach the introductory sermon, and Elder L. P. Martin, alternate.

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

Clyde Satterfield,  
Union Clerk

#### LOWER COUNTRY LINE ASSOCIATION NOTICE

The 1958 Session of the Lower Country Line Association is to be held July 5th, 6th, and 7th, with the Church at Roxboro, and the meeting place will be at Westwood Park, located ½ mile south of Roxboro, N. C., on Highway 49.

Elder N. D. Teasley has been chosen to preach the introductory sermon and Elder L. P. Martin was chosen as alternate.

All interested persons are invited to attend and especially do we ask our ministering brethren to come and be with us at this meeting.

Ruben Bowes,  
Association Clerk

C286.  
281

# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. XCI

JUNE 15, 1958

No. 15

## PSALM XXXIV

This poor man cried, and the LORD heard him, and saved him out of all his troubles.

The angel of the LORD encampeth round about them that fear him, and delivereth them.

O taste and see that the LORD is good: blessed is the man that trusteth in him.

O fear the LORD, ye his saints: for there is no want to them that fear him.

The young lions do lack, and suffer hunger: but they that seek the LORD shall not want any good thing.

Come, ye children, hearken unto me: I will teach you the fear of the LORD.

What man is he that desireth life, and loveth many days, that he may see good?

Keep thy tongue from evil, and thy lips from speaking guile.

Depart from evil, and do good; seek peace, and pursue it.

The eyes of the LORD are upon the righteous, and his ears are open unto their cry.

The face of the LORD is against them that do evil, to cut off the remembrance of them from the earth.

The righteous cry, and the LORD heareth, and delivereth them out of all their troubles.

The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.

Many are the afflictions of the righteous: but the LORD delivereth him out of them all.

He keepeth all his bones: not one of them is broken.

Evil shall slay the wicked: and they that hate the righteous shall be desolate.

The LORD redeemeth the soul of his servants: and none of them that trust in him shall be desolate.

### EDITOR

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

### ASSOCIATE EDITOR

ELDER H. O. NASH ----- ATLANTA, GA.

**\$3.00 PER YEAR  
TO ELDERS \$2.00 PER YEAR**

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

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## *Devoted To The Cause of Jesus Christ*

### EXPERIENCE

I desire, if it be the will of God, that He remove all earthly and perishable things of this world from my mind and place it on Heaven and divine things and bless me with Spiritual understanding, that I may speak some of my experiences that I have endured in the past. As a boy about ten years of age, I felt a great need of prayer. One of my brothers became very sick and I fell on my knees and asked God to raise him to his wanted health again, and the Dear Lord answered my prayer for his recovery.

Soon after that, I began to worry over my lost and undone condition. I was seeking more evidence from which I could get some comfort. At a very young age I was permitted to have a full view of my own poor wicked heart, and oh, how miserable I was day and night; because of this I felt there was not another in the world like me-no one with such a wicked heart as mine. I could see the evil in front of me like mountains that reached high up. I began to call on God to have mercy on me, a poor sinner. In Psalms 51:10, David says, Create in me a clean heart, O God, and renew a right Spirit within me. This was my crave.

I prayed as He gave me liberty to ask of Him. I went continually begging to be led the right way. I had a vision that gave me great concern about Heaven. I felt that

I knew there was a highway to Heaven, and I desired to get on this road, but I could not. I was begging God to lead and direct me the right way all the time, but I desired more evidence. As time went by (I was just a boy) my great concern over these Heavenly things, would leave me for short periods of time, and then the Lord would see fit to again acquaint me with my awful condition and with greater force than before. During this time I dreamed of a small child in our family being tried with fire, and it came out safely without any burns on it any where. I saw it in the fire but when it came out, it was a little lamb and was alive. I began to wonder what made all the living things or anything that was made in the world. I would ask questions about the different things. I could not read very well at that age, but I would get Mother to read to me, and I learned through and by her reading that God was the Author and Maker of all things including mankind. I soon learned to read for myself.

My hope is that I am trusting in a living God, the Heavenly Father, the one who has all power in Heaven and on Earth, the one who speaks and it is done; commands and it stands fast. This is the one that I hope is for ever watching over me. I know that I am weak and entirely dependent on this great and merciful God for His goodness and mercy that I may

endure all these trials, troubles, afflictions and tribulations. He tells us in 2 Cor. 1:4, "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 tribulations, (afflictions) that we may be able to comfort them which are in trouble, by the comfort wherewith we ourselves are comforted of God." I have been reading the scriptures for many, many years, and the Lord has given me great comfort in them, and I also believe He has revealed many wonderful blessings contained in them. I believe I can say of a truth, without His guiding hand, we can not get one word of comfort from them. He gives us a mind to inquire about His house of worship. He tells us in Gen. 28:17, "And he was afraid and said, How dreadful is this place! this is none other but the house of God, and this is the gate of Heaven." I have been blessed with many visions that have given me much comfort. That great light has shone around me, and it was none other than the power of God. He has answered many prayers for this poor afflicted sinner in time of need. He has promised us all these sore trials and troubles. In I Peter 1:7, "That the trials of your faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ.

He saw fit to send afflictions on me for His own good purpose, and He has been a wonderful God and has blessed me through it all. Human nature had given up all hopes

of life ever surviving any more. My life was in His hands, and He brought me safely through it all. Nothing but an all wise God had the power to bring me forth to life again.

I can't do any thing without His help, and I go begging Him for His mercies. I feel that I have been down, down in the bottomless pit. I could see the dark, muddy waters before me. My way of travel has been rugged and rough all the way. But I believe my God has sent many blessings shrouded in afflictions for "We know that all things work together for good to them that love God, to them who are called according to His own purpose. I am with you saith the Lord of hosts, according to the word that I covenanted with you when ye came out of Egypt, so my Spirit remaineth among you. Fear ye not, now if God be for you, who can be against you."

I had a long season that my life seemed to be a failure. I was troubled and much of my time I was begging God for His blessing, but it seemed I had no hope and did not know what to do. About this time two of my brothers were called into the army. I was made to go continually praying for their return home, and I believe this prayer was unanswered. After they came back, one of them became greatly burdened about his soul's welfare. We worked together, and we talked together. We could witness one with the other and rejoice with the same understanding that God gave us. In I John 5:9, he says, "If we receive the witness of men, the witness of God is great-

er: for this is the witness of God which He hath testified of His Son." The time had been when he (my brother) could not endure the Spiritual blessing I so dearly loved. But he went to the Church of Angier before I did, and was baptized. I was still being tried in the fiery furnace with so many things in my way. I was begging God to remove the burden from my sight. But oh, I suffered so long before He made me willing to give up this vain world! In April of 1925 I was warned that my house was burning. It was a small house and burning in the top. It was only a small blaze when I saw it. I threw water on it and was sure I put out all the fire, but I was still uneasy, so I stayed awake for some time watching it, but when I did take my eyes off it for awhile, the Lord saw fit to burn it into ashes. I feel that is what happens to any of His people that are changed from darkness into light. After I went back to see about my house, a great light shone round about me, and a voice spoke within the light and said this is the power of God.

In Psalm 27:1 he 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? I was impressed to read much of my time and talk to the brethren. I was heavily burdened about going to the Church, and my mind was drawn to Willow Springs Church in a vision. In this vision, I was on the Church yard of Willow Springs when news came to me that there was a dead baby on the Church ground. I told them I wanted the dead baby. It

was hunted and soon found and put into my arms. I thought I dearly loved that baby although it was dead. My eyes and mind were taken from the baby for a short time, and it began to move; then I found that I had a live baby in my arms. I thought I loved it more than ever before because it had become alive.

In Isaiah 9:6 we are told, "For unto us a child is born; unto us a Son is given; and the government shall be upon His shoulders; and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."

In May of 1925 my brother and I went to Hannahs Creek Church to hear Elder Exure Lee preach. It was communing time there that day. I was sitting back of every body feeling to be one to myself and alone; although there was a large congregation, but no one but God and I knew my heart. As they began taking the bread and wine, Elder Lee began talking, and he said he could look over the congregation and see people that were not members communing with them. He meant they communed in Spirit. My mind was drawn away from what he was talking about and all other worldly things, and I was placed in a vision. I saw a man that had been killed. I saw he was an innocent man, and I could plainly see the wounds on him. After I viewed him for awhile and was troubled because of his death, I saw the Lord appear before me. All the things of this life had left my mind, or I could not have viewed this vision.

In Rev. 1:18 He says, "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." Worldly pleasure had no charm for me. I became more and more impressed to go to the people I loved so dearly. Being with them and hearing the sweet messages from the pulpit was my meat and my bread, and I could not rest away from there; although, I did not feel fit to be with them. In July of 1925 I went before the Church at Angier to let them be my judge, still feeling that I would love them if they did not see fit to receive me. But I was received into the fellowship of the Church, and Sister Fannie Adams came forth and was baptized with me. I went home feeling that they did not know me, that I had deceived the Church and had done the wrong thing. I was to be baptized next day, and I became troubled over what I had done. I began begging God to show me the right thing to do before it was too late. I feel like I prayed for evidence that I was not deceiving the people I loved so much.

That night I was placed on the east side of the water in my dream, and a great light shown about me. I was then made ready to go into the water and be baptized. In St. John 1:26, "John answered them, saying, I baptize with water: but there standeth one among you whom ye know not." I felt like they did not know me, and I didn't even know myself. But I was baptized by Elder Charlie Hall. I went along for a few days, so light and happy, feeling that my troubles were over,

and I could go praising God for all time to come. But as time went by, I found myself down in the valley begging to be lifted again. I again became troubled, believing I had deceived every one of God's people that knew any thing about what I had done. I wanted to go to them and beg them to take my name off the Church book. But again I was blessed with some assurance that would give me a glimpse of light which would encourage me to go on and keep praying to be led the right way.

I was getting on in years and my life was so carried away with Spiritual things that I had given up all hope of ever finding the kind of wife I wanted to live with. But about this time the Lord presented the right one to me. I felt from my heart she was the right one for me. I could soon see she bore the Spirit of both natural and Spiritual love.

We were married in 1928, and I began to realize that I had a new responsibility, for it was necessary that I establish a home for my wife and myself. I would get on my knees and beg God to lead and direct our foot steps in the right way. Our prayers seem to go up together, and we were made to share our troubles and pleasures together. We are told in 2 Cor. 5:7, "For we walk by faith, not by sight." And in Matthew 18:19, "Again I say unto you that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father, which is in Heaven."

I feel that my wife is a gift from God to me; although, we have had

many bodily afflictions, and they have lasted for months and years. But we could see and feel that God had a purpose in our afflictions, and his people are promised afflictions and tribulations in this life. We still could see that our blessings were continually pouring down on us. On one occasion I had to go away from home to work and left my wife sick, not able to walk, and after I got to where my work was, (I was loading wood, and I had a laborer to help me). I was suddenly stricken with a power beyond description and I was made to stand still to see what happened. My mind was taken away from all vain and perishable things of this world and placed on Heavenly and Divine things. I did not know at that time the words that were given me were in the Bible, but they kept ringing in my mind over and over until I reached home which was about six or eight miles. I let my helper put away my mule and I went in to get my wife to help me look to see if the words presented to me were scripture. When I told her what had happened she soon found it in the scriptures, but I still did not know what it meant to me. This was in 1939, and it is still as clear to me as it was the day the Lord saw fit to reveal these words to my mind. It will be found in Isaiah 40:1,2, "Comfort ye, comfort ye my people saith your God. Speak ye comfortably to Jerusalem and cry unto her, that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins." I went about my daily work

praying to God to have mercy on me and my wife. She was stricken down for about seven years on crutches, but we were still blessed with enough to pay all of our bills for which we both felt so thankful to our God.

Then I was stricken down for a long period of time, and I was confined in a hospital for a long time. I remember very little that happened during my stay there. I do remember before I was admitted there, and for awhile after I went that I wanted to sing and read and hear my brethren talk about the goodness and mercy of God. But all these things were taken away from me for some length of time, I do not remember how long. My wife, doctors, and friends were standing by me praying for my recovery without much hope of life, and my life did not mean any thing to me whatsoever. It was in the hand of an all wise God to take or spare me. But when my Blessed Lord saw fit to restore me again, I felt as if I had just awoken from a deep sleep in this highway to Heaven. I felt like I had found the right way after a long journey over this rugged and rough way. The first thing I thought of was when my consciousness was restored was to call on the Blessed Lord that had brought me safely across. I was warned not to eat any thing more until I gave thanks to God and was told what to say. Since I was still in the hospital and they did not give thanks at the table I didn't know what to do. But when I sat down every body went about eating as usual, but something kept warning me not to eat until I ask-

ed the Lord to bless the food I ate. So I mentioned this fact aloud. The nurses and the patients looked so astonished at me, but no body was allowed to eat until I could get there and ask the Good Lord to bless our food and also bless the hands that prepared it. I felt to be one of the poorest among the poor, and in Psalms 41:1,2 he said, "Blessed is he that considereth the poor: 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." I am looking for that blessed hope and the glorious appearing of the Great God and our Saviour, Jesus Christ.

After I was enabled to get back home from the hospital, I was given a mind to tell God's people some of my long standing experience. I was so cast down that I felt that the people did not want to hear what I had to say. I fought this for many years. I have asked my wife many times to pray that this heavy burden be taken from me. She would often say, "I have to pray for God's will to be done, not ours." I just have to look to him for all my help. In Psalms 27:1, "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. 12th. verse, Deliver me not over unto the will of mine enemies; for false witnessses are risen up against me and such as breathe out cruelty."

My experience has been a hard

battle to fight, but with the help of the Good and Almighty God I have been brought through many sore trials, troubles and afflictions from a small boy up until the present time. I am now at the age of 72. When I am blessed to see it, I know that God sent blessings in all that I have ever had to endure, and I want to thank Him and praise His Holy Name. I go bowed in tears so much, and feel to be a stranger here below. I feel so alone. When I try to talk of those humble and sacred truths, I can't find words to express my feelings about these Heavenly blessings that are bestowed on us from day to day. I just have to give it up and say I am one in darkness and in the wilderness looking for that blessed light that shines in the hearts of His people, except when my Saviour sees fit to manifest Himself as my great Shepherd.

My prayer is that the Lord will instruct and keep me in the right way and continue His blessings. In much love to all lovers of God's humble poor.

Would like so much to hear from any of the Lord's people if they have a mind to write me. I am now deprived of attending Church as I once did, which I would enjoy doing, so much.

Yours in need of mercy, love  
and sweet fellowship,  
Everette A. Dupree  
104 Watauga Avenue  
Dunn, N. C.

### A GOOD LETTER

Brother Adams:

Enclosed is a letter I received from a dear elderly Sister which I've never met, but I have had several letters from her, and I do enjoy her letters. I am sending this one to be published in Zion's Landmark. Come visit us at Karners Grove again.

Mrs. Bertie Belton  
Crab-Orchard,  
West Virginia

My Dear Sister Belton:

I will try to answer your good letter which I received in September. I am sorry I wasn't able to answer it sooner, but I am sure you understand, as you are not a well person either, but I do hope you are feeling better than when you wrote me. I am not any better, stay more or less about the same. I never have a day that I do not have a pain of some kind. I'm often reminded of the sufferings of Christ, and when I am, I bow my head in shame to complain as I do, and ask God to forgive me and give me strength for the need of the day.

Well, Dear One, every one here seems to have Christmas in mind. I desire each day of my life to think on the Dear Saviour: how He came, died, and went to Glory for His people's sins, if for me I do not know. I only have a hope that I would not exchange for this whole world even if I could. It means more to me than any thing I know. God supplies my every need and takes the want away. I praise His Dear Name for it.

Dear Sister, it seems that we are living in a wicked time, but our

God who never sleeps nor slumbers, knows all about it; however, we are left to wonder about it sometimes. You spoke of Sister Pearl Beasely. Yes, she and I united with the Church at Dobyens the same day. To me that day stands out in my mind as being the most precious in my memory. She wrote me some of the sweetest letters and poems after her dear companion was removed by death. I wept as I read them, and in my mind I could see the hand of God in it all. No doubt she could say now, "It was all for his good and God's glory."

I often think our disappointments are the Lord's appointments. I know when I was just a young girl how I tried to enjoy the pleasures any young person would expect to enjoy, only to find myself in some lonely place weeping and reading the Bible, but I did not want any one to notice me. Oh, how I tried to hid it, not knowing God was dealing with me at such a young age.

"How strange is the pilgrim's way,

Through this land of sin,  
I did not know the narrow way,  
How could I enter in?"

Hope you and your dear family will be blessed to enjoy the Christmas holidays together. I suppose my son, who lives with me, and I, will be alone. One of my married daughters lives in Detroit. She never plans to come due to weather conditions and my sweet darling baby daughter, a nurse, in the Air Force is in Japan for 2 years. She will not be here either, but my humble prayer is: the God I be-

lieve to be all powerful, and nothing too hard for Him to do, will watch over her and keep her safe from harm and danger. Distance does not mean any thing to Him, neither does time for one day is as a thousand years with Him and a thousand years as one day. He made Japan and all its inhabitants and has reconciled me to His will. I trust Him for every thing I receive and bow my unworthy head and say He has done all things well.

Dear Sister, if and when you have the mind, write to me. I do enjoy your letters.

A sister, I hope, but if so, the least of all, surely,

Mrs. Pearl M. Martin

R. F. D. 6 Box 493

Mt. Airy, N. C.

### WONDERFUL EXPERIENCE

Dear Brother Adams:

My subscription to the Landmark expires the 15th. of December, so I am enclosing \$3.00 for my renewal. I enjoy reading it so very much. I would like to write a little of my experience, and if you think it is all right for publication, you may publish it, if not, just throw it away. I have had a desire to write you of my wonderful experience for some time but I feel so unworthy and am such a poor writer, I just could not get started.

I had a very hard life during my childhood, for I grew up in a divided home, and my pathway has been hardship after hardship, but I feel to know that that too was all in the purpose of God. We know not why.

This is "Thanksgiving Day". I

feel that every day should be thanksgiving day when I am blessed to be thankful. The Lord has blessed me and been so good to me, I want to praise Him for ever. Dear People of the living God, I hope this poor worm of the dust was made to see and feel her dependency on Him, for I was brought so low that I felt surely I could not draw another breath. I thought, "Surely I will be bound to die." I had this oppressed feeling for some time. I believe I began to search for the Lord, but I could not find Him. One night I dreamed I was down in a valley that was hedged with green honeysuckle vines and I was walking around on top of them raising them up and looking under them, when a loud voice said, "What are you doing down there?" I looked up and saw a figure, and with an oppressed feeling I said, "I am looking for the Lord, but I cannot find Him." I saw this figure turn and walk away. For sometime this dream stayed with me, and when I went to Church it would affect me seriously. I was brought down in tears while the dear servants of God were so wonderfully blessed to preach. It humiliated me so, (I did not want any one to see me cry,) I thought I would stay at home. I did not know what was wrong with me.

One day my husband's Mother and Brother and I visited her brother, who was ill at the time and lived about a fourth of a mile from where we lived. They were discussing some scripture. I can not remember just what it was, but I remember that oppressed feeling

came over me again, and again I was brought down in tears and returned to my home. I was there alone and walking the floor crying when this same voice I had heard before, spoke to me and said: "Get down on your knees and pray." I sat down in a chair and tried to pray but it did not seem to me it went any higher than my head. The same voice spoke again, and said, "Get down on your KNEES and pray." I fell down on my knees then and began to beg for mercy. "Oh Lord, have mercy on my poor soul, Lord, have mercy on this poor sinner." I asked Him to forgive me for my every sin, and I was making promises to Him when lo and behold, He appeared before me with outstretched hands. I was at His feet. I saw my arm reach up and almost touch His hand. I felt if I had stretched my arm, I could have reached His hand. He was so beautiful, had such a sweet, smiling face. He had on a white robe and a bright light was shining. I knelt there and looked at Him. I could see Him while my head was still down but when I raised my head, I didn't see Him any more. This was one afternoon about 5:00 o'clock in 1949. This left me with a bowed down head and a heavy heart. Oh, I love Him so!

This feeling stayed with me most of the time. In the spring of 1955, I was made to go to the Church at Williamsburg where Elder Roy Smith is pastor, and beg those dear people of God for a home with them. I was accepted and feel so glad to be with them, but oh, so unworthy!

I think so much of the passage of scripture, St. John 14-18, "I will not leave you comfortless: I will come to you."

I love this dear hymn and this verse especially:

"Jesus, thou art the sinner's friend,

As such I look to thee.

Now in the bowels of thy love,  
O Lord, remember me."

Dear People, I hope you do not think I am boasting, but I can never praise the Lord Jesus Christ enough. I am not ashamed to own my Lord. I could just go on praising Him for ever, and still the half would never be told of what sweet blessings He has bestowed upon me.

If we could always stay on the mountain top of sweet deliverance, it would be wonderful, but I realize that it is good for us to be cut down and shown our nothingness and that we cannot do anything without the help of our Dear Saviour. As He tells us in John 5:30, "I can of mine own self do nothing, as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which has sent me."

May God's richest blessings be bestowed upon you and your family.

A little sister, if one at all, who feels the need of mercy,

Macie Stone

(or)

Mrs. Houston Stone

Route 3 Box 61

Reidsville, N. C.

**THE THREE CONDITIONS**

My Dearest Carolyn,

Somehow I loved your statement from Brother Nash: God took Abraham out and showed him the land, and told him that all he could see—as far as his eyes could behold He would give unto him. Thus it is with our understanding of the Bible, His gift to us of His Word. The nearest I can find that is in Gen. 13:14-15, "And the Lord said unto Abraham, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever". Now back at the beginning of the 12th. chapter, God spake to Abraham: "Get thee out of thy country; and from thy kindred; and from thy father's house, unto a land that I will shew thee". There were three conditions that he was to leave; his country, his native land; his kindred, his natural friends and loved ones; and his father's house, where he had ever received his natural livelihood. These things represent all of his natural blessings, and the things that he, by nature, would have always held onto. Thus did he have to give up all that made his natural life secure and easy; and to journey where he knew not, to be ever more without ease within himself. The further he journeyed, the greater trial he underwent; the greater experiences he received. One thing he had that was of some comfort to him yet; he went with his wife, Sarah and his nephew, Lot. Now Lot desired to settle

in the rich valley, and Abraham took the part and settled up on the hillside, the mountains. So in this case, this dealing of the Lord with him, was after that Lot had been separated from him; even more, the Lord caused him to turn his back upon Sarah and to go out and to see what lands he could see. Now, Abraham was on the mountain, while Lot was in the valley; which could see the further? Which had had the deeper and the greater experience? Which had learned the more from the hand of the Lord? Which was dwelling in the higher land, naturally and Spiritually? The more and the greater and the deeper the experience one is given and led through, the greater and deeper and richer is the understanding. The farther one is led from his native home, from his kindred and from his father's house, the greater the trials, the testings and the experiences, and the greater is the view of the Spiritual (as well as natural) eyes!

Abram looked with his natural eyes and the Lord told him that all the land in his view would be given him and his seed; that is beautifully typical of the Spiritual possession! The Lord told Abram (and all of his seed after him) that all of that which he was enabled to understand and perceive by God given faith and experiences and trials and blessings, would be and was his possession for ever! All that you understand, and have been given to experience and perceive, is that which has been given you to possess. The very fact that you see it, is because it has been given you as your possession. If it had never

been given to you, you would never have been able to see it, and if you had never seen it you would never have had it in possession! The further you have been driven from your native land or country or home, the less you can lean on that support, and the less you can count on that comfort; the greater the journey away from your kindred, the less and less you can depend upon any of your natural friends and acquaintances; and the longer and the farther you are driven from your father's house, the more and more dependent you must become to place on another support, or the less and less you can hold onto that old house. The higher you are driven, the greater view you will have. The further from the three natural conditions, the more you can possess. So we can see that Abraham was driven out-and far out-for a purpose; for a reason best known to God.

It was when Abraham looked around - all around, in all directions, and toward every point of the compass, he could see and could possess lands in all directions. That which was given Abraham, was a possession of the Lord given into the hand of all of the children. So Abraham looked and he saw great wonders! He saw the Lord's possession; he saw sinners from all points of the compass; he saw them belonging to the Lord, even though they were in this sin, and in that sin, and in great sins and small sins and sins of every type! Thus it is, that the salvation of the Lord can save and can draw from all points of the compass, and from all conditions and circumstances!

From where Abraham stood, Lot's habitation was in view. Ah, yes, the Lord could save from Lot's low place, but Lot had to leave that low place. However, Lot did not perish, because the Lord in mercy did draw Lot and his wife and daughters out of that low place.

You may see that my thoughts have gone back to Rev. 21; this subject might lead on and on. Just one thought, the further from our natural home of ease and desires, the greater our troubles, and if exercised thereby, the deeper our trials and the greater our deliverances and richer our experiences. The clearer are we enabled to see His salvation; the more of His salvation are we enabled to see, and the greater is our Spiritual view and understanding. Thus it was with Abraham, he was on the mountain and his view was enlarged and his possessions were great! The Lord takes from His, these natural possessions, that we may receive greater Spiritual possessions!

A. D. Alston

Sat. May 31-1952

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#### ASSOCIATION NOTICE

The next session of the Blue Ridge Primitive Baptist Association is appointed to be held with the Collinsville Church, Henry County, Virginia, Friday, Saturday and third Sunday in July, 1958.

The Church is located on Road No. 609 about five miles north of Martinsville, Virginia. Those travelling west on Highway No. 220 stop at the Collinsville Bank in Collinsville, Virginia (about three miles from Martinsville, Virginia). Follow road No. 609 to your right; pointers will direct you to the Association. Those traveling east on Highway No. 220, take the left at the Collinsville Bank, follow Road No. 609 to the Association.

A cordial invitation is extended and a special invitation to the ministering Brethren of our faith and order.

Jackson Via, Association Clerk  
R. F. D. 4  
Stuart, Virginia

## Zion's Landmark

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

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VOL. XCI No. 15

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Entered at the postoffice at Wilson  
as second class matter.

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WILSON, N. C. JUNE 15, 1958

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**"Hear Ye The Parable  
Of The Sower."**

Beginning at the 4th. verse of the 13th. chapter of Matthew, Jesus gave an outline of the several depositories into which this seed was planted, or had fallen. Then said Jesus, (verses 9, 10, 11) "Who hath ears to hear, let him hear. And the disciples came, and said unto him, why speakest thou unto them in parables? He answered and said unto them, because it is given unto you to know the mysteries of the Kingdom of Heaven, but to them it is not given." And in the 16th. verse He said to them, "But blessed are your eyes, for they see: and your ears, for they hear." And as it is given unto them to know the mysteries of the Kingdom of Heaven, He calls upon them to listen to the explanation of the parable, which explanation He begins with in the 19th. verse:

"When any one heareth the word of the Kindgom, and understandeth

it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side." It is not the love and grace of God that are sown in man's heart, that satan, the great adversary of man, comes and catcheth away, but it is the word of the gospel. Neither is it those unto whom the gospel has come in power and demonstration, but by word only. Many hear the word of the Kingdom preached, and receive it for awhile, but without any experimental understanding. It is like listening to some one speaking Greek or Latin, it sounds good, but doesn't sink deep for lack of understanding of the language being spoken.

"But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for awhile; for when tribulation or persecution ariseth because of the word, by and by he is offended." Many hear the gospel and receive it as the word of God, without any Spiritual understanding of it. They have an enlightened mind, but that doesn't mean that they have been quickened into Spiritual life, regenerated and born again. When an enlightened mind heareth the word of t h e gospel, they anon or (straightway) receiveth it in the letter; and dureth for awhile. But if the seed sown has gone no deeper than the stony heart or carnal mind, it will soon vanish away for the lack of root to support it in time of trial and temptation. We may rest assured that the faith of every one who professes the name

of Christ will be tried.

The Lord said unto Gideon, "Now therefore go to, proclaim in the ears of the people, saying, whosoever is fearful and afraid, let him return and depart early from Mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand. And the Lord said unto Gideon, "The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go'." Judges 7:3-4. In obedience to this proclamation, out of this great number two and twenty thousand left the Lord and Gideon, to whom the Lord says "If any man draw back, My soul shall have no pleasure in him."

"So he brought down the people unto the water: and the Lord said unto Gideon, 'Every one that lapped of the water with his tongue, as a dog lapped, him shall thou set by himself; likewise every one that boweth down upon his knees to drink: And the number of them that lapped, putting their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.'" This is an illustration of the different way in which the word or truth of God is received by a professor and the living child of God. It was a very small number that lapped, putting their hand to their mouth as a medium to bring it to their lips; implying Godly fear and rever-

ence. The other nine thousand and seven hundred bowed down upon their knees to drink directly from the stream, without the hand of faith to convey food and drink to the parched lips and hungry soul.

"He also that receiveth seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." There are many who hear the word proclaimed, and receive it as the word of the gospel, and attend their church services regularly and rejoice in its proclamation; who know nothing of the work of grace in their hearts. They are honest, upright church-going and law-abiding citizens that any community should be proud of. But this doesn't mean that they have been regenerated and born again.

Paul said to the Hebrews (6:7, 8) "For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: but that which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned." But to those who have received the seed in good ground he adds, "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak."

The thought that Paul means to convey is that just because some have "tasted the good word of God, and the powers of the world to come, and have an enlightened mind", there is no reason to think that it is the work of grace in their

heart. "For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessings from God." Every man (saint and sinner) receive temporal blessings from God. And to prove that these gifts and blessings are temporal and not Spiritual; he says, "For it is impossible for those who were once enlightened, and have tasted of the Heavenly gift, and were made partakers of the Holy Ghost, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame." If those who received these gifts were the children of God by birth, it would not be impossible to renew them to repentance. For Paul said, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Seed sown among thorns will soon be choked out by the accumulation of thorns. So will the professor who receives the word in the letter without any understanding of it, the word will soon be choked out by the care of the things of this world, and the deceitfulness of riches. Not the riches of grace, for there is no deceit in grace. But those who, by constant study and reading, have accumulated a vast knowledge of the letter of the word, mistake this knowledge for riches of grace. Jesus said, "The children

of this world are in their generation wiser than the children of light." Luke 16:8. John said, "Love not the world, neither the things that are in the world." I John 2:15. The care of the things of this world, and the pride of life, are the things that soon choke out the word in the nominal professor.

"But he that receiveth seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty." (Matt. 13:23) These are the ones that the apostle was persuaded better things of. No seed, regardless of how good it is, will produce fruit sown in unprepared ground. Seed sown in good ground, in the (prepared heart), will bring forth the fruit of grace under the influence of the Spirit of God shed abroad in the heart. The only fruit, then, that is worthy of the name, is that which is produced by the Holy Spirit, and springs out of a vital union with the Lord Jesus Christ, the "True Vine." And all that is called fruit, that does not spring out of this union, and is not brought forth by the operations and influences of the Holy Spirit upon the heart, we may call it what we will, God will never spread it upon His table. The fruits then, brought forth by the operations and influences of the Holy Spirit are: The fear of God. "The fear of the Lord is the beginning of wisdom." There is also "Faith in God; without which we cannot be justified." And there is the love of God, which "Worketh no ill to his neighbour."

But the extent and wholesome-

ness of this fruit will be "According to the measure of the gift of Christ." And the Lord said by the mouth of Isaiah, I create the fruit of the lips." This fruit is not produced by the works of the flesh. Paul gathered together many of these fruits and presented them to us in a cluster. "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, faith, meekness, temperance: against such there is no law." Galatians 5:22, 23. These fruits are not brought forth in the same quantity and quality in all; but they continue steadfast, even in tribulation and persecution; "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for He had respect unto the recompence of the reward." Hebrews 11:25, 26. The tree is known by the fruit it bears.

But we may rest assured that the faith of every one who professes the name of Christ will be tried, and if Jesus doesn't pray for us as He did Peter that our faith fail not, we will fall by the way-side. For the wicked one (satan) is going up and down in the earth seeking whom he may devour. And his arguments are so affable, cogent and convincing that if we are not deeply rooted and grounded, we will listen to his enticing words, and be drawn away from the fold that we once professed to love.

May I say in the language of JUDE, "Now unto Him that is able to keep you from falling, and to present you faultless before the pres-

ence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever."

H. O. Nash

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#### UNION NOTICE

The Skewarky Union is appointed to be held with Mount Zion Primitive Baptist Church, Halifax County, N. C., 5th Sunday in June, 1958. The Church is located on highway from Tarboro to Hobgood. Elder W. E. Grimes was appointed to preach the introductory sermon and Elder A. B. Ayers, alternate.

A cordial invitation is extended to Ministers, Brethren and Friends.

E. C. Harrison, Union Clerk

R. F. D. 2

Williamston, N. C.

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#### UNION NOTICE

The next session of the Black River Union will be held, the Lord willing, with the Church at Mingo on the 5th. Sunday and Saturday before in June, 1958. The Church is located about three miles from Dunn, N. C. Go down 421 Highway and turn left.

All lovers of the truth are invited to attend.

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 New Chappel, Wayne County, N. C. The fifth Sunday and Saturday before in June, 1958. Elder W. P. Lamm was appointed to preach the introductory sermon and Elder W. G. Pate his alternate.

The Church is located on Highway 70 four miles West of Goldsboro, N. C.

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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#### ANGIER UNION MEETING

The next session of the Angier Union is appointed to be held with the Church at Hannah's Creek, Johnston County, N. C., the fifth Saturday and Sunday in June, 1958.

Elder Shepherd Langdon was chosen to preach the introductory sermon and Elder T. F. Adams, alternate.

The church is located on Highway 301 between Four Oaks, N. C., 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.

# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. XCI

JULY 1, 1958

No. 16

## PSALM XXXV.

Plead my cause, O LORD, with them that strive with me: fight against them that fight against me.

Take hold of shield and buckler, and stand up for mine help.

Draw out also the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation.

Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my hurt.

Let them be as chaff before the wind; and let the angel of the LORD chase them.

Let their way be dark and slippery: and let the angel of the LORD persecute them.

For without cause have they hid for me their net in a pit, which without cause they have digged for my soul.

Let destruction come upon him at unawares; and let his net that he hath hid catch himself: into that very destruction let him fall.

And my soul shall be joyful in the LORD; it shall rejoice in his salvation.

All my bones shall say, LORD, who is like unto thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him?

False witnesses did rise up; they laid to my charge things that I knew not.

They rewarded me evil for good to the spoiling of my soul.

But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting; and my prayer returned into mine own bosom.

I behaved myself as though he had been my friend or brother: I bowed down heavily, as one that mourneth for his mother.

But in mine adversity they rejoiced, and gathered themselves together: yea, the abjects gathered themselves together against me, and I knew it not; thy did tear me, and ceased not:

## EDITOR

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

## ASSOCIATE EDITOR

ELDER H. O. NASH ..... ATLANTA, GA.

\$3.00 PER YEAR  
TO ELDERS \$2.00 PER YEAR

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

# ZION'S LANDMARK

## *Devoted To The Cause of Jesus Christ*

### FEELING OF MIS-FIT

Dear Brother Adams:

After leaving you at the close of Church Sunday (29th.), I felt that maybe I should not have pressed you with my questions. I felt much troubled even after I returned home, who am I to ask questions? I felt as if I were being boastful and so much of a phony.

In your Saturday night sermon you spoke of growing older, saying the older you become the less you feel to know. I feel that to be true (If I know anything about the truth) in my experience. I am 30 years old, you may think this young, but even in my aging, day after day, hour after hour, when I'm with people or alone, I find that I am so helpless and wonder who I am. I am faced with the fact that I know nothing as I desire to know. I watch other people, some that I work with. I am always noticing their faces—no troubles, always light-hearted and carefree, so sure of themselves. (Most of these people are of a faith who say they know they are saved.) Perhaps this is why they seem so sure; they have nothing to fear. In this case I feel like a mis-fit, because if they are saved (as they say they are), then they are too good for a sinner like me to be around. If they knew how vile and corrupt I am, I don't believe they would want to be my co-worker and rub shoulders with me day after day, under the same employ. I have tried to pray. I have left my work

and gone upstairs to the ladies lounge and closed the door to be alone and tried in my weak way to ask the Lord what I am and why must I be the way I am. I am no good to myself or to anyone else. I go back to work and my burden seems heavier because I am again with these people and am again reminded of my short-comings. Once in awhile I feel forced to speak my feelings with expressions that may sound to them that I am taking issue with them. I will occasionally say something that is so contrary to what they believe; that they look at me like I am crazy. But when this occurs and I feel a lump in my throat, I also feel (I hope) that little spark of hope that to me is so beautiful and heart-filling, and which seems to be just beyond my reach to fully grasp yet it is some comfort to me in my loneliness.

I did not plan this to be so lengthy—save it to read when you are through work and have time. I get much pleasure and comfort from reading the Landmark. I would so much enjoy hearing your views on the following:

1. When Jesus gave His disciples the power to go out and heal as He had done, did He also give Judas Iscariot that same power?

2. Do you think Judas had a conscience to cause him to hang himself after he discovered that Jesus was to be crucified as the result of his (Judas') betrayal.

3. "Love thy neighbour as thy-

self." Who is my neighbour?

If you have the time to spare for this, I hope to be thankful.

A little sister in hope,  
 Lucille Harrelson,  
 226 N. 5th Street  
 Wilmington, N. C.

Question (1), "When Jesus gave His disciples the power to go out and heal as He had done, did He also give Judas Iscariot that same power"?

According to the record as recorded in the scriptures, Judas Iscariot was given the same power as the other Apostles to heal, preach and baptize. The names of the twelve Apostles are recorded in Matthew 10:2,3,4. I have observed that when the twelve Apostles are mentioned as a group in the scriptures, Judas Iscariot is mentioned last in each instance. Matthew 10:5,6,7,8 says: "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel, 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."

Further proof or testimony that Judas Iscariot had a part in the ministry will be found in Acts. "And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,) Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them

that took Jesus. For he was numbered with us, and had obtained part of this ministry." Acts 1:15,16, 17.

Question (2), "Do you think Judas had a conscience to cause him to hang himself after he discovered that Jesus was to be crucified"?

Yes, Judas had a conscience. All sane persons have a conscience. Webster's definition of "Conscience," is "One's knowledge or moral sense of right and wrong." Judas knew from a moral sense that he had betrayed the innocent blood. The question may be asked, "If he knew that it was wrong to betray Jesus Christ, why did he commit this crime"? The answer is, he possessed an evil conscience. The love of money was the prompting cause. The chief priest covenanted with him for thirty pieces of silver. "And from that time he sought opportunity to betray Him" (Jesus). Matt. 26:16. 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 have coveted after, they have erred from the faith and pierced themselves through with many sorrows." 1st. Tim. 6:9,10.

Judas never believed in Jesus Christ as the other eleven Apostles did. Jesus said, "But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray Him." John 6: 64. He said, "Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son

of Simon: for he it was that should betray Him, being one of the twelve." John 6:70,71.

Was it not according to the knowledge and judgments of God that he committed this crime, which pierced the heart of Judas and brought such pain and terror of mind, that he went out and hanged himself? There is no evidence of prayer being offered to the Father by Jesus in Judas' behalf. Peter cursed and swore that he did not know Jesus. The difference in the denial of Jesus by Peter and the betrayal of Jesus by Judas is this: Peter was one of the chosen of God and Jesus prayed for Peter that his faith fail not. Judas believed not, therefore he was of the world. Jesus said, I pray not for the world, but for them which thou hast given me; for they are thine. John 17:9. He kept them in the Father's name and said to Him, "And none of them is lost, but the son of perdition; that the scriptures might be fulfilled." John 17:12.

Question (3), "Love thy neighbor as thyself." "Who is my neighbour"?

Those who live near us are commonly called our neighbours, but in this case this definition does not apply. The law which God gave to Moses is composed of three parts, namely, judicial, ceremonial and moral. The ceremonial law portrays a type and shadow of good things to come. The passover supper in memory of the deliverance of the children of Israel from the Egyptian bondage was observed. Yearly sacrifices were made once a year in remembrance of their sins, as well as many other things which were burdensome and cumbersome. All

of these (which were types) were fulfilled and abolished at the crucifixion, resurrection and ascension of Jesus Christ, "Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience." Heb. 9:9.

The Israelites transgressed the law of Moses, they could not keep it, as we, ourselves, can not keep it; but Jesus fulfilled the law to a jot and tittle. For His chosen people, He said, "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. When Jesus made a new covenant with the house of Israel, He put His laws in their minds and wrote them in their hearts. See Heb. 8:10. The laws in the heart and mind teaches man to love and reverence God, as well as man's obligation toward his fellow man. With reference to the above, we find recorded, "Hear O Israel: the Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Deut. 6:4,5. Again we read, "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord." Lev. 19:18. Love to God is the first and great commandment. Love to your neighbour is the second. Jesus said, "On these two commandments hang all the law and the prophets." Matt. 22:40. The above words are verified by Solomon. "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this

is the whole duty of man." Eccl. 12:13.

Our Sister desires to know who are the people that love their neighbour as themselves. There is a great difference between a person who pretends to love his neighbour as himself and the one who loves his neighbour as himself. Each of them may render the same service to those who are in need, but the motive which prompts the act springs from different sources. In the former the flesh is seeking praise. In the latter the Spirit is manifested. In the former the hypocrites sound a trumpet in the synagogues and in the streets, that they may receive the glory of men. In the latter the alms are done in secret, with no desire to be seen of men, nor any hope of ever being rewarded. A description of the two principles are taught by Jesus Christ. See Matt. 6:1,2,3,4.

A tree is known by the fruit it bears. The grace of God in the heart is the moving cause of those who do unto others as they would have others do unto them. 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.

Jesus Christ is the Neighbour in the true sense. The chosen vessels of His mercy follow His example as they are given strength. Paul said, "I can do all things through Christ which strengtheneth me." Phil. 4:13.

### INTERESTING LIFE

Dear Bro. Adams:

Before I was twelve years of age there was a great question in my heart as to who God is, and being instructed that God was a consuming fire and God was love did not satisfy the query. Then my earthly father was taken away very suddenly on whom we all rested our burdens; as in life he appeared very efficient even to his neighbors and friends. With a mind to cover my sorrow, I turned to the Bible. My mind was to read it through, even though it appeared to me to be a life time job. But not so for me, for as I read, it seemed a repetition of words, and to make the task short, I turned to Revelation, which was not much more than a repetition of words, until I came to the fire at the altar and seven angels and the beasts.

About that time Haley's Comet was visible and my teacher told us at school, if the tail of the comet touched the earth the world would come to an end by fire. Surely it must have touched me for I was so fearful from my readings and this added to it. I was afraid to live and afraid to die. As I look back upon this teacher today, I can only say, God have mercy on her, for I do not doubt but that her fear was as great as mine. While she was alone in her fears she must have been miserable.

Being so inefficient in myself, the whole house of trials and tribulations fell down upon me. My affliction was so obvious that the means Mother was using for my musical career was transferred to medical and physical aid.

Then again a teacher came into the picture. The one we had was an efficient teacher but was also afflicted. This warranted a substitute teacher to finish the five months of the school yet remaining. Any family in the community would have taken a female into their home for lodging, but being a male teacher everyone declined. Then Mother being one who helped to affect the change, offered board and room to the young man that her children might continue their schooling for the year.

Mother's burden was to keep us together and provide a way of support, so having a farm we kept on with it. Our times for pleasure was after the day's work was done, and then we were all tired. So we enjoyed our games and fun about the fireside at home. And as the substitute teacher was a young lad, it was not hard for us to all become infatuated by him.

Our school term was scheduled to last only a part of January and until mid June. During this time, with our new boarder, we enjoyed life as we never had since Dad died; therefore the teacher leaving for home to prepare for college immediately after school closed, left an awful vacancy for us all, but worst of all my heart went with him and until this day has never returned. Resolve as I would, to let go and forget all, it never was in my power, for when I felt all was well I would be given a vision or dream to awake the yearn. The flame would arise to have to burn out again. Work was my best cover for all my distresses and I would be so tired at times one would

wonder where a dream could be wedged in.

I married at about twenty and by twenty-four my family was established. This also warranted much additional labor, and besides we had with us my baby sister, who was then about twelve, and my Mother. By my early forties my family was reared, my daughter married and my son had entered service with Uncle Sam.

Never before in our lives had Charles and I lived just for each other, for my sister had married and Mother passed away in 1929. Bearing upon my emotions was the conflict of the war among the nations as well as the warfare. I had within myself most of my life. Then my health broke again and I was brought to the place where I had to slow down from my labors. But as soon as I would rise I would take upon myself more work. And it became my desire to build a smaller home than we then had and let our home to our daughter and her family.

So Charles and I undertook this endeavor. It was a great comfort as I enjoyed drawing plans and raising ideas to fit the material we had to use which was from wrecking a couple of buildings we had on our lot. Then I lost my sister by death, and feeling myself on the decline, I found I had diabetes, so for several long years I was handicapped. My memory was poor, my hearing was impaired, and if I did not keep strictly on my diet, I could not see well. Still I was given strength to manage my household. In the meantime, a question came into my mind, What is a name or

word? It continually carried on in my thoughts.

Visions and dreams began to flood upon me, then voices from time to time began to speak out of the darkness of night. My emotions were high and I could not reveal to anyone the love I had within me, or even the great and wondrous beauty of God's great and glorious work of love. Then behold I was given to write verse and from there on I could express my feelings, and it has appeared to me it was even better than being an artist to paint a scene, for the picture I was given to paint was the picture of the love within one, which no man could see neither could I fathom it.

What is a name? Then I was given names and some had definitions and others were not to be found. And I was shown things I had to give a name as it looked to me. Given again was the thought upon type and figure, number and letter, and where did it originate?

By this time I was upon a revolving table and far away from all my pleasures, so tired and worn out, so low in sin and desolation, but I was given an inspiration to write from my heart. I saw a people before me I loved beyond measure. I carried my writings with me to Church on Sunday and was given to go before this people to plead my cause and tell them by my verse, my desire for them as my people, and their God as my God.

This desire was in my soul for a long while; yet until the grace of God moved me, I could not go. This being the first Sunday in June of the year, 1949. I was baptized the

third Sunday in June to the Hopewell Church of the Delaware River Association at Hopewell, New Jersey, by our visiting Elder Arnold H. Bellows of West Hurley, New York.

After baptism, I was warned that if I felt lifted I would no doubt have a great fall. But I was lifted to the extent that I so often wonder why or what am I, to be so favored to feel the presence of the Lord. For one so full of the uncomely sin and unrighteousness, has never merited the beautiful gifts of love and the desire in the word of truth as I have been given to taste and handle.

I have been resting in peace and with patience much of the time since the year of 1949 waiting and watching for the time when God will strengthen me to set forth the beauty of the truth, love, patience and peace by His mercy and grace to my beloved brethren in the hope of life eternal.

If there be anything of any comfort to those of the faith, use it as you desire or in accord with your judgment. Otherwise it is all at your disposal.

Mrs. Marion H. Mulholland  
R.F.D. 1  
Lambertville, New Jersey

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**"ALL THINGS WORK  
TOGETHER FOR OUR GOD"**

Dear Brother Suggs:

I am very sorry you are in such ill health, but I hope you are feeling better this beautiful morning, and may the Lord of all grace and mercy be with you and bless you to feel lifted up in Spirit. We read in Romans 8:28, "And we know

that all things work together for good to them that love God, to them who are the called according to His purpose." It is wonderful when we feel He is righteous and His will is being done and that all things work together for our good. This enables us to be reconciled to His will. I believe the Lord is the Great Physician, the Doctor of all doctors, and there is no case too low or too insignificant for Him to raise up if it be His will. I have had some of the sweetest thoughts and experiences of my life while I was shut in because of illness. One morning about three o'clock I spent several miserable hours. I thought I was awake, but I saw in a vision or dream a large group of children all exactly the same in size, height, feature, form and figure. They were all dressed in white robes which were alike, none of them were old, none were young, but all looked just exactly alike. They were just as happy as could be, and all were singing praises of one accord. It was a comfort to me, for I believe if I am blessed to be one of His precious jewels of mercy, this is what I will behold after this life, and all will be like Christ and be satisfied. Then we will know as we are known and there will be no difference whatsoever. On another occasion I was made to sing as the poet,

"When I am made in love to bear,  
Affliction's needful rod,  
Light, sweet and kind,  
the strokes appear,  
Through fellowship with God.

I believe when we are blessed to feel the presence of our Lord and Saviour, it sweetens our sorrows

and drives away our fear, and I believe it causes us to even forget our pains in this body momentarily. I stay so low most of the time—surely I am mistaken in it all; but it is so sweet when we are blessed to think on Jesus and rejoice in Him. Christ alone can put us in such a frame of mind.

I am sorry you are not able to be with us at Willow Springs Church Saturday and Sunday, for we sure do miss your sweet smile and hearty hand shake when you are absent, but we all do love you for Christ's sake we hope, and we hope you will soon feel better and again be able to come. We hope to visit you soon. I know your loved ones are all sweet to you, and do not neglect to render every needed service to your comfort. May the Lord bless them too.

In love and sweet fellowship,  
Eva Pearce

R.F.D. 1

Willow Springs, N. C.

February, 1958

We are printing Sister Pearce's letter to Brother Sugg at his request, however, since he made that request, it has pleased our God to call him home from the scenes of time. —Ed.

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#### COME AND REST IN ME

Dearest Sweets: (His daughters and wife)

It is now Friday noontime —this morning I did not receive any letter from you — this makes the second mail in succession without bringing a letter from my better half. There seemed to be very little if any oversea letter mail to

come in. I am becoming more and more dependent upon the other and better half of me— to be honest, I must admit that. Jesus told His disciples to come ye apart a while and rest. Come ye into a desert place, apart from all the perplexing worries that are in your minds and rest in trust or a little while; come ye apart into a desert place, where no understanding of your own is placing your trust all in Me.

I just turned this morning at random to read the 14th. of Matthew; John had been beheaded. Christ understood this whole matter but the disciples were perplexed — thus when they came to Jesus, He told them to come and rest in Me. There is much here that is not mine to understand, but I just thought of our experiences in the church there. John suffered even to death; have we? Jesus sent the multitude away, but it was after He had sent the disciples away upon the troubled sea. The disciples saw it entirely impossible to feed the multitude, but Jesus instructed them to bring what they had been given to Him; after He had blessed it and broken it, then the disciples could take it and feed the thousands, at His instructions.

Jesus pleased that John should do a certain work and that he should be stopped just at that place. He sets up His churches and pleases they live and grow and do a certain particular part and stop there. Sometimes it may please Him to bring us all into what to us, is, a desert place, and cause us to cry unto Him, even asking, "Lord is this not they will? Were we not doing that which we were command-

ed to do? Were we not cut off and killed in the word? Truly we are in a desert place indeed." But Jesus' words to us are as to His disciples: "Come ye apart a while and rest!" Trust!

Then Jesus sends His disciples away and in the midst of the night they were in the middle of a stormy sea. Jesus was alone; He sends the multitude away, but it was Jesus who did it, the disciples having no part in it. The disciples could not even see the church trouble corrected; Jesus does these things, but no man shall have to himself any part of the glory for the work. Yes, Jesus will save all of His church that He so desires; but it is Jesus who will save it and bring things to pass. No man shall have any claim even, to any part of the work. Yes, I think we are commanded to stand for what we have been taught is right, even though our efforts may be thwarted; even though the Lord cut away our efforts and seemingly gives the victory to the other. There are those of our enemy who say, "Yes, you see that you were wrong; you see that we were right all the time while you were rebelling against the Lord; the very fact this is brought to pass before us, is proof that this is right and is the Lord's will." The trembling, perplexed one, knows not what to say or how to answer. What shall we say? How can we answer? We cannot deny that it was the Lord's will for the matter to come to pass just as it did. We were contending for what we had been taught to be right and our efforts were thwarted and cut off — they amount to nothing — to

less than nothing for they not only fail to do any good, but they do harm even. All we can do is to accept the chides of the enemy and go on trusting in the Lord, feeling that it was all His will, His will that your efforts failed, His will the enemies triumph over you, and His will that the right be subdued for a while, even the church be cut off at times—for His purpose. Through all these things we learn His salvation.

Then shall we fail or stop to contend for that which we were taught, which we stood firmly for, but which He ruled against in the situation? Shall we accept our enemies chides and abide by them then? that we were wrong all the time, that we were fighting against His will, that such was proven by His ruling the matter against us? Is that our belief? May God forbid. May we be strengthened to go on trusting in Him; to stand by our true experience and contending for the truth. He said (I do not know the exact order of the words) "Come ye apart while into a desert place, and rest" Come to Me. The word "come" means to draw nearer to Him.

A. D. Alston

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#### ALL COMETH FROM ABOVE

Dear Brother Adams,

Enclosed is a letter I received a short time ago from one who I feel has been taught of the Lord. John 3:30 says, "He must increase, but I must decrease." For one to be given to see himself helpless and God's righteousness in all things, he must be made to see that he is nothing and less than nothing and

that the true God is all in all. John 3:31 says, "He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: He that cometh from heaven is above all." I feel that one of the characteristics of a believer in Christ is the ability to recognize the vast difference between nature and grace, because this one must be taught of God to understand this difference; mortal man can not attain unto spiritual things or to spiritual understanding. It takes the new birth of the incorruptable seed, which comes by the Word of God which liveth and abideth forever.

The worldly minded can not write as did Sister McDaniel in the accompanying article. Men in nature acquire natural learning and seek to acquire titles of human wisdom that reverence human learning, and in their pretentious piety, they have set apart among themselves religious leaders bearing titles due only to God. The Apostle Paul tells us this is not of God, in his writings given of God, if we have eyes to see and hearts to understand. Romans 10:2-4. "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, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth."

Should you see fit to publish the article I have obtained her consent. In love and hope for the truth as it is in Christ, I remain  
 John F. Simpson  
 2430 Lincoln Ave.  
 Granite City, Ill.

## Zion's Landmark

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

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**Editor**

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

**Associate Editor**

ELDER H. O. NASH,  
ATLANTA, GA.

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VOL. XCI No. 16

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Entered at the postoffice at Wilson  
as second class matter.

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WILSON, N. C. JULY 1, 1958

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### SONG OF SOLOMON

"What is thy beloved more than another beloved, O thou fairest among women? What is thy beloved more than another beloved, that thou doest so charge us?" Song of Solomon 5:9

This book is called the Song of Solomon, not songs, but one song. So God is called the God of god's, The Lord of lords, The King of kings. It is said that there are gods many, and lords many, but there is but one true and living God. This Song is divided into chapters and verses, but it is one supreme and continuous song. Solomon had many wives and many concubines, but there was one to whom he said, "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." Solomon 2:14.

It is interesting to note the rec-

ognition and description of this woman by the daughters of Jerusalem, as the fairest among women. The comeliness of this woman, the church, draws the attraction of even her enemies as she stands as the lily of the valley. "There are concubines, and virgins without number. My dove, my undefiled is but one; she is the only one of her mother, she is the choice one of her that bare her. The daughters saw her, and blessed her; yea, the queens and the concubines, and they praised her." Who wouldn't? "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" What a contrast between day and night. Does not the sun bring gladness and joy to the whole of God's creation? It causes all nature to welcome its return: to light up again the earth upon which we dwell.

So, as the Bride emerges from the dispensation of the law, She cometh forth as lovely as the dawn of the day, attracting the attention and admiration of all the subjects of the kingdom of God; just as the sun attracts all the inhabitants of the earth.

It is obvious that "the beloved" refers to Christ, the husband, and the "loved" refers to the church (the bride). The daughters of Jerusalem, not knowing and never having met in a personal way the beloved of the bride, ask her (the bride), "What is thy beloved more than another beloved, that thou dost so charge us?" Then the bride begins a description of him saying:

"My beloved is white and ruddy, the chiefest among ten thousand."

A red and white mixture produces a good complexion; and is evidence of good health, and not another one in ten thousand was equal to Him. He is greater than the Angels, Paul said, "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. And again, when he bringeth in the first begotten into the world, he saith, and let all the angels of God worship him." Hebrews 1:4,6.

Jesus is greater than Moses, because, "The law came by Moses, but grace and truth came by Jesus Christ." Jesus is greater than Aaron, and all the other High Priests. "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession." The bride therefore, realized that her beloved had and could do more for her than Moses or the priest, because Jesus had entered into heaven itself to make intercessions for her, which Moses nor the priest could do. This made him to her the chiefest among ten thousand.

"His head is as the most fine gold, his locks are bushy, and black as a raven." Gold is here used to express duration and excellence of quality and viture. All other men and priests are of short duration, or short lived, but her beloved ever lives. and the bride, like Job, can say, "For I know that my Redeemer liveth, and that he shall stand at the last 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 not another;

though my reins be consumed within me."

"His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set." The dove was considered clean and therefore, was used in sacrifices. The dove also symbolizes meekness according to Matthew. "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." Matthew 10:16. These are not the eyes of a king setting upon his throne, flashing forth vengeance upon his enemies and all who forget God, but the eyes of a priest, tender and sympathizing.

"His cheeks are as a bed of spices, as sweet flowers: his lips like lilies, dropping sweet smelling myrrh." This makes Him as desirable to look upon as a bed of flowers with all their pleasant odor and healthy color. "His lips like lilies dropping sweet smelling myrrh." The words of Christ dropping from His lips, are like lilies for beauty and purity. "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." 1-Peter 2:22-23. All His words are pure words.

"His hands are as gold rings set with beryl: his belly is as bright ivory overlaid with sapphires." The foundation of the city, which John saw coming down from God out of heaven, was garnished with all manner of precious stones. Read the twenty first chapter of Revelation. Among these precious stones

was the beryl in the foundation supporting the city which John saw coming down from God out of heaven. The beryl was also one of the precious stones in the breast of the high priest, a type of Christ, who is the foundation which supports the walls of the new Jerusalem. His hands of gold rings represent his endless power to perform all his works, both in providence and grace, and from which he dispenses all the graces and gifts of the Spirit.

"His legs are as pillars of marble, set upon sockets of fine gold; his countenance is as lebanon, excellent as cedars." His legs of marble, set upon sockets of fine gold, denotes His power to stand up and to support all that was laid upon Him. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of peace." Isaiah 9:6. In His human nature He said, "O my Father, if it be possible, let this cup pass from me." God gave Him strength to bear all that was laid upon Him. "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Philippians 2:8.

His mouth is most sweet; yea, he is altogether lovely." The love and sweet expressions of the beloved to the loved brought forth from her heart, the love and admiration she had toward him. For instance, he said to her, "How fair is thy love, my sister, my spouse! how much better is thy love than wine

and the smell of thine ointments than all spices!" The promises made to her are "exceeding great and precious," and Peter said, "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." When any of the divine promises made to her are applied by the Spirit, it is most sweet, and has a savory effect. God said to Israel, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." Isaiah 43:2. Such language as this, coming from the mouth of the Lord, is most comforting and sweet to the bride. To the daughters of Jerusalem she said:

"He is altogether lovely, He is white and ruddy, His head is as the most fine gold, His eyes are as the eyes of doves, His checks are as a bed of spices, as sweet flowers: His hands are as gold rings set with the beryl: His legs are as pillars of marble, His mouth is most sweet." After giving the above description of her beloved, she adds:

"This is my beloved, and this is my friend, O daughters of Jerusalem." The daughters of Jerusalem, under the law, had Moses as their beloved. The law was never known to bestow blessings upon the unrighteous, but the beloved of the spouse, is merciful to her unrighteousness, and her sins and iniquities He will remember no more. Her beloved is the mighty God,

the everlasting Father, the Prince of Peace, and has all power in heaven and earth, and doeth his will among the inhabitants thereof. Yes, she says, "This is my beloved, and this is my friend O daughters of Jerusalem."

"Jesus, thou art the sinners friend,

As such I look to thee;  
Now in the bowels of thy love,  
O Lord, remember me.

And when I close my eyes in death,  
And creature helps all flee,  
Then, O my great redeemer God,  
I pray remember me."

H. O. Nash

5-23-58

#### OBITUARY OF

#### MRS. MINERVA O. ROGERS

Mrs. Minerva Oakley Rogers was the widow of John Thomas Rogers, who preceded her to the grave a little more than nine years. She was the daughter of the late Mose and Bettie Painter Oakley, and was born in Person County August 4, 1862, and died January 23, 1958; making her stay on this earth, 95 years, 5 months and 19 days. She lived an unusually long and useful life, and was loved by everyone who knew her.

Since the loss of her companion she made her home with her daughter, Mrs. Bettie Painter of Durham County, who survives, also surviving is one other daughter, Mrs. Olena Allen, of Person County, 16 grandchildren, 57 great grandchildren and 17 great great grandchildren.

Grandma was in declining health for some time but was never helpless in spite of her 95 years, which was one of her prayers answered, as she did not want anyone to be burdened with the care of her. She suffered quietly and patiently, asking the Lord to take her if it be "His Will." Her last words were "Lord have Mercy" as she passed away about 11:30 p. m. so easily and peacefully without a struggle even for the last breath; that we feel she is just sleeping. It is hard to bear the loss of one so near and dear to us, but we feel that our loss is her eternal gain.

She joined the Durham Primitive Baptist Church on November 7, 1909 and was baptized by Elder J. A. Herndon. She at-

tended church regularly, until failing health prevented. At the time of her death she was a member of Eno Primitive Baptist Church.

Funeral services were conducted at Eno Church by Elders N. D. Teasley, Fred W. Rhodes and J. S. Sechrest, on January 25, 1958. Interment was in the Church cemetery.

Written by a Granddaughter,  
Mrs. Sudie P. Malone  
1312 N. Gregson St.  
Durham, N. C.

#### MRS. J. A. HERNDON

Sister Zilphia Whitley Herndon, the widow of Elder J. A. Herndon, passed away in North Carolina Memorial Hospital at Chapel Hill, N. C., Tuesday, November 12, 1957, at the age of 82. She was born in Johnston County, July 9, 1875, the daughter of Nancy Jane Lane Whitley and William Gillingham Whitley. She was graduated from Turlington Institute in 1895 and taught school for a number of years in Smithfield, N. C.

In February, 1898, she was married to Elder J. A. Herndon and as a bride came from Johnston County to Durham. She moved her church membership from Old Union Church in Johnston County to the Primitive Baptist Church in Durham, September 14, 1899. She remained a faithful member of the church as long as she lived. Elder Herndon preceded her to death in 1952. During his forty-two years service as pastor of the Roxboro Primitive Baptist Church, Sister Herndon was a faithful companion and devoted wife. When his eyesight failed in 1940, she guided him about in his travels to his churches. In his physical blindness she was his eyes. Her devotion and faithfulness remained during Elder Herndon's long and painful illness. She was at his call and by his side day and night to the end with patience and love. Although physically frail and afflicted, the Lord provided her with the necessary strength. Sister Herndon was modest. She trusted and loved the Lord, and she has said many times, "I am ready to go." In her own last and brief illness, we praise God for his mercy, that she did not for long suffer pain.

Funeral services were held at the Durham Primitive Baptist Church by Elder D. V. Spangler, pastor. Burial was in the old section of Maplewood Cemetery, Durham, N. C.

Written by her daughter,  
Mrs. Edwin S. Lanier

Sister Herndon was gifted with loyalty and steadfastness which were an inspiration to all the members of the Durham Church, and her modest demeanor and humble spirit enabled her to be a lovely example to the younger members of the church. We feel confident that the hope

of eternal life she carried in her heart has now become for her a blessed reality; and that, even now, her spirit is feasting in the glory and love of her Lord.

"The world can never give  
The bliss of which we sigh;  
'Tis not the whole of life to live,  
Nor all of death to die.  
Beyond this vale of tears,  
There is a life above,  
Unmeasured by the flight of years,  
And all that life is love."  
May this bliss be hers eternally.

By request,  
Catherine M. Copley

**BROTHER HENRY HORNE**

Brother Henry Horne was born in New Hanover County on November 12, 1879, the son of Hosea L. and Melissa A. Horne, and passed away suddenly of a heart attack in Cape Fear Memorial Hospital on December 5, 1957, making his stay on this earth 88 years, 23 days.

Brother Horne was married to Miss Leila Montgomery on May 11, 1902. To this union were born three daughters: Mrs. Irene Horne Meier, Miss Mildred Horne, and Leila Edna Horne, (the latter having died in infancy;) and four sons: H. Graydon, E. Elwood, Hosea L., and Joseph M. Horne. Hosea L. Horne preceded his father in death about five years.

On November 18, 1916, Brother Horne united with the Wilmington Primitive Baptist Church by letter from Yopp's Church, and remained a faithful member the remainder of his natural life, always filling his seat at our church meetings unless providentially hindered, and was always interested in the welfare of the church. He also seemed to take great delight in visiting Sister Churches at their quarterly meetings, as well as Unions and Associations. He attended the last session of our association at Yopp's Church in October, 1957, which he seemed to enjoy very much, although he was too weak to sit up and had to stay in an automobile parked near the stand during the services, and couldn't get around to mix and mingle with his brethren, sisters, and friends.

He became afflicted with arthritis about 23 years before his death, and suffered much pain the remainder of his natural life. He lost one arm and the use of both legs about two years before his death, and required so much medical care that he had to spend the last two years of his life in hospitals and nursing homes.

He spent much time during his latter days reading his Bible and loved to sing the dear old hymns. His funeral was conducted in Yopp's Funeral Home Chapel on Dec. 7, 1957, by his pastor, Elder Horace Bryan, after which his body

was laid to rest in the Horne Cemetery beneath a beautiful mound of flowers, there to await the Resurrection Morn.

Written by,  
Maude D. Scott, and  
Evelyn R. Pratt,  
Committee

**BROTHER MACK K. ALFORD**

It has pleased God in His great wisdom to remove from our midst by death, Brother Mack K. Alford. He was born April 30, 1888, a son of the late Meredith and Caroline Rogers Alford, and died November 6, 1957, being 69 years old.

In 1913 Brother Alford was married to Miss Daisy Stephens, who after a long, tedious illness preceded him to the grave nearly five years. Brother Alford was a faithful and devoted husband, and especially so during her illness.

In June, 1923 Brother Alford professed a hope in Christ and joined the Primitive Baptist Church at Black Creek in the Mill Branch Association, relating a wonderful experience. He remained a member here until his death.

In 1950 the church saw fit to ordain him deacon, and at the time of his death, he was both clerk and deacon of Black Creek Church. Brother Alford attended church regularly and was never happier than when meeting the Brethren and Sisters and hearing the gospel proclaimed. The writer has been in service with him several times when his cup seemed to run over. He was always glad for the Brethren and Sisters to visit his home, when he did all he could to make them comfortable. For the last few years Brother Alford not only attended churches in the Mill Branch Association, but he was enabled to visit several sister associations in North Carolina and Virginia. Brother Alford was a wonderful writer. His writings often appeared in the pages of Zion's Landmark always giving God all the praise, honor and glory.

After the death of his wife he made his home with his devoted daughter and son-in-law, Mr. and Mrs. W. H. Dawsey, Loris, S. C. It was in this home, November 6, 1957, he quietly and unexpectedly fell into that deep sleep and His Spirit returned to God who gave it. This daughter of Loris, S. C., one sister, Mrs. Sarah Ann Lewis of Tabor City, N. C., four grandchildren, the Church and a host of friends are left to mourn his departure. We feel our loss is his eternal gain and that he is asleep in Jesus to await that glorious resurrection when he will awake in the likeness of Jesus and be satisfied. His funeral was held at Hardwick Funeral Home, Loris, S. C., conducted by his pastor, Elder H. Grady Cox and Elder L. G. Mishoe. His body was placed in the family cemetery at Mt. Olive, with a lovely arrangement of flowers.

Resolved First: That we bow in hum-

ble submission to the will of God. Second: That we extend our deepest sympathy to the bereaved ones in their hour of loneliness. Third: That a copy of these resolutions be placed on our Church record, a copy sent to Zion's Landmark for publication, and a copy sent to the family of the deceased.

Done by order of the Church in conference Saturday before fourth Sunday in November, 1957.

Elder H. G. Cox, Moderator  
Naomi Harrelson, Clerk

#### OBITUARY NOTICE

Sister Mae Long Whitfield was born May 14, 1887 and passed away January 27, 1958. She was the daughter of the late Daniel and Fannie Hurdle Long and was married to Charlie A. Whitfield who passed away May 5, 1920. Surviving are three daughters, Mrs. Chester L. Tiley with whom she made her home, and Mrs. Byrd J. Long, both of Hurdle Mills and Mrs. John H. Danford of Durham, N. C.; one son, Charlie W. Whitfield of Hurdle Mills, N. C.; two sisters, Mrs. Arthur Whitfield and Mrs. Hassel Horton, both of Hurdle Mills; two brothers, Ollie and Ewing Long of Hurdle Mills; ten grandchildren and one great grandchild.

Sister Whitfield united with Wheeler's Primitive Baptist Church in 1922. Funeral services were conducted at Wheeler's Church by her pastor, Elder T. Floyd Adams, who used as his text: "I have fought a good fight, I have finished the course, I have kept the faith," which so beautifully portrays her life. Her body was laid to rest in the Church Cemetery.

She dearly loved the Church and was faithful to attend the meetings as long as her health permitted, and so many times when she did not seem to be able to walk alone; yet, her courage enabled her to fill her seat. The words, "He will bless them that fear the LORD both small and great," are a comfort to us. Our Sister's walk on earth signified that she is one of His little ones. She was so kind and cheerful and her satisfaction was in singing praises to His Holy Name. Even when sorrows and pain encompassed about her, one could tell that her faith was strong and she was reconciled that GOD's will be done.

The Church at Wheeler's extends to her family our sympathy and may they too be given that love that our Sister manifested and a desire to walk in her

footsteps. "Precious in the sight of the LORD is the death of His saints."

Done by order of Wheeler's Church in conference March 8, 1958.

Humbly submitted:  
Sister Sally Long  
Brother Reuben Bowes  
Committee

#### MEMORIAL TO H. L. DAVIS

Brother Hudie L. Davis was born in Person County, April 3, 1897. On March 11, 1957, the death angel called him from this troublesome world. Brother Hudie leaves to mourn his passing his living wife, Mable Vaughn Davis, one son, Darrell; one daughter, Patsy; his mother, Mrs. Novella Clayton Davis; three brothers; one sister; several other relatives and a host of friends.

Brother Davis loved the doctrine of Salvation by Grace. This doctrine was his meat and drink. He would go far and near to hear his Brethren preach Salvation by Grace.

Brother Davis was received in the Church at Burlington the first Sunday in April, 1949. The Church has lost a faithful member, the family a good husband and father, and the community a good friend. We feel to say that our loss is his gain, and that he is now sleeping that peaceful sleep from which none of the saints will awake to keep, but will awake with the likeness of his Lord; see Him, be like Him and be satisfied.

His funeral was conducted at James Street Primitive Baptist Church by Elders G. W. Hill, L. P. Martin and A. B. Barham. The body was laid to rest in the Pine Hill Cemetery beneath a beautiful bank of flowers to wait the coming of his Lord.

Humbly submitted,  
A. B. Barham  
141 Dogwood Drive  
Burlington, N. C.

#### ERRATA

In the June 1, 1958, issue, please note the following correction in the editorial. On page 224, the twelfth line of the last paragraph should read "slavish fear" instead of selfish fear.

Editor.

#### NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886, \$4.85 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid. The Cause of God and Truth written by John Gill, \$3.75 postpaid.

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

JUL 10 1958

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281

# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. XCI

JULY 15, 1958

No. 17

**PSALM XXXV.**

With hypocritical mockers in feasts, they gnashed upon me with their teeth.

Lord, how long wilt thou look on? rescue my soul from their destructions, my darling from the lions.

I will give thee thanks in the great congregation: I will praise thee among much people.

Let not them that are mine enemies wrongfully rejoice over me: neither let them wink the eye that hate me without a cause.

For they speak not peace: but they devise deceitful matters against them that are quiet in the land.

Yes, they opened their mouth wide against me, and said, Aha, aha, our eye hath seen it.

This thou hast seen, O LORD; keep not silence: O Lord, be not far from me.

Stir up thyself, and awake to my judgment, even unto my cause, my God and my Lord.

Judge me, O LORD my God, according to thy righteousness; and let them not rejoice over me.

Let them not say in their hearts, Ah, so would we have it: let them not say, We have swallowed him up.

Let them be ashamed and brought to confusion together that rejoice at mine hurt: let them be clothed with shame and dishonour that magnify themselves against me.

Let them shout for joy, and be glad, that favour my righteous cause: yea, let them say continually, Let the LORD be magnified, which hath pleasure in the prosperity of his servant.

And my tongue shall speak of thy righteousness and of thy praise all the day long.

**EDITOR**

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

**ASSOCIATE EDITOR**

ELDER H. O. NASH ..... ATLANTA, GA.

**\$3.00 PER YEAR  
TO ELDERS \$2.00 PER YEAR**

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

# ZION'S LANDMARK

## *Devoted To The Cause of Jesus Christ*

### **BIBLE STORIES NO. 1**

Now Dear Readers, go along with  
me,  
Away back to eternity,  
Go back beyond the days of youth,  
Where everything was then the  
truth.

Beyond the sorrows and the fears,  
Beyond the sufferings and the tears  
Beyond the anguish and all gloom,  
Beyond the shadow of the tomb.

Go back until within the past,  
You fail to find the place at last,  
Where the beginning you can see,  
There's no end of eternity.

Go back till there is no trace  
Of any thing but God and space;  
God all round, above, below,  
Unlimited in power and in love.

Before there was a moon or sun,  
Before old time it self begun,  
Before there was a now or then,  
Before there was a where or when.

Away back here remote from  
sight,  
Where every thing that was is right,  
Away back there remote from sin  
Is where my story now begins.

### **MERCY PLAN NO. 2**

Before God brought the world a-  
bout,  
I wonder if He did not doubt,  
Whether, since He had found the  
spot,  
He had better make a world or not.

Truth looked down through the  
coming years,  
And said that he was filled with  
fears,  
He said he knew not what to do,  
In case that man should prove un-  
true.

Then justice rises to her feet,  
And said to every one I meet,  
I'll deal out justice as I should,  
Alike to both the bad and good.

Then came mercy mild and meek,  
And asked if she a word might  
speak,  
In gentle tones and accent mild,  
She pleaded as would a little child.

She said if man should go astray,  
I'll point to him another way,  
And by the mercy that I give,  
Poor fallen man again may live.

And his companion I will be,  
Both on the land and on the sea,  
And should he fail to go aright,  
I'll be near by both day and night.

I'll be with him when young and  
old,  
I'll be with him among the gold,  
I'll be with him when he is poor,  
When death is knocking at the door.

The Lord adopted mercy's plan,  
And made the world also the man,  
This is the way the thing was done,  
Without a ray of light or sun.

Away out there alone above,  
 Without a thing to make it of,  
 The world was made without a flaw  
 Without a hammer or a saw.

Without a bit of wood or stone,  
 Without a bit of flesh or bone,  
 Without a board or nail or screw,  
 Or any thing to nail it to.

It stood out there alone in space,  
 Without a blade of grass or trace,  
 Of life or living thing or light,  
 A bare old world in the darkest  
 night.

God made the sun to give us light,  
 The moon to shine for us at night,  
 He created many things like these,  
 He made the fish to swim the seas.

He made the little birds to sing,  
 Summer, Autumn, Winter, Spring,  
 The mighty oak and the little fern,  
 And beads of coal for us to burn.

B. B. Walston  
 Kinwood, Texas

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**"A LETTER OF THANKS"**

Dear Brother Adams:

I enjoyed being with your people at Willow Springs, I regret that you were unable to be with us, but the Brethren and Sisters showed us much kindness. Hope you had a good meeting in Georgia.

Feeling that many people read your paper, I would appreciate your printing a few lines of thanks to the Brethren and Sisters in the Mill Branch, White Oak, Black Creek and Little River Associations for their hospitality and brotherly love manifested to us. A personal letter to all would be impossible. Elder Barrum and I were

treated very kindly and were met with brotherly love and kindness. I wish to thank all the good Sisters for the kindness shown us in their homes and wish time had permitted us to visit more of them. These two weeks were the longest that I have had the pleasure of spending among the Baptists in the past 30 years.

We found love and fellowship abounding in these Associations, and I want to extend a personal invitation for all of them to visit any Church in the Laural Springs Association. My home is open day or night to my brethren, and no one enjoys having the saints of God visit them more than I.

I sincerely thank all for the kindness shown Elder Barrum and me, and may God shower His blessings on all.

Enclosed is a letter I received from the late Elder J. J. Staten of the Mates Creek Association who is now deceased. My wife and I feel that the Brethren and Sisters would enjoy reading this letter. Some time in the past you published one of his letters, and many people expressed their feelings about it to me. This letter seems to me to be appropriate to the cause and feelings of Old Baptists. Hope you have space to publish it.

Your brother in hope of eternal life,

Elder J. C. Dunbar  
 1542 Airview Drive  
 Mount Airy, N. C.

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Elder J. C. Dunbar

Dear Brother in Christ:

Just to say hello and to let you know we are still looking forward

to having you with us November 28th. and 29th. at our meeting at Mates Creek Church. I have announced your appointments in our Churches and earnestly hope it will please the Good Lord to bless you to come at that time; also Elders G. W. Hill and J. H. Gentry. I am writing Elder Hill and would be glad if you would give Brother Jim word and any of the preachers who will come, also any of the Brethren or Sisters. We are glad to have any of them. We feel we need them as it gives us strength and courage to have them with us. I feel sure we are all the same people and members of the body of Christ. We were at Big Creek Church today, and if not deceived we were favored with a visitation from Heaven that filled our hearts to overflowing with sweet evidence that we are the children of **God**, and the sweet promise, that the Holy Ghost is a witness unto His people that they are the children of God, and if children then heirs together with Christ; if so be we suffer with Him; and because we are sons, God hath sent forth His Spirit into our hearts crying Abba Father.

Don't you believe herein are the marks of the dying of our Lord and Saviour, Jesus Christ? for He died that they might live, and as Paul said, The life that I now live I live unto the Lord and Saviour, Jesus Christ or Christ lives in me? Christ lives in us and this is the only reason that we live, as I see it. Here is that Spirit of adoption that has made us acceptable in the Beloved, that Royal Priesthood, that Spiritual House, to offer up Spiritual sacrifices Holy and acceptable un-

to the Lord. I affirm that through Him they are made king and priests to God. Here is that good hope; here is that anchor of the soul that is sure and steadfast that entereth into that within the vail, where our forerunner is entered— even Jesus — and His children will follow at the resurrection on the last day.

Dear Brother and Yokefellow in our Lord, these are the things the poet referred to when he said: "None but children of Zion know." None know that feeling of being joined together in love and in that fond embrace of the everlasting love of God that when being so wrought upon you could take them in your arm and embrace them and say, "Where you live I want to live." This is that great possession that is richer than the Indies of Gold which cannot be wasted nor mortgaged nor sold. Who then can separate them from the love of God that is in Christ Jesus? and can't you witness with the writer when he said, "I am persuaded that neither height nor depth, things present, nor things to come, life nor death, nor any other creature shall ever be able to separate us from the love of God that is in Christ Jesus? Just one more thing. Don't you believe that these are they whom the King separated from all nations and placed them on His right hand and said, "Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world", and He called them sheep?

Brother Jessie, I must stop writing. I wish I was with you. We would talk about many things. Give

my best regards to all. Tell Sister Jessie to come with you. I hope she is doing well and all the children also. Tell Elmer and wife hello. We are about as usual except myself. I have not been well since I was with you at the Salem Association. So come.

Yours in hope,  
J. J. Staten  
Matewan, West Virginia  
November 15, 1953

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**"GOD MOVES IN  
MYSTERIOUS WAYS"**

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

Dear Brother Adams:

I am sending you \$3.00 to renew my subscription to the dear old Landmark. Hope you will pardon my delay. I often find myself as now, doing the things that I would not, and leaving the things undone that I would do. It is not in man to direct his steps. If you remember, I said in my last letter that I'd rather die than to live any longer, but when I read your editorial printed in the same issue as my letter, I felt that it was meant for me, and why should I desire to die before my time? not before the Lord's time, but my time. Those words have been ringing in my mind so often I felt that I must tell you and others that there is a time to be born and a time to die, not our time but God's time. We had nothing to do with being born neither do we have any thing to do with death.

Brother Adams, your letter certainly did convince me that I was wrong, and I had to confess that others may be reminded that our

time is not our own, even though we may be cast down with this world's disappointments and heartaches; yet we must realize that He has all power both in Heaven and earth, and that within ourselves we can do nothing. He worketh in us both to will and to do of His own good pleasure. My Friends, stand still and see the salvation of the Lord. There is no other one that can calm the troubled seas and cause the dark clouds of trouble to pass away. He hath said in His Holy word that He would never leave nor forsake His own, even when we are cast down in sorrow, in affliction and distress, and the nights seem so dark we must remember that the shadow proves the light is always there. If there were no light, there would be no shadow. So let us look up on high from whence our help must come. I believe God moves in a mysterious way. His wonders to perform. We can not always understand His mysteries; yet in His own good time, (not our time) He will supply all our needs, and will say, "Come ye blessed of my Father, inherit the Kingdom, prepared for you before the foundation of the world." This will be all the wants and needs of His beloved children, and if it is God's will that my name is numbered with that Heavenly host, I feel that all the trials and troubles of this life will not be worthy to be compared with Heaven and immortal glory where there is no sickness, sorrow, pain nor death, but all will be peace and love and all of the redeemed children of God will be reunited with loved ones that have gone on before where they will sur-

round the throne of God in everlasting praise to the Heavenly Father of love, joy and peace and where we will know no more sorrow such as we have in this life.

How beautiful Heaven must be to those whose robes are washed and made white in the blood of the Lamb. Brother Adams, please give your views on the resurrection. I have thought a great deal about it and don't seem to understand it as I would like to. The Bible says on that day we shall all be judged and shall give account of the deeds done in the body. Sometimes I think of that day as being the most dreadful of all days, and wonder who will be able to stand. We know we have all sinned; however, the Bible teaches that He died for His people and He paid the debt when He bowed His precious head on the rugged cross and said it is finished. There was nothing left for Him to do. He paid the debt for somebody — His Bride — but we must all stand guilty before God on that great and awful day.

I realize this was a very unusual question to ask of you; however, deep calleth unto deep. At other times I feel like I can see the beauty of the resurrection and feel for a few moments that it will be the happiest moment ever dreamed of, But it is soon gone, and I am again down in the valley of sin and despair feeling that I am the greatest of sinners with not a friend on earth nor even one in Heaven, again when it pleases God to speak peace to my weary soul, I feel like saying, "Oh Lord, thou never changest; the difference is that we stray." May God help you to con-

tinue to write through the Landmark. I do enjoy your articles; they are as bread cast upon the water; it is food to the hungry soul and to the weary rest.

As I sit here alone today, I am made to wonder why it is that the ones that I esteem far better than myself have to go mourning with a bowed down head as I do so much of the time, while others seem to be content with the pleasures of this world, but it seems that the pleasures of this world are all they seem to know, neither can they know because Jesus said He had hidden those things from the wise and the prudent, and has revealed them unto babes. When we see one poor soul that is cast down and the world has lost its charms for him, we would say to them, "Be of good cheer, Heaven is your Home." God has never begun a good work that He will not finish in His own good time. I believe too, all of God's children suffer here on earth because of their disobedience. "Whom He loveth He chasteneth." "If you know these things, happy are ye if you do them."

I could write on and on and the half would never be told of His love and mercy for His people, but I have written enough. May God continue to watch over His children who feel to be the least of all and the poorest of the poor. Heaven is their Home. Remember us and our loved ones in your prayers and may it be the will of the Blessed Son of God to watch over all His believing children and to remember our loved ones who are near and dear to us. If it be His Holy will may He show them the right way

and cause them to walk therein that we may meet in Heaven where the circle will never be broken, and all dwell in peace, joy and love where the soul of man never dies. No more aged and afflicted, but all will be as one praising God around the great white throne for His wonderful love for ever and ever. This is more than puny man can comprehend.

Written by one who feels to be the least of all, and if saved, it is by the grace of God.

Your unworthy sister, I hope,  
Lucy Collins  
Cameron, N. C.

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### A GOOD LETTER

Zion's Landmark

Willow Springs

North Carolina

Dear Brethren:

I have been requested by the Church to send a copy of a letter that we received from one of our beloved members who was unable to be with us this past weekend, which was our quarterly meeting time.

We would like very much to have this letter published in the "Zion's Landmark" that the other brethren and sisters can share the joy and comfort that we received from this precious letter.

Yours in Gospel Hope,  
Great Swamp Primitive  
Baptist Church  
Marvin E. Garner  
313 Summit Street.  
Greenville, N. C.  
March 5, 1958.

Great Swamp Church

Greenville, North Carolina

My Dear Brethren and Sisters:

My desire is to be one with you at this meeting, but as you know the ability to have this pleasure is not mine. Though absent, I am glad I can write you a little message, I hope from the Spirit of love in my heart for the Church and its cause. I hope you will have a good meeting, both Saturday and Sunday, and our dear Pastor be blessed with liberty to preach of the unsearchable riches as it is in Christ to the comfort and edification of His children. I humbly pray that all of us may have His guiding Spirit to keep and sustain us all the way, that we bear some fruit to His glory—sometimes, we become discouraged, tempted, and tossed about with various perplexities of the flesh. It is good to remember the words, "I have overcome the world," "Be not dismayed."

When we are blessed to follow Jesus in our daily thoughts and practices, the more we enjoy His felt presence and the Church and its cause becomes dearer to us. I see myself continually as a depraved and vile sinner, which is a piercing thorn in my flesh. We are taught in His word and see when we turn our eyes within, that all our righteousnesses are as filthy rags. Who then can deliver us from the body of this death but Jesus, the Dear One who died upon the cross that we might live. This being true, what manner of persons ought one to be but we can only be what He enables us to be. Oh Lord, keep us ever under the shadow of Thy wings, increase our faith and re-

fresh our drooping Spirits that our devotion may be more to the praise of our precious Redeemer.

I want to again express my love to the Church with a desire that you remember me in prayers. I have a doubtful hope to be able to meet with you at our quarterly meeting. If I am not there I hope your love may embrace my memory. I am enclosing four dollars for the Treasury.

Yours in precious hope  
Nana F. Brown

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**"THE DIFFERENCE BETWEEN  
PRECEPT, EXAMPLE, ORDI-  
NANCE, AND STATUTE."**

Reprint from the February 15, 1892

Issue of Zion's Landmark

Republished by request of Sister  
Sidie Roberson, Wilmington, N. C.  
Dear Brother Gold:

Friend Mr. F. Caudil desires me to give him the scriptural difference between a precept and an example, an example, and an ordinance, an ordinance and a statute. I prefer answering him through the LANDMARK. Webster says a precept in a general sense is any commandment or order intended as an authoritative rule or action, but applied particularly to commands respecting moral conduct the ten commandments are so many precepts. Thou hast commanded us to keep thy precepts diligently. Psa. 119:4. The commandment of Moses concerning the voice is called a precept. Mark 10:5. An example is something to be imitated. Be thou an example to the believers. I Timothy 4:12. That is, do thou as thy ought. I have given you an example that you should do as I have done

to you. Jno. 13:15, that is wash each others feet just as I have yours. An example is not a precept, statute, nor ordinance, but when one observes an ordinance his manner of observing it is his example, for instance to wash ones feet is an example of humility, to confess a fault is also. Christ in washing His disciples' feet gave an example of humility. Now if the humility was the only thing he meant to show then any other act is humble as that would do as well as to wash ones feet; for instance David fought Goliath single handed, which was an example of bravery, but no one could fight Goliath again in order to follow David's example but to fight another champion would be following his example. Christ said, I have given you an example that you should do as I have done. If I your Lord and Master have washed your feet ye ought also to wash one anothers feet. If feetwashing was to be observed after that then it is an observance, an observance commanded is an ordinance. I repeat that if humility alone was meant then any other pure act of humility would do as well, but if feetwashing was intended to be kept up then it was a rite or an ordinance to be observed. Paul enjoined it on the saints. 1st. Tim. 5:10. This shows how Paul understood it; hence it is an example of humility, and an observance or ordinance too, Christ took bread and blessed and broke and gave to His disciples. There was an example and ordinance, especially when He had added the cup. Our breaking bread and taking the cup is following His example, while the bread and wine is

the ordinance. When we go down into the water and are baptized we follow His example and obey or observe His ordinance, both at the same time. Footwashing is an ordinance, and His manner of washing feet is the example. Now if Christ meant for footwashing to be observed at the supper it is certainly a Church ordinance, and if we follow His example as to the time we will observe it then and there. If there is any authority for taking it from where He placed it I have never seen it. Paul mentions it among household services, that is in his mentioning them he mentions it, but there is no example of its ever being done except at the Lord's supper. That is the pattern. John told us that Jesus told Peter at the supper that before the cock crew he should deny Him thrice. Matthew, Mark and Luke say it was the communion supper. John says it was at the supper, where He washed feet, which shows unquestionably that He washed feet at the communion supper: John 13:39, Matt. 26:34, Mark 14:30, Luke 22:34. John says He made known at the supper which one would betray Him. Matthew says that occurred at the communion supper. Jno. 13:26. Matt. 26:25; which shows He washed feet at the communion supper. Elder Sylvester Hassell says that according to the best Greek authority He washed feet during supper, and that the passover supper was still going on after He had washed His apostles' feet. At the passover He took bread and blessed it, and gave it to His apostles and the cup likewise. It is certainly scriptural. Any member who wishes to observe

it at the supper is in duty bound to show his authority by the scripture, and to prove it. Then if he should be refused the right to observe it then and there those refusing him the right would be binding his hands and feet without scripture authority, which would be lording it over him. To teach that it is unscriptural to wash feet at the Lord's supper is heresy, and to make a law that we shall not do it then is usurping the authority of Christ, the only law giver in Zion. To make a law that we shall connect footwashing with the supper sometimes and disconnect it at others, and exclude those who do not obey it is manslaughter, or to slay members unscripturally. However those who do it may not mean wrong, but it is wrong and such law must be repealed, or those who made it be withdrawn from. To make an old Church custom a rule or law is equivalent to saying the scriptures are not a sufficient rule and that would be blasphemy. All the positive laws of Christ are statutes. We are commanded to obey them and those who obey them set examples of obedience or follow examples already set. I hope those dear saints who made their old Church custom a positive law will repeal it. That custom was only a tradition of men. The Churches who adopted it meant no harm by it, but it will work destruction if not repealed.

I do not think a Church is in disorder because she has never washed feet, for then we would be in duty bound to withdraw from her unless she repent, but she is neglecting a duty and a Church rite observance or ordinance. I believe al-

so to teach that footwashing is unscriptural is false teaching and heresy and we are commanded to reject a man that is an heretic after the first and second admonition Titus 3:10, not merely his heresy but him too. Every Church member is in duty bound to follow Christ whether the other members do or not, and we are under no obligation to follow one another any further than we follow Christ. Every member is under obligation to wash feet at the supper for that is the pattern, hence if two or three are agreed they ought to wash even though the others protest against it, then they would be in the wrong and not those washing. If they bring a charge against those who wash for washing feet and exclude them the footwashers would be the Church even though there were but two. It is impossible to exclude a member who has the scriptures on his side, and that is why the righteous is as bold as a lion for he has nothing to fear. Some Churches connect footwashing with the supper sometimes and disconnect it at others, certainly both can't be scriptural: hence he who teaches that is a false teacher. Those members who are not willing to disconnect it ought to go right on and wash every time. Members who are not established in footwashing but are willing for those to wash who are ought to allow them to wash and those who wash ought to bear with those who do not, unless they teach that this is unscriptural to wash; then of course they would have to be rejected after having been faithfully labored with. All Primitive Baptist Churches are organized on this plat-

form to wit, the scriptures are our only rule of faith and practice. Of course then the 13th. chapter of John and 1st. Tim. 5:9-10 is some of the scriptures that all Primitive Baptists are built upon, hence to deny those scriptures is to deny that much of the faith and it is inconsistent to deny a part of the scriptures and hold to the other: hence it is equivalent to a denial of the faith: then to not suffer the members to practice it is a denial of the practice of it. Would it be scriptural to commune with a Church if she makes it an offense to wash feet in Church capacity, that is if she makes a law forbidding members to wash at the supper; for then she would be usurping the authority of Christ the only law giver in Zion and lording it over the members, but if she will not tie the hands and feet of the members by forbidding them to follow Christ then of course she gives all Baptists who are in good standing the right to wash at the supper, then of course it is proper to commune with her. It is just as consistent to commune with members of your own Church who do not, provided they make no fight against footwashing. We ought to be long suffering, tender and forbearing, but we ought to be faithful as well.

I. J. Taylor.

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#### A GOOD LETTER

Dear John and Sue, Brother and Sister in Christ, I believe:

Beginning this morning at 9:00 A. M. I shall in the course of a few days, I hope, catch up with my correspondence, which is much in arrears. You both write and speak so

encouragingly of my efforts, that I would like truly to write you a good letter; but that is not under my control. I can be enjoying a voluminous train of thought and as quick as a flash of lightning it is removed and I am turned to doubtings so ample as to sometimes bring me to the brink of despair and sometimes to the very verge of infidelity. I become afraid and shudder at the audacity and daring of some thoughts that sweep through my mind. O, is there anyone like me? Were it not that many of like precious faith, have and do express the same confusion and near hopelessness, I would indeed feel much alone in my way of life.

Is it for what I would call self aggrandizement that I would write you thus or is it a desire to comfort you? if indeed my efforts do interest you. I must confess I am at a loss to know which horn of the dilemma is mine. I only wish I could leave self out of most of my doings, for there is little in me that I can truly commend. The desire for a Godly walk (I hope I possess that) is my only real asset.

The great mysteries of Godliness can never be revealed by carnal reasoning, for unsearchable are His judgments and past finding out His way, and I am, I hope, given here a little and there a little, just enough to make me hungry to find out more by searching the scripture. I am made to wish the duties of this life out more by searching the scripture. I am made to wish the duties of this life were not so pressing that I might be able to avail myself of more time to seek as He promised that to seek we should find and to

knock and He would open to us, who believe, and can truthfully call Him our Father. In searching I believe, I have found that every true follower of the slain Lamb has met with problems that perplex their reasoning and daunt their understanding. At times this discomfiture is so great that they are DRIVEN to cry out; "Save Lord, I perish."

Enveloped in darkness, comfort if far removed from them at times are unable to comfort others, while at other times association with the household of faith is most gratifying. I wonder if this sounds as empty to you, as it does to me? Were it not that I have started it and feel to owe you a little missive, I think I should quit. Seems there is no Spirit in what I say. Self gets so much in my way. Much of my time I can say with Job: "He hath fenced up my way, that I cannot pass, and hath set darkness in my path", Job 19:8, also, "He hath compassed me with His net." Job 19:6. If Job can say God did it or does it, is there any wrong in my saying the same?" Whatever God does is right. It all is for my good and His glory. When a little girl just beginning the study of English, in my grammar book occurred the sentence, "There are no accidents in the Providence of God." That sentence made an impression on my young mind that all these many years has remained in the forefront. When unusual things transpire about which I am either seriously or minutely concerned, that sentence recurs to my thoughts, and I know straight way; it was not accidental with Him, "With whom I have to

do."

Often I try to reason by comparison, with the lot of others, many of whom do not (as yet anyway) even profess to know His pardon, who are unconcerned and happy in it, revealing in luxury, seemingly content with life. I am constrained to wonder, really, why God is more pleased to deal more gently with them than with me." True I do not merit His blessings but do they merit them." Morally and for untarnished thoughts they may be far ahead of me; but I am unable to find a promise of reward for those things. Again to Job 12:6, "The tabernacles of robbers prosper; and they that provoke God are secure." Now to David, Psalm 73:12, "Behold these, the ungodly who prosper in the world." I trust I am not complaining about this; but merely bringing to your pure minds, how that it pleases our Father to deal with His creatures in time. I can't see that His awards are carried on according to a merit system. Not that I merit; but there are those whose walk is very circumspect, and like Job, meet trials sore and galore.

There have been times when I remember His promise of help when it is needed; but when I think I need help, He rarely if ever seems to agree with me, and the more I seek His help, the more overcome with difficulty I am; It is therefore evident to me, that my depraved reasoning is not to be reckoned with or in line with His ways which I cannot find out. "Where is thy God"? reverberates throughout my being and I am engulfed, almost to unbelief. But, I just cannot help it.

I must think on Him to be satisfied, then these questionings arise. I still contend they are "for my good and His glory", and only through His mercy can I endure these assaults of temptation, and the fiery darts of the devil.

My carnality cannot fathom all this, and while I readily admit satan is the tempter, still God has a purpose in satan's onslaughts. God made him for this very purpose, just as He raised up Pharoah for a specific purpose. There was no compulsion on God when He made the devil, only the force of God's own free will. Yes, God's will is free and unhampered. We often hear of man's free will, which is not. God's is the only free will that I know anything about. Could I exercise free will, I would have my mind always soar to lofty heights, above earth and its frivolity; but how often are my thoughts entangled in the dust-cobwebby. Should I complain of this? No, I merely make mention of it, for if I am His, I must be sifted, as were those who had more of the beauty of Holiness than I ever expect to possess this side of Jordan.

God plainly commanded Pharoah—"Let my people go", then hardened Pharoah's heart, that he would not let them go. Our people in a general way accept this regarding Pharoah, and then many will say; O no, God would not command Adam not to eat, unless He expected Adam to obey. Now, that is not the way I understand the Adam episode. If God had not given Adam a law, Adam could not have disobeyed. There must be a law before there can be a transgression,

and here is where God was willing to make His power known and endured with much long suffering the vessels of wrath fitted (margin reads: made up) to destruction and make known the riches of His glory on the vessels of mercy.

Laws are made not only to be kept but to be broken as well. The author or legislator knows both will take place, and Paul tells us why God gave a law. It is, "That the offense might abound", not in the plural. Paul was here speaking of Adam's offense, and further says; that as sin hath reigned unto death, then, even so, might grace reign, through righteousness, unto eternal life by Jesus Christ, our Lord. Rom. 5:17.

Without A d a m ' s transgression there would have been no place for grace. It took sin to invoke grace. It took Adam's sin to make a place for grace. So all is included in the divine arrangement, not one item omitted.

As you well know I love hard doctrine. Is this too hard? It surely is scripture.

Too much Primitive Baptist doctrine is slightly diluted with armianism, so that it is impossible for many to differentiate between Bible doctrine and works. I do not exclude myself from this category as I, myself, could perhaps be in error without sensing it.

I hope I seek the truth and if I do err, may God show me it, and may it be small matter.

This does not satisfy my ego for a letter; but is what was given me. I believe it and hope I have not erred from the truth.

Dearest Christian love I hope, to you both.

Your Cousin and sister in Christ, in hope,  
Nancye Johnston McDaniel  
Vandervoort, Ark.

P. S. Strange comforters are the rod and the staff; but David said, they comforted him. Psalm 23.

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### UNWALLED CITY

Dearest Wifie and Girls:

Many beautiful thoughts have been given me to enjoy from just rereading a Scripture and pausing; there have been times when a Scripture sort of caught me, and I did not want to leave it — just wanted to go over and over again its words. Even though I could not express any concrete thought about it — it contained a sweetness, that I could not bring into words. For instance, Zech. 2:4-5 is very beautiful — and Ezek. 38:11 bears a similar thought. There is something sweet about "unwalled towns". It says "Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein." Towns without walls! Towns are small in magnitude-not like a city. So the Lord's people shall dwell in small groups, and they shall dwell in small groups without a natural wall of protection about them; they shall dwell without defenses of man; they are helpless to protect themselves, or their cattle or means of gains. They shall dwell in such places; and they shall worry and fret over the matter at times, and they shall come to fall and cry unto the Lord over the matter when the enemies come to take all they have away

from them, and when they surely shall be overrun without His deliverance. Thus they shall call upon Him and stand still and see His salvation with them. "Come, my beloved; let us go forth into the field; let us lodge in the villages." Notice it was not to go forth into the walled cities, nor to dwell there—rather into the open fields and dwell in the villages, or small towns! Out in the field, you may find one here and one there, and in the towns, you may find just small little groups, entirely unable to raise one hand in their own defense. When the Jews had been delivered through the petition of Queen Esther, Mordechi called for a feast: "Therefore the Jews of **the villages**, that dwelt in the **unwalled towns** made the day — a day of gladness." (Esther 9:19). Again in Ezek. 38:11 "I will go up to the land of the unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates." Is that not a very sweet thought? Why do they dwell in unwalled villages? Because they are helpless, and have no walls to offer for protection. Why are they at rest? Why do they dwell safely? Well to answer that, let us go again to Zech. where we began and complete the thought there: "For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her". Yes, my Love, there is the answer! The Lord and Saviour is the wall of fire round about. The world would have ten thousand times come and taken the little unwalled towns and made spoils of their cattle, except for the

wall of fire round about. The world did not see that wall of fire, until they came into it and were consumed by it. There every man turned against every other, and the enemy destroyed itself in the wall of the Lord's strength. What is this wall of fire round about the little villages without bars or gates? To the enemy of the Lord's people, it is the consuming will of God's omnipotence; to the little ones inside, it is the wall of love, and of salvation, and of the Lord's righteousness and on and on, but I must go to bed. Then look! He is the glory within—the Holy Spirit working the spirit within—the hope—the trust—the faith "I will be the glory in the midst of her". Is He not the glory within you? Can you glory in anything else?

All my love to you and girls,  
Daddy Douglas  
4-Feb-1952  
A. D. Alston

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Editor

## Zion's Landmark

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

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### Editor

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

### Associate Editor

ELDER H. O. NASH,  
ATLANTA, GA.

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VOL. XCI

No. 17

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Entered at the postoffice at Wilson  
as second class matter.

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WILSON, N. C. July 15, 1958

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### THOSE WHO COME UNTO GOD BY HIM

"Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Heb. 7:25.

The uppermost thought to be considered in connection with this verse is expressed by the Apostle, "He is able also to save them to the uttermost that come unto God by Him." Those who were given to the Son by the Father never have nor never will get out of reach of the Son. Their sins have separated them from God. The only channel through which they can ever meet God in peace is His Son, Jesus Christ. He is the Mediator between God and man, and the only name given under Heaven among men whereby they must be saved. Jesus said, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

There is no question about those who were given to Him by the Father, coming to Jesus. He said, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." John 6:37. Those who plead for help are the recipients of His favour. They are the only people who feel the need of Him. He is the Great Physician who heals all the infirmities of those who come to God by Him. The sick are the people who seek a cure. They need a Physician. If they are well and healthy there is no need to seek a Physician. Jesus said, The whole need not a Physician, but they that are sick.

The two who went up to the temple to pray are examples of those who do not, and those who do need mercy. "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. This man did not come to God by Christ Jesus. He was clothed in his own righteousness, and had never felt the need of the righteousness of Jesus Christ. How different was the experience of Paul, who said, "Yea doubtless, and I count all things but loss for the excellency of Jesus Christ my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Phil. 3:8,9.

The publican came to God by Jesus Christ. His approach to God was different from that of the pharisee, of which it was said, "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." Luke 18:13. Christ is the Antedote for sin. The cleansing power is in His blood. John said, "But if we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin." 1st. John 1:7.

The question may be asked, "In coming to God, why is it necessary to come by Jesus Christ?" The answer is this. The need of the sinner is found in Him. Pardon for sins and transgressions is found in Him. Peace, love and mercy are treasured up in Jesus Christ to meet the requirements of all that come to God by Him. The store houses of Egypt were open to Joseph's brethren to meet their needs without any charge throughout the years of famine. Grace and mercy is a free gift. All of which is treasured up in Christ Jesus to meet the need of all that come to God by him.

Christ is the Saviour of sinners. Paul said, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners of whom I am chief." 1st. Tim. 1:15. There never has been nor will there ever be a case too hard, nor too late for those to receive pardon, peace and mercy that come to God by Jesus Christ. The vilest sinners

are not out of reach of Him who is able to save to the uttermost, those that come to God by Him. The age of persons or the number of years that they have been dead in trespasses and in sin is no barrier to Him, who is able to save to the uttermost. The last moments of your life here on earth is not too late for Jesus to hear and answer your pleading. The thief on the cross, (who was crucified with Jesus) said, "Lord, when thou comest into thy Kingdom, remember me. Jesus said, Today shalt thou be with me in paradise."

T. F. Adams.

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#### MRS. IDA SELLERS RADFORD PASSES

Sister Radford was the daughter of the late Jim and Dena Hill Sellers. She was born December 17, 1886 and was deceased May 12, 1957. Her age being 70 years, four months and 25 days.

In September, 1906, she was married to T. S. Radford who preceeded her in death, February, 1945. To this union were born five daughters and four sons, all of which survive her. They are: Mrs. C. L. Davis, Mrs. Rexford Hinnant, Mrs. O. J. Eason; Mrs. Roy Jackson; Mrs. Morris Daughtry; Randolph; Millard; Alfred; and Hubert. One sister, one brother, twenty-two grandchildren and four great-grandchildren also survive her, to mourn their loss.

May 28, 1944, Sister Radford was received into the full fellowship of Bethany Church by experience and baptism where she remained a faithful member as long as she lived. The impaired condition of her health however, caused her to be dependent on those who so faithfully and tenderly cared for her. She was afflicted with arthritis many years before her death and could not walk. But she bore her sufferings patiently and in humble submission. She seldom complained and endeavored to do all she could for herself.

Funeral services were conducted at Bethany Church in Pine Level by Elder T. F. Adams and her body was laid to rest in Yelvington Grove Church Cemetery, there to await the resurrection of these bodies of ours.

Done by order of the church in conference, June, 1957.

Mrs. E. A. Peedin, Committee  
Elder M. F. Westbrook, Moderator  
W. H. Woodard, Clerk

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JUL 24 1958

# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. XCI

AUGUST 1, 1958

No. 18

## PSALM XXXVI.

The transgression of the wicked saith within my heart, that there is no fear of God before his eyes.

For he flattereth himself in his own eyes, until his iniquity be found to be hateful.

The words of his mouth are iniquity and deceit: he hath left off to be wise, and to do good.

He deviseth mischief upon his bed; he setteth himself in a way that is not good; he abhorreth not evil.

Thy mercy, O LORD, is in the heavens; and thy faithfulness reacheth into the clouds.

The righteousness is like the great mountains; thy judgments are a great deep: O LORD, thou preservest man and beast.

How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings.

They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.

For with thee is the fountain of life: in thy light shall we see light.

O continue thy lovingkindness unto them that know thee; and thy righteousness to the upright in heart.

Let not the foot of pride come against me, and let not the hand of the wicked remove me.

There are the workers of iniquity fallen: they are cast down, and shall not be able to rise.

## PSALM XXXVII.

Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity.

For they shall soon be cut down like the grass, and wither as the green herb.

Trust in the LORD, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.

## EDITOR

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

## ASSOCIATE EDITOR

ELDER H. O. NASH ..... ATLANTA, GA.

**\$3.00 PER YEAR  
TO ELDERS \$2.00 PER YEAR**

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

# ZION'S LANDMARK

## *Devoted To The Cause of Jesus Christ*

### THE FIRST AND LAST

Oh Lord! Thou great Jehovah God,  
Who made the land and sea;  
It is the place for men to trod  
Till time no more shall be.

Heaven and earth are both His,  
And all that in them be;  
He made them all for the good of  
man  
And for His own decree.

There was no man to till the  
ground,  
For such was man to be  
In the sweat of the face all Adam's  
race  
Till dust again they be.

These were days of vanity;  
When thus all things must be;  
In a better day they'll be taken a-  
way,  
Then by the eye of faith we'll see.

The same that made us vanity  
Shall give us hopeful minds,  
And make all things as they should  
be  
In every age and clime.

Adam was condemned to die  
Because of fleshly sin,  
It was not eternal death  
But fleshly death within.

For the wages of sin is death,  
The Bible does record,  
But the Gift of God is eternal life  
Through Jesus Christ, our Lord.

Like Adam, we must pay the cost  
Because we all have sinned;  
But Jesus nailed them to the cross  
And gave us life again.

The war begins, when this is done  
The spirit against the flesh;  
Until death, when life is won,  
Opposites do not agree.

In guilt there is a fear so great,  
It gives us sore distress;  
Thus we come to mercy's gate,  
Our sins we must confess.

The first I saw was to keep the law;  
This proved a vain decree;  
Then with a sigh, I was made to cry  
"O Lord remember me.

God alone is the stepping stone  
To the gift of grace and faith,  
Not of works that we have done,  
Lest we should boast our case.

Jesus was a tender bud  
When bound in Sin's decree,  
For us He shed His precious blood  
And died on Calvary.

For you he'll make a covenant new  
And write it in your heart  
Where neither life, death nor an-  
gels too,  
Can cause it to depart.

We've lived a life of hope and fear  
As to our last remain;  
Love will take away the fear—  
Eternal life is our gain.

Oh Brother, Dear, the time is near  
 When we must bid farewell  
 To all we know on earth below,  
 In heaven we hope to dwell.

The glory there is beyond compare  
 To all we see or know,  
 For heavenly things doth far excell  
 All earthly things below.

He's Alpha and Omega too;  
 No glory can surpass,  
 He is the old, He is the new,  
 He is the first and last.

Farewell,  
 Charles Turlington  
 RFD 1,  
 Clayton, N. C.

Brother Turlington is now  
 86 years old. Editor.

**IN MEMORY OF MY MOTHER,  
 MRS. TEXAS A. CAMPBELL**

Dear Mama, you are gone from  
 me!

I'm left with a sad and lonely  
 heart,

But I feel that you are resting,  
 Yet it seems so hard to part.

You opened your eyes and looked  
 to me,

And called me for the last time;  
 I'll never forget your sweet face,  
 For it is often on my mind.

I tenderly cared for you day and  
 night,

To comfort you was my delight;  
 I miss you everywhere I go,  
 And always will while here below.

I loved you, oh! so very dearly!  
 Perhaps more than life itself,

But our God whose love endureth  
 Rescued you from endless death.

I hope to meet you some sweet day,  
 Where all suffering is done away,  
 No cripples there, no sad farewells,  
 Where the triune God and His peo-  
 ple dwell.

Written by her heart -broken  
 daughter,

Miss Agnes Campbell  
 RFD 5  
 Stuart, Va.

**THE ORIGINAL  
 "LOVE TO THE CHURCH"**

The following hymn was compos-  
 ed by John Trumbull in 1800 and is  
 founded on Psalms 137, said to be  
 the best of the Puritan hymns.

John Trumbull was born in Wa-  
 tertown, Connecticut in 1750 and  
 died in Detroit, Michigan in 1831.  
 He studied law with John Adams  
 in Boston. He was also a member  
 of the Connecticut Legislature and  
 judge of Connecticut Superior  
 Court 1801 to 1825. None of his po-  
 ems were published until 1820.

I love thy Kingdom Lord,  
 The House of thine abode,  
 The Church our Blessed Redeemer  
 saved,  
 With His own precious blood.

I love thy Church, O God!  
 Her walls before thee stand,  
 Dear as the apple of thine eye,  
 And graven on thy hand.

If e'er to bless thy sons,  
 My voice or hands deny,

These hands, let useful skill for-  
sake,  
This voice in silence die.

For Her my tears shall fall,  
For Her my prayers ascend;  
For Her my cares and toils be giv-  
en,  
Till toils and cares shall end.

If e'er my heart forget,  
Her welfare or Her woe,  
Let every joy this heart forsake,  
And every grief o'erflow.

Beyond my highest joy,  
I prize Her Heavenly ways,  
Her sweet communion, solemn  
vows,  
Her hymns of love and praise.

Jesus, thou friend divine,  
Our Saviour and our King,  
Thy hand from every snare and  
foc,  
Shall great deliverance bring.

Sure as thy truth shall last,  
To Zion shall be given,  
The brightest glories earth can  
yield,  
And brightest bliss of Heaven.

If you find this hymn worth of  
space, I would love to see it in the  
Landmark. Others might enjoy it  
too.

H.L.G.

---

Elder and Mrs. T. F. Adams  
Dear Brother, Sister and All Saints,  
Since I am sending this old  
hymn, "Love to The Church" by  
John Trumbull, I will try in my  
feeble way to write a few lines,  
yet I must confess that I am only  
a poor ignorant old sinner, and un-

less the Dear Lord is pleased by  
His Spirit to direct my mind and  
heart, all my efforts to write any-  
thing of interest or comfort to any-  
one will be in vain.

I wish I could write such soul  
satisfying letters as I find in Zion's  
Landmark and other of our Old  
Baptist papers, but this I am un-  
able to do.

Zion's Landmark certainly is al-  
ways full of a feast of fat things.  
I can't see how I could get along  
without my papers and GOOD  
BOOK; yet right now I am unable  
to read either as I have undergone  
a minor operation on my right eye  
since Christmas, but a major one  
may be necessary, I hope not.

I can write a little at a time and  
that is about all. I do not know what  
to do with myself. Being alone so  
much of the time, and not able  
to read it seems time passes so  
slowly!

The road we have to travel here  
is rough, with many ups and downs,  
and with some of us, there is much  
suffering and many sorrows, trou-  
bles and trials; therefore so much  
of the time it is so dark and  
gloomy, realizing I am a sinful  
creature, and carnally minded.  
The scripture tells us, "To be carn-  
ally minded is death; but to be  
Spiritually minded is life and  
peace." Oh how sweet! what a com-  
fort it would be if I had more evi-  
dence of being one of God's chil-  
dren, that the Spirit of Christ lives  
in me, and I in Him.

Most of the time I am begging  
and searching for just a little more  
evidence of life in my hope (if real-  
ly I have a hope). I feel that if I  
have a hope in Christ, it is the

least, and that I am the very least of the least. I know that if I am one of His—if I am saved, I was in Christ before the foundation of the world, and if not then all the praying and all the good works I or anyone else can do will not save me.

The Apostle Paul 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. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:8,9,10. They that are born of God bear the fruits of the Spirit in season, and we know a tree by the fruit it bears.

If my old heart does not deceive me, the doctrine of salvation by the grace of our Lord Jesus Christ through the unsearchable mercy is most precious and sweet to my soul, it is soul comforting when it comes to us (if I am one) dropping like the rain upon the thirsty soil of the heart of a little child of grace, distilling like the dew, as the small rain upon the tender herb, and as the showers upon the grass. "Ascribe ye greatness unto our God" because it is He who has done ALL this mighty and glorious work. He is the ROCK. His work is perfect. He is perfection, just and right is He. His will and purpose must-will be accomplished. All that has ever taken place and that which is yet to take place, has been and shall be according to God's eternal purpose, which He purposed in Himself before the world began.

If not deceived I am thankful that I am blessed to trust in the God of purpose in whom is all power and grace.

**"Grace Tis a Charming Sound"**

Grace first ordained the way,  
To save rebellious man,  
And all the steps that grace displays,  
Which drew the wondrous plan.

Grace, all the work shall crown,  
In everlasting days;  
It lays in Heaven the topmost stone,  
And well deserves the praise.

Brother Adams, I was and am deeply grieved over the passing of our friend and beloved Brother in Christ, Brother Mack Alford. Brother Alford was a gifted writer of God's word. I seem to get more light and understand the explanations of his views on scriptural subjects than I do from most his letters. The scriptural portions were like short sermons coming into my home every ten or twelve days. Short, yes, but rich in scriptural-gospel food, edifying, enlightening, soul comforting and satisfying.

I miss him and those good letters greatly, and I am certain his Church as well as the other Old Baptists in that section miss him. He loved his Church and told me he was never so happy as when he was blessed to meet, mix and mingle with God's dear children.

My deep sincere sympathy goes out to his beloved daughter and family and to his beloved Church. Dear ones, this precious one is not dead, but sleepeth. He has only gone on before. Let us not say,

"He is dead", but only gone away, and some day we hope to meet him around the great white throne, then there will be no more pains, sorrows nor tears and no more parting. There all God's saints will be gathered together to praise Him for evermore, then and not until then can the song of redemption be sung in full.

Brother Adams, again I must beg you to pardon this dull, scattered and lengthy scribble. Since I can not as yet do any reading, I am only trying to entertain myself by writing.

May God's mercy and grace abound with you and enable you to still contend earnestly for the faith once delivered to the saints, and may God every bless you and yours, and all His little ones is my feeble, yet I hope, earnest wish and prayer.

Should you chance to think of me when at the throne of grace, say a word for an old sinner down in Texas.

In bonds of Christian love, and hoping I am a sister,

Harriett Little Gray  
1516 Rutland Street  
Houston 8, Texas  
1-11-58.

#### VIEWS ON TWO PARABLES

Dear Brother Adams,

I will make an attempt to give my views on two parables, which seem to have a common meaning, that is, to me they do. The first of these is found in the 22nd chapter of Matthew, beginning with the second verse? "The Kingdom of Heaven is like unto a certain king, which made a marriage for his

son." This being a little lengthy and perhaps familiar to all Bible readers, I will not at this time quote all this scripture. The second parable is found in the 14th. chapter of Luke, beginning with the 16th verse; "Then said He unto him, A certain man made a great supper, and bade many" etc.

These parables came on my mind one morning, as I washed the breakfast dishes. It was well over a year ago. At that time I could not remember having heard any one of our faith preach on either of them, and I did not have the faintest idea what was under consideration, though I had read these passages of scripture more than once.

As I thought of them, I had the two confused in my mind. They seemed so much alike, I guess I just could not think of the one without thinking of the other. I began to wonder what kind of "supper" no one would willingly attend and partake of, or why no one could go to the marriage of a "certain king's son. Remembering the crowds that thronged the streets when Queen Elizabeth's coronation took place, I decided it was not according to nature to shun a king's palace, or the marriage of a king's son. In nature too, it is usually a problem to provide enough food, when a supper is given (not provided) guests.

My work that day was to apply poison dust to the tobacco buds for worms. It did not require much thought; so my mind was more or less involved with these parables. As I worked I wondered what was under consideration in this scripture. Why did the people who were bidden not come? Why did they

great the matter so lightly? Why did they kill the king's servants? Why were some bidden and others "brought in" or "compelled" to come? Why were some in the highways and hedges at supper time? What did the highways and hedges represent? It seemed I would no sooner find one question answered than another arose. But I came up from the field feeling that most of my questions had been answered satisfactorily.

As I see it, the "certain king" is the Heavenly Father; the marriage is that of the Lamb of God and the Church, His Bride. The natural man is the one who is bidden to the wedding, or to the great supper. That is why they "made light of it." The natural man can not eat Spiritual food. A killing must take place first, he must be killed to the love of sin; he must be born again in order to feast on Spiritual things; or see by an eye of faith, the church, the Lamb's bride. Matthew 22:7-8 tells of this killing, "But when the king heard thereof he was wrath; and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, the wedding is ready, but they which were bidden were not worthy." Does any one think the natural man is worthy?

Those who wander in the highways or streets at supper time are those who are killed to sin. They see themselves as beggars, stripped of worldly goods; as the halt, who can not direct their steps; as the maimed or the blind. These are brought in rather than bidden. The streets, lanes, highways, etc. have

one thing in common, as I see it; each is a "way." Jesus has said: "I am the way, the truth and the life." So these people are in that way, The poor fellow in the hedge is he who sees himself in sin. Maybe he has not yet cried: "Lord, have mercy on me," but he is ready to do so. I believe all who earnestly cry for mercy because of the knowledge of his exceeding sinful condition before a just God, are in that way whether they know it or not. Probably they do not know it till they are brought into the King's palace, or the banquet hall—the sense of pardon. Is it not only when you see your sins pardoned, when you get a clear view of the union of the church and the Lamb? and need I tell you of the great supper? Did you not taste His grace, His mercy, His loving kindness? Truly a great supper!

"The Kingdom of heaven is like unto a certain king, which made a marriage for his son." As long as I was in darkness as to what was under consideration in these parables, I could not see why the Kingdom of heaven was compared to this. Now it is clear to me why He made this comparison because in these parables He sets forth the experience of a child of grace, and it there fore compares favorably to our experience. When we can see this comparison, we are enabled to rejoice. Look back over your own experience. What was the first thing that happened to you? You saw yourself a sinner — you were killed to sin. We know we must depart this life before entering heaven and immortal glory. We might say then, that the natural

death is "like unto" dying when in trespasses and sin. After death and before this body can enter the kingdom, it is resurrected unto life, it is born a spiritual body. Likewise when our souls can no longer live in sin and die to it, and hate the sin that we once loved and can see predominates our being, Christ comes to our rescue as our Deliverer and our Saviour. Here the child of grace is brought by God's power and His grace into a sense of pardon and made to praise Him for His wonderful goodness to poor fallen man. Thus you will be carried above and enabled to praise His great name in eternity.

Since being enabled to see our experience in the scripture referred to, I have enjoyed sweet meditations on these things. I hope others will study these passages too, and may the Good Lord give you an insight into the mystery contained therein and enable you to see a likeness of your experience and the dealings of the Lord with you. I have only offered a few thoughts, there is more there than I have told. Perhaps those who read this will be blessed to see more than I have seen.

A sister in hope,  
Hester Bryant  
Rt. 2 Box 16  
Cumberland, Va.

---

#### EXPERIENCE

Elder P. D. Gold,  
Dear Brother in Christ,

I have felt for sometime, to write my experience for publication. You can do as you please with it, and it will be well with me.

Dear Reader, I will try to write

some of the things I have seen and felt, which I hope is of the Lord. Once there came a serious feeling over me about my soul's welfare in the world to come, knowing in my condition I must go down to eternal hell; yet I thought maybe there might be a way I could escape the pangs of death and hell. Feeling that by my good works, I could bring myself in favor with God—my friends had taught me so—I began to work, praying once a day, sometimes I would kneel and pray while in the field at work.

I continued in this state until I thought I had accomplished what I was endeavoring to do. Thus being in error about twelve months, I continued to pray once a day and to curse and swear, for there had been no change in my heart, though I was ignorant of the fact that one must be born again. Here I lived a false worshiper, feeling to be as good as any one on earth, being yet alive within myself. On one occasion I became angry over some trifling matter, and cursed with the bitterest oath I could speak. To me it seemed everybody could hear what I had said. I felt the Blessed God would mete out justice, which would have been death and condemnation. I felt I soon must die and my soul go to hell. I could see my past life was a failure. The God I had been worshipping was of this world and could not save.

Here I began to pray and mourn as never before; death and destruction staring me in the face. It seemed to me I was the worst of all sinners. I was willing to change places with anything on earth. I mourned and wept as never before, and was

afraid to lie down at night and afraid to sit up for my thoughts were of death and destruction. My prayers were "Lord have mercy on me," a poor sinner. I went on in this way about eighteen months. The pain and sorrow I suffered no one can tell. On the 27th. day of August, 1899, it being on Sunday, I went to the home of one of my neighbors where the young people were gathered to have a singing. They invited me to take part with them, but I did not. I felt like they all could see how mean I was, so I wandered off to the grove to be alone.

I soon left for home bidding all farewell. I never expected to see them again, or even the sun as it went down. I thought I would never see it rise again, for I thought I would die before morning. After reaching home I went to my room about eight o'clock and knelt by my bed to try to pray for the last time. In tears I cried, "Lord, have mercy on me a poor condemned sinner." It seemed even my speech condemned me. I felt I was too vile to take the name of the Lord into my life. I lay down on my bed never expecting to rise again. I stretched out on my back as one in death, believing that in only a few more minutes death would come and my soul to hell would go. The very breathing of my heart was "Lord, have mercy on my soul, a poor sinner."

As I lay there with my face upward, there appeared a man unto me. He came down through the wall of the house with his face toward mine. He embraced me in His arms and covered me with His

body, saying, "Your sins are forgiven." Then I began to praise the Lord, I felt it was Jesus that came and spoke peace to my troubled soul. When I arose next morning, every thing I could behold was praising the Lord. I saw as never before and praised God as never before. I felt I would never sin any more. I loved every body and wished them well, rejoicing and praising Him for his wonderful works and His goodness to the children of men.

Soon after this doubts and fears began to come, and I was made to fear all I had seen and felt were of the flesh, that I was deceived and the Lord was not in the matter. But at last my hope was revived and I was made to feel that was enough. From then until now I have lived like this-sometimes I am in doubts and fears and sometimes I am in praise and am rejoicing.

Soon after this I was impressed to offer to the church. I will state here that I did not have to hurt the church, for it was as plain to me as my deliverance from the burden of sin and condemnation. I did not attend the Primitive Baptist meetings at the time and I felt they would not receive me for I was too unworthy to be with as good people as I thought them to be. I did not want to deceive any one, knowing I must answer for my sins in disobeying the Lord. I went on with this burden about nine months.

On Saturday before the first Sunday in June, 1900, I went to Lawyer Springs and told the church part of what I have written and was joyfully received. The next day I was baptized by the pastor, Elder J. F.

Mills. That was a day I will never forget. Sometimes I have doubts as to whether I have been born of the spirit, but one thing I do know, there has been a change in me, for many things I once loved I now hate, and the things I now love, and are so dear to me, I once hated.

Desiring an interest in the prayers of all of God's people, I am

Your humble brother  
and servant,  
(Elder) W. C. Edwards  
Wingate, N. C.  
Aug. 20, 1906

Elder Edwards was a useful and highly esteemed minister of the Old Baptist Church and Bear Creek Association. He wrote this account of his early experience of grace, but never submitted it for publication during his lifetime. He was deceased about three years ago. His widow, Sister Edwards, kindly sent it for publication in Zion's Landmark for which he had intended it when he wrote it. Elder P. D. Gold was the Editor at the time Brother Edwards wrote his experience in 1906. Ed.

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#### THANK YOU FRIENDS

Dear Brother Adams,

I desire to tell my dear Brethren and Sisters how very much I appreciate the gifts they have sent me since I have been in bed at home and in the hospital; both amounting to about eight months. Thank all of you, dear Children of God, for the gifts you have sent me; and thank the hundreds of Brethren, Sisters and Friends for visiting me during my long illness both in and out of the hospital — the Baptist

Hospital in Winston-Salem, N. C. The hospital staff, the doctors and nurses were tender and kind to both me and my wife, and were ready to lend a helping hand when they could. May the Good Lord bless all who have rendered any service in our behalf. "A friend in need is a friend indeed." I am some better and am at home at the present time.

The contributions you dear Brethren, Sisters and kind Friends have sent me were real blessing to me in paying my medical expenses. My drug bills have been tremendous, and I have spent all the money I have been blessed to save, but thank the Dear Lord it is as well as it is with us. I am now so I can walk out in the yard when the weather is favorable. I have not been able to attend my churches lately, except on last second Sunday I attended my home church, which is, as many of you know, in sight of my home. For this I felt to praise the Lord. Dear Children, if you can, please pray for me to become able to attend my churches again. While my case is bad, I know there are some who are in worse condition than I, but the Lord will take care of His people, and I hope and pray that I am one of His little ones. I hope too I am one of His poor servants, called and qualified of God.

If I am a servant I feel to be the least of all. Christ said "He that is least among you all, the same shall be great." Luke 9:48. I do feel to be the least of all, if one at all. I am writing this in the best of feelings sitting here in my home quite lonesome, but to me this is the truth. I am so thankful my

Brethren in the ministry seem to enjoy visiting the churches I serve and it is my delight to have them. It has been my privilege to assist in the ordination of numerous ministers and deacons, but thank the Good Lord, the most of them have stood for the truth, and been faithful, some to the end of their lives. Brothers and Sisters, may we walk together in peace and in spiritual love for each other, and dear Brethren in the ministry, we hope and pray that our God will lead us in such a way that our lives may be God-honoring and God-fearing, and with our tongues may we magnify the Lord. And may we be so lead and kept that we will never attempt to withdraw with small groups in case of trouble, rather than humbly submitting ourselves to our brethren to decide our case. The scripture says in a multitude of counsel there is safety. Humbleness becomes the house of God. If Old Baptist are trying to correct wrong among the body, it behoves us to heed and not rebel. The church is our mother, and I pray that we as moderators may be humble leaders. The Lord said, "Fear not, Little Flock, for it is your Father's good pleasure to give you the Kingdom." That is, to give you the joy, the sorrow, the love for the good or Godly and hate for the evil or ungodly. Spiritual wisdom and understanding is given us by His grace which produces faith and is shed abroad in the hearts of His people.

I must close, because I am not able to write too much at a time; I am so nervous and weak yet. Again I want to thank the Lord for

what every body has done for me, for every good and perfect gift comes down from Heaven. All love comes from heaven because God is love. Sometimes I say all true love is from above. There is not any love but true love; anything else is lust. Brother and Sister Claude Dupree, and all of you who have written me, I will write you before long if the Lord wills. I can not write much yet, as much as I would love to do so. May God bless you all is my humble prayer for Jesus' sake. Amen.

My wife joins me in love and fellowship to our brethren and Sisters in Christ.

One of the least,  
(Elder) W. E. Jerrell,  
RFD 2, Lexington, N. C.

#### THE HAND OF THE LORD

My Dearest Wife,

When the Lord fills there is an overflowing, and when the Lord does not fill, there is nothing (except the flesh) to come forth! Truer words were never spoken! It matters not what the conditions, surroundings or circumstances — the Lord speaks, and there is a speaking; the Lord shuts up and nothing comes forth!

In Ezek. 3, the story is told: "And the hand of the Lord was there upon me: and He said unto me, Arise, go forth into the plain, and I will there talk with thee". "Then the Spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house. But thou, O son of man, behold, they shall put bands upon thee, and shall bind thee with them, and thou

shalt not go out among them: And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover: for they are a rebellious house." "But **when I speak with thee, I will open thy mouth**, and thou shalt say unto them; **Thus saith the Lord God.**"

Can't you see both sides? The Lord laid His hand upon the Prophet — the Prophet spoke; the Lord sent him into the plain, and told him to go shut thyself up in thy house! Thou shalt be bound, and thy tongue shalt cleave to the roof of thy mouth Did not the Lord will it this way? Did not the Lord direct the whole matter. Was it not for a purpose best known to God, and for reasons beyond the understanding of man? Then at the proper time and the proper place and under the proper circumstances, He comes: But when I speak with thee, I will open thy mouth, I will loose thy tongue, and it shall speak of the things of Me and My Kingdom; it shall be a "Thus saith the Lord", because it shall speak at My loosing, and at My opening. The prayer must always be O Lord, wilt Thou speak! Wilt Thou loose the tongues and open the mouths to sing Thy praises and to declare Thy honor and glory and praise for evermore! There is the crying to the Lord, the begging for His touch, and His coming. When He moves, there is a moving; and until He moves, all is in vain, and vanity of vanities! O my Love, I tell you it is the Lord who ordains a man and calls him into His service-and when He calls there is an opening and a speaking and a moving. The

Lord's call may be far from coinciding with man's call or recognition! I know my prayer was before I went to Frying Pan for ordination as deacon, that the Lord ordain the matter; the laying on of human hands is but vanity, unless the Lord lays on the gift and does the ordaining. Man ordains, and the man runs away for ten years. So, I guess, the Lord's will was not carried out? God forbid the thought! These things are so, and these things are for a purpose: He who is ordained — if he is to be a servant of God — must learn from whence cometh his strength; He must learn "Thus saith the Lord", or else he cannot serve the Lord, but will serve man. I said that I have pushed myself on the church-and I have; but the Spirit of the Lord touched me, and I was wild and not true to form, and I reacted strange and peculiar. Does not a young call jerk at a yoke? Yet how else would he learn to wear the collar? Was it not necessary for the Lord to speak to Ezekial and strike him down-then to cause him to be shut up-that he might learn to say, Thus saith the Lord?

All these things are so, and all these things have been! Marvel not at them. "O Lord, by these things men live, and in all these things is the life of my spirit: so wilt thou recover me and make me to live" says Hezekiah. What shall I say? I shall go softly all my years in the bitterness of my soul! Shall I complain? shall I rail out? shall I cry against my Lord in the matter? Oh Lord, prevent me, and save me from it, do grant me obedience to Thy will and enable me to walk

in Thy statutes!

My Dear, I have left all of my work tonight; the Lord overruled my work and gave me something—I cannot describe what He gave, and I must say Pardon me, for saying as much as I have. But something within me rejoices and cries out to the Lord in groans that He might intercede for me—and the thing is, I know that He will to the extent of His Will—in the matter. There is something so sure, so fixed, so real, so permanent in the matter! Wait, I say, on the Lord

Oh to pull steady and evenly against the Yoke of the Lord. How we all do jerk and jump and see-saw; forward and backward; to the right and to the left; how we must all learn by the crack of the whip, to walk in a strait path; to move in obedience; to go in a Thus saith the Lord! Lord teach Thy ways, grant us patience and obedience and submission, and strength to walk in Thy will; and to count all these things as gain for Thy Name's sake, knowing this; that in tribulations we learn patience and knowledge and wisdom — even to know Thy salvation!

I must close, though I would continue on and on and on, if the Lord should grant it. What I mean is, there is a sweetness that I would not leave or lose, if I could retain it—but alas, it will not remain with me. It must come and it must go, at the wisdom of my Saviour; it is given and it is taken again. He sheweth Himself through the lattice; a small part is seen and it is again gone. But oh, may we be enabled to praise the Lord for the earnest of the inheritance; may we

be made to beg Him for a glimpse of His Face — for in that case we shall see that Face, and get that glimpse.

Goodnight my Love. All I can say is May it please the Lord our Saviour, to watch over us,

A. D. Alston

**ANGIER UNION MEETING**

The next session of the Angier Union is appointed to be held with the Church at Bethel, Johnston County, North Carolina, the fifth Saturday and Sunday in August, 1958.

Elder F. H. Nordan was chosen to preach the introductory sermon and Elder Shepard Langdon, his alternate.

Bethel Church is situated about eight miles from Angier, N. C., and about four miles east of N. C. 210 highway, going from Smithfield to Angier.

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

J. R. Thompson  
Union Clerk  
Princeton, N. C.

**NEW RIVER ASSOCIATION**

The 1958 session of the New River Association will be held, the Lord willing, with the Church at Indian Creek, beginning on Friday before the second Sunday in September, and continuing three days.

Those coming from the south follow U. S. 221. Just west of Willis take 787 (formerly old 102) and follow pointers to the church. Those coming from the north take Route 8 north from Christianburg, Va. Turn at Bill's Drive-In on 619. Follow 619 to crossroads; turn left on 787 and follow pointers.

A cordial invitation is extended to all our faith and order and a hearty welcome awaits you.

For further information write Chas. Watson, Association Clerk, Route 2, Willis, Virginia.

**NOTICE**

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886, \$4.85 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid. The Cause of God and Truth written by John Gill, \$3.75 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. FLOYD ADAMS,  
WILLOW SPRINGS, N. C.

### Associate Editor

ELDER H. O. NASH,  
ATLANTA, GA.

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VOL. XCI

No. 18

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Entered at the postoffice at Wilson  
as second class matter.

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WILSON, N. C. August 1, 1958

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### TEST REVEALS CHARACTER

Elder T. F. Adams

Dear Mr. Adams:

I cannot call you Brother, because I am not a member of any Church. I have been reading in Matthew and there is a part of two chapters I can't understand. Chapter 19, verses 16 to 22. Take notice of verse 21. Jesus told the young man to sell what he had and to give to the poor. Then in chapter 26, verse 11, Jesus says: "For ye have the poor always with you; but me ye have not always."

It seems to me that Jesus Christ was a little selfish or the young man had not the right kind of faith. I would like for you to give me your views on those two verses.

Sincerely,  
N. O. Riner  
615 Eastern Avenue  
Rocky Mount, N. C.

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The subject of which our friend  
desires an explanation is recorded

by Matthew, Mark and Luke. Matthew said, "And, behold, one came and said unto Him, Good Master, what good thing shall I do, that I may have eternal life?" Mark said, "And when He (Jesus was gone forth into the way, there came one running, and kneeling to Him, and asked Him, Good Master, what shall I do that I may inherit eternal life?" Mark 10:17. Luke said, "And a certain ruler asked Him, saying, Good Master, what shall I do to inherit eternal life?" Luke 18:18.

"And He said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. He saith unto Him, which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy Father and thy Mother: and, Thou shalt love thy neighbour as thyself. The young man saith unto Him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in Heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions." Matt. 19:17 to 22.

When men are put to the test, their true character is revealed. This was true of the young ruler. When Jesus said, "If thou wilt be perfect, sell what thou hast and give to the poor", he went away sorrowful. His heart and affections were set on worldly goods rather than the true riches of the

Kingdom of God. His sorrow was not a Godly sorrow which works repentance to salvation. He manifested his love for earthly things rather than follow the p r e c e p t s taught by Jesus Christ.

What our inquirer desires to know is why did Jesus say to the young ruler, "Sell what thou hast and give to the poor?" Why did He (Jesus) say, "For the poor always ye have with you; but me ye have not always"? In the 26th. chapter of Matthew it is recorded that the disciples had indignation when the alabaster box of precious ointment was poured on the head of Jesus by the woman. Mark said, "And there were some that had indignation within themselves, when the precious ointment was poured on the head of Jesus. In the 12th. chapter of John we find recorded, that when Mary annointed the feet of Jesus with this precious ointment, that one of His disciples was indignant. "This took Mary a pound of ointment of spikenard, very costly, and annointed the feet of Jesus, and wiped His feet with her hair: and the house was filled with the odour of the ointment. Then saith one of His disciples, Judas Iscariot, Simon's son, which should betray Him, Why was not this ointment sold for three hundred pence, and given to the poor? This He said, Not that he cared for the poor; but because he was a thief, and had the bag, and bore what was put therein." John 12:3 to 6. This occurrence took place six days before the passover. The account given by Matthew and Mark was two days before the passover. This allowed Judas Iscariot several days

to stir up strife and confusion among others before the crucifixion of Christ, and here a lesson is taught that we often see demonstrated when strife or disturbance creeps into our Churches. The indignant and selfish motive of Judas, and evil minded hypocrite, likely caused great confusion among others. In our own experiences we have seen Brethren aroused over something of which they knew nothing about and was prompted by those who are seeking preeminence, and have selfish motives, rather than anything that is Godly or praiseworthy in His Earthly Kingdom.

Jesus Christ lived an unselfish life. He sacrificed His life for the good of others, that was His mission here on earth. He opened the eyes of the blind. He unstopped the deaf ears. He healed the sick, cleansed the leopards and raised the dead. He came down from Heaven in obedience to His Father's will. He gave eternal life to as many as the Father gave Him. He said of Himself, "For I came down from Heaven, not to do mine own will, but the will of Him that sent me. And this is the Father's will which hath sent me, that of all which He hath given me I should lose nothing, but should raise it up again at the last day." John 6:38,39.

Selfishness is a fleshly attribute, and is therefore prompted only by the sin that dwells in our bodies. David said, "I was shapen in iniquity; and in sin did my Mother conceive me." As was David so we. Our attributes are all full of sin, except when attended by the

Spirit of Christ, who cleanses from sin.

Christ had a body such as ours, but without sin. It is said there was no guile found in Him. He was tempted of satan but said, get thee behind me satan, for thy art an offense unto me. Unless He enables us, we can never do this. We are told by Isaiah 55:9, "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Paul said, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." I Tim. 1:15.

Jesus said, "I come that ye might have life and that ye might have it more abundantly." It was near the time of His crucifixion that Mary anointed His body with the precious ointment. This she did for His burial.

The action of Judas, as well as the young ruler, is evidence that neither of them had any love for Jesus Christ. They are numbered among those whom Jesus said, "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me." Matt. 15:8. The ointment was not wasted, as expressed by Judas. It was poured on His body for His burial. Jesus said, "For in that she hath poured this ointment on my body, she did it for my burial." Matt. 26:12.

Judas was a professor of eternal life. Mary was a possessor. The difference in the two persons was made manifest by their actions. Mary was moved to do what she did because of love which she had

for her Lord and Master. She worshipped Him in great humbleness. Her act was one of deep humility, and acknowledgment of His Lordship over her. She anointed His feet and wiped them with her hair-her glory - her beauty - the highest part of her statute. His humble poor are all brought that low before Him, not feeling worthy to even approach Him but proclaiming as did Paul, "I am less than the least-the chief of sinners."

Judas was prompted by a selfish and evil spirit. His heart was set on money. He had no concern for the true riches of the Kingdom of Heaven. Paul said, "The love of money is the root of all evil, which some have coveted after, they have erred from the faith and pierced themselves through with many sorrows."

T. F. Adams

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Dear Subscribers,

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Editor

# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

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VOL. XCI

AUGUST 15, 1958

No. 19

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## PSALM XXXVII.

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Delight thyself also in the LORD; and he shall give thee the desires of thine heart.

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.

Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.

For evil doers shall be cut off: but those that wait upon the LORD, they shall inherit the earth.

For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be.

But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

The wicked plotteth against the just, and gnasheth upon him with his teeth.

The Lord shall laugh at him: for he seeth that his day is coming.

The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation.

Their sword shall enter into their own heart, and their bows shall be broken.

A little that a righteous man hath is better than the riches of many wicked.

For the arms of the wicked shall be broken: but the LORD upholdeth the righteous.

The LORD knoweth the days of the upright: and their inheritance shall be for ever.

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### EDITOR

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

### ASSOCIATE EDITOR

ELDER H. O. NASH ..... ATLANTA, GA.

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**\$3.00 PER YEAR  
TO ELDERS \$2.00 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*

### **PRAYER IS ANSWERED**

Dear Brother Adams,

I hope the Lord is guiding my hand to write you, I feel so humble, poor and unworthy to make this attempt but I am willing to be God's anything. I have suffered so much for the last fifteen months, I have felt many times that I would be glad to close my eyes in death to get out of my suffering but the Lord would show me my time was not yet. The past two months before last week I was so nervous I could not write. One day last week I was sitting here crocheting when suddenly, I hope I felt the very spirit of the Lord go over my whole body, and something said, "A prayer has been prayed for you and is answered." All the pain left my body, and I cried aloud, "I am nothing but a poor beggar and nothing more than a worm of the dust." I said, "O Lord, how can it be, my affliction has been taken from me?" The doctor did not heal me. It was the Almighty God of Heaven and earth who holds the issue of life and death in His own hands. He can heal when every-thing else fails.

I love the Old Baptist and the doctrine they contend for, beyond expression. I do not feel worthy to be in their midst, yet I sometimes crave to be where I can hear them sing, pray and preach, but be invisible to them. I could then give vent to my emotions without being observed. Oh how wretched

and unworthy I feel to be before a merciful God!

The Good Lord blessed me last Saturday to hear some sweet singing, praying and preaching for the first time since August. I was at Spoon Creek. The church Brother Bennie Clifton has been called to assist Elder N. B. Gilbert in the pastoral care of, due to Brother Gilbert's declining state of health. Brother Bennie was so humble and he talked so sweetly about it.

I do not even feel worthy of asking the good Old Baptist to come to see me in my little humble home, but I feel much in need of the prayers of them all.

"All praise to the Eternal Lord,  
Clothed in a garb of flesh and blood  
Choosing a manger for Thy throne  
While worlds on worlds are thine  
alone.

Once did the skies before Thee  
bow,  
A virgin's arms contain Thee now,  
Angels who did in Thee rejoice,  
Now listen to thine infant voice.

A little child, Thou art our guest,  
That weary ones in Thee may rest,  
Forlorn and lowly is Thy birth,  
That we may rise to Heaven from  
earth.

Thou comest in the darkest nights,  
To make us children of the light,  
To make us in the realms divine,  
Like Thine own angels round Thee  
shine.

Ali this for us Thy love hath done,  
By this to Thee our life is won,  
For this we tune our cheerful lays,  
And tell our thanks in songs of  
praise."

My desire is to live at the feet  
of my brethren and sisters. Come  
to Spoon Creek to visit us when  
you have a mind.

A poor humble sister, if one at  
all. I feel to be the least,

Gladys Wray

Patrick Springs, Virginia

**APPRECIATION OF KINDNESS**

Dear Brother Adams:

The last letter my Father, Elder  
P. H. Johnson, ever wrote, was  
written to Zion's Landmark. On  
June 30, 1957, his birthday, he was  
ninety years old. He received so  
many letters and presents from  
the dear Brethern and Sisters, I  
could not answer them all, and he  
wanted me to thank them through  
your paper and this I want to do  
at this time. I am very grateful  
to each and everyone who contri-  
buted to his happiness at that time  
and manner, because every re-  
membrance meant so much to  
him; and it was a joy to me to  
see him so pleased, and I might  
say elated, because of these gifts  
and remembrances. Thank each  
of you and may the Good Lord  
bless you. Could you have witness-  
ed his response at receiving these  
gifts and letters, you would feel  
well repaid.

Father was confined to his bed  
until January, 1958, when he pass-  
ed peacefully away, and I feel so  
lonely without him. I thank you,  
Brother Adams, for sending him  
the Landmark, he enjoyed it so

much, and I do too. But I do not  
want it without paying you for it,  
and I have had sickness and am  
not able to pay for it now, so dis-  
continue it until I can get so I can  
pay for it. I will renew it then.

Brother Hash is going to write  
Father's obituary and I would like  
to have the copy containing that,  
and thank you.

Pray for me, my husband and  
our children.

A sister in hope saved by grace  
if saved at all,

Mrs. Esther Martin,

Henry, Va.

**WORDS OF COMFORT**

Dear Kindred:

It is with much fear and trem-  
bling that I make this attempt to  
write again for publication. My  
mind is so burdened to write that  
I am obliged to do so for relief;  
however, I realize many people will  
read this and pass judgment on it.  
This causes me to hesitate, yet I  
feel that I must. I do hope the  
Great I AM will direct my mind  
and pen to the extent that I may  
say something that will be a com-  
fort to some poor lonely child of  
God that is in deep distress and  
hoping too that my mind will be  
relieved for a while at least.

For several months I was un-  
able to attend Church, go up town,  
visit the sick or my neighbors, and  
I was really in a low state. Feel-  
ing the presence of the Lord was  
clean gone forever, I even had to  
hope that I had a hope as I have  
so many times in my life. But for  
the past two months or more it  
has been quite different with me.  
I go to Church about three times

a month, have been to two funerals and one wedding, also visited the sick. I am very grateful for these blessings. I eat well, sleep and can work as much as the average person. I have ups and downs though, but they are promised to all the elect family of God. My little hope is worth more to me than I can express in words by mouth. I am blessed with the necessities of life, yet I am a miserable and undone creature. I want so much to be blessed to bear these tribulations with all the patients possible. So often I am made to wonder why it is thus with me.

I was blessed to attend the Union Meeting at Memorial Church yesterday and what a feast we had both Spiritually and naturally. Elder Lamm preached first, Brother Pate next, and old Brother Williams third before dinner. They all preached wonderfully well, but Brother Pate's text really did impress me, "fainting but pursuing." Now that is my feelings this morning. Brother J. E. Mewborn came from another union to preach after dinner and his text was from the eighth chapter of Proverbs if I am not mistaken. He spoke so calm and composed that one could hear a pin fall much of the time. In fact, the large congregation really was attentive to all the sermons.

OH! if I had ten thousand tongues, they all would have been praising God for His goodness to poor sinful people. I hope to go to Memorial again first Sunday. It has been raining extensively lately, but I am sure the Lord has a purpose in it. We need water for so many

things. Still we are so glad to see the sunshine in its radiant splendor.

I will close for this time.

A little sister,  
Annie E. Hooks,  
South Wayne Street  
Fremont, N. C.

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#### SISTER COLLIER'S EXPERIENCE OF GRACE

When I was very small (only about 9 years of age) I, for the first time, remember thinking about dying. It was when my old Grandmother Carroll was buried. I was running and playing at the cemetery, and Mama's brother, Uncle George, came to me and said, "Elgie, you must be quiet, your Grandmother is dead." I remember, although I was only a child, the sad and lonely feeling that came over me when he picked me up, and set me into the wagon.

The thought of what I had done would come back to my mind at times. As I grew up I would read the Bible until I would hear some one coming when I would hear some one coming when I would lay it aside. I did not want any one to know I was reading it. I had a desire to go to Church, and would go with Papa and Mama every opportunity, but I thought everybody would think I was acting a hypocrite, and I would go home and cry and try to pray, but all I could say was: "Lord have mercy upon me, a poor sinner." When the dear Old Baptists would visit Papa and Mama I would get over to one side, and listen to them talk. I would go to parties, and dances

would get rid of those feelings, but with other young people, thinking I the more I went the worse I got. Well do I remember the last one I ever attended. I was going through a sixteen handed set, with the one that was calling the figures when just before we finished the set, all of us stopped to rest; then I heard a voice from above. It seemed to say: "Suppose you were to die here, what would become of you?" Tongue cannot express my feelings at that time. I saw myself sinking down into everlasting woe and misery. Then and there I promised the Lord if He would spare my life I would never go to another.

I went on in this trouble and grief a long time. Sometimes though, it would not bear on my mind so heavily. I was now 18 years old, and in some way Friday night before the first Sunday in October, 1904, I learned that Mama intended to offer to the Church on Saturday. When the opportunity for the reception of members was given on Saturday, Mama, Papa, and Mr. Johnnie Whittington went forward and were received. Oh! how unworthy I did feel to have such good parents, not feeling worthy to be called one of their children. On Sunday morning following, Mr. Claude Coats, and Mrs. Ella Whittington offered, and were baptized with them. When Elder Coats led them out of the water after Baptizing them, how sweet, calm and good they did look to poor sinful me. I could not refrain from crying. I had a desire to be baptized, and would gladly have been then, but felt myself to be too great

a sinner. It seemed to me my troubles commenced anew after Papa and Mama went to the Church. I would look at the rest of the children and feel that they were all better than I. I was one alone. Then unto the Lord I was made to cry to have mercy on my soul; for I could see no way that my soul the Lord would save. My troubles I tried to conceal for I could see no way that my soul the Lord would save. My troubles I tried to conceal for I knew I could not make any one believe what I had experienced.

In this way I went on for about 16 months, and then married (Feb. 22, 1905). In my natural ecstasy my troubles seemed to leave me for a while to a certain extent, but the Lord soon showed me my folly. For about 2 years then my mind was never at ease. Although I tried to appear to others like I had no troubles. But, oh, dear ones, I cannot tell the nights and days I spent begging God for mercy. Justice I did not want, for I felt like it would send my soul to hell. I felt that without God's mercy I was lost.

Soon after I was married I found out that my husband was in trouble and in about 2 years he united with the Missionaries at Shiloh. Now, again, I felt to be left alone.

One evening, while waiting for my husband to come home from his work, I was watching the sun go down, never expecting to see it rise again. I went to bed that night so troubled I did not think I would ever wake (if I went to sleep), to be with him and our two babies a-

gain. But blessed be the name of the Lord! for I feel that He spoke peace to my troubled soul. I went to sleep and dreamed that Papa and I were traveling along some of the worst places I ever saw, we could hardly get through sometimes, until we were so tired that we could hardly go any farther, when all at once we came to the most beautiful place I ever saw. The green grass was the prettiest and smoothest! I was thirsty for water, but we could go on with perfect ease now. After awhile we came to the prettiest, clearest stream of water I ever saw. I stooped down and drank, and when I raised up Papa was pointing toward the East and said: "Look." I saw the most beautiful person coming towards us, and just before it got to us, and right above us, I stretched my hands out and tried to reach it but could not for my arms were short. I heard a still small voice say: "My grace is sufficient for thee." I awoke singing, "Amazing Grace, how sweet the sound, That saved a wretch like me." That is the sweetest song in the hymn book to me. (When Mr. Tingle was here Friday night before the first Sunday in March, on Saturday morning, he was playing the piano and he sang it, and it seemed like I could not refrain from letting him know my feelings in regard to the song.) I then realized that I could not do anything without the help of the Lord, for my arms were too short. I was perfectly resigned for God's will to be done, not mine. It seemed like the sun shone brighter and everything was giving God praise.

I was in a new world. I loved everybody. My husband and little children were nearer and dearer to me than ever before. Then I had a desire to be baptized. These words seemed to follow me: "Why tarriest thou? Arise and be baptized." I felt like I could not go with my husband and join the Missionaries for my mind was directed to the Old Baptists, but felt it my duty, if I could live with them, and they would have me to do so, and be with my husband. I would go with him to preaching, but there was nothing for me. I thought maybe if I would join them and stay away from the Old Baptists I would get all right. I went on in this state of mind for nearly 4 years and sixteen years ago last July 1, I was received into the fellowship of that Church, and baptized on Sunday by a Mr. Wall. He asked me the day I joined, did I want to be baptized next day or wait until after the revival in August. I told him, the next day. I felt some better for awhile, but soon became so dissatisfied that I was continually begging the Good Lord to show me the right Church if that were not the one, (and I didn't feel that it was) if it were in accordance with His will.

I was so troubled and dissatisfied, I did not feel like I could go on and commune where I was any longer. Just a short while before my husband died, I dreamed that I was in one of the largest crowds I ever saw. There was a straight line drawn from East to West. On the left side was the most discontented people I ever saw. Some of them were walking to and fro trying to

get on the right side, and I was one of them. On the right side was the happiest and most contented people I ever saw. A voice from above spoke to me and said: "You are on the wrong side." I did not recognize anybody on the left side but myself, and on the right I recognized Elder J. T. Coats, and another man standing right by his side, whom I did not know. I thought they were the two happiest looking people I ever saw.

One Sunday while I was here at Papa's, Elder Tingle came. I did not know his name, but the minute he came into the house, I knew he was the man I saw in my dream, and when I met him a love went from me to him and the membership of Fellowship Church, that I never have felt for any other united people on earth. It seemed to me I should doubt no longer for I believed the Primitive Baptist is the true Church. But I am so rebellious. Is there no mercy for me? When I was sick in February I promised I would go to Fellowship the first Saturday in March and offer myself to the Church. I had become perfectly resigned for His will to be done, and if it were His will for me to go, I was willing for them to be my judge. The next meeting I was hindered so I could not go, but before the first Saturday I viewed Mama in a dream. I long desired to talk with her before she died but put it off too long, and I will say to all whose Mothers are living if you have anything you want to tell her, tell her before it is too late. I dreamed I was sick and she came and stood by my bed and called me by my

name, saying, "Elgie, I want you to go and do your duty." She was dressed in white and looked so sweet, but I knew it was Mama. I feel now since I was hindered and could not go Saturday that it is not right for me to go.

After writing the above I was received into the Church at Fellowship.

All the month of March the desire was in my mind for renewed evidence. At last, it seemed the words were spoken to me: "What more evidence do you want than that of Elders Coats and Tingle?" I feel like they were presented to me as a true and living example of the true Church of God, but the trouble with me was, I was not fit to be with those good people. I felt myself too sinful and unworthy to go and ask a home with them. I doubt if any one else was like me, for I had it in my mind that I did not want any other preacher present except Brother Tingle if and when I did offer to the Church, and when Brother T. F. Adams walked in at the door, Sister Martha Coats said: "There is Brother Floyd, I am glad he has come." But I could not say I was glad. When we went back into the house for conference, this world's care and trouble were gone from me. I would not have cared if the house had been full of preachers at that time, for the first thing I remember (after they were about half through the conference) I had hold of Brother Tingle's hand. I had desired all the week before, If it were right for me to offer to the Church, that they would sing hymns Nos. 3 and 188. They sang both. I went before the Church

and was received Saturday before the first Sunday in April 1929 and was baptized the next day by Elder John P. Tingle. When I came up out of the water I left a burden there that did not leave me when I was baptized into the Missionary Baptist Church. I feel that if they could have seen me as I see myself they wouldn't have received me. But if the Church will only bear with me, and let me live at their feet, I will be satisfied and try not to give any trouble, other than my presence, when I am able to be there, for it is such a comfort and pleasure to this poor sinful worm of the dust to be with the good Old Baptists and hear them talk and relate their feelings. To me it is the greater part of the pleasure I get, as I have no dear companion living to talk with as many have. No one but those who have lost their companions know the lonely hours that one spends, meditating over their troubles here. This is a part of my experience which I wrote in 1929.

Mrs. Elgie Lee Williams  
Collier  
R. F. D. 1  
Garner, N. C.

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### THE THREE CHAMBERS AND THE WINDING STAIRS (I KINGS 6)

And Solomon "began to build the house of the Lord. "And against the wall of the house, he built chambers round about." The nethermost chamber was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad; for without in the wall of the house he made narrowed

rests round about, that the beams should not be fastened in the walls of the house. "The door for the middle chamber was in the right side of the house; and they went up with winding stairs into the middle chamber, and out of the middle into the third. "So he built the house and finished it."

So very much could be said about this temple; its size and its dimensions; about the stones that were ready **before** they were **brought** thither; about the stones being carved out of the mountain which represent the strength and the immensity of the God Head; and about the building of this temple with no sound of an ax, nor a hammer, nor any tool; and about the covering of the walls and the floors with the finest of the woods and the precious metals of gold and silver; but just here I desire, if the Lord will, to speak a little about these three chambers.

First, let us notice that there are **three** chambers, yet the three are all one in the temple and the House of God. There are three persons, The Father, the Son and the Holy Spirit, yet they are all one in the Triune God; all from eternity and to eternity, and sovereign and supreme in all worlds and kingdoms.

Let us look at each chamber separately. The nethermost chamber, or the lowest chamber, or the first chamber was built, inside of the walls of the Temple, five cubits wide. The number five is often used in connection with the law. Consider the five books of Moses; consider the five wise and the five foolish virgins; consider the five porches at the pool of Bethesda under which

the impotent man rested until the coming of Jesus; consider the brazen altar, five cubits square. Notice also, there is no mention of a door through which we enter this chamber. Where is the man with the power to bring himself into this chamber? Through what door can he enter from the outside? Man does not enter this chamber or ever get into it from the outside; but if he ever is blessed to see the inside of this blessed chamber, he must be born inside. He must be one that has been chosen from before the foundation of the world, and set apart by God the Father, and born and brought into existence inside of this chamber. Since he is born under the law, he is first in this nethermost and legal chamber, but since he is a God chosen vessel, he is **inside** the chamber. In this chamber he is convicted of his sins, and made to see his just condemnation; he is made "poor in spirit" and is brought to see that all of his good works are as filthy rags before God; that he is ten thousand talents in debt and without a farthing with which to pay. Then when he increases his efforts to build up something that might be more acceptable to his God in payment, he comes to find that every effort of his, only sinks him deeper into the mire and filth of human nature, and when at the very end of the world; when at the very end of all of his strength and self-sufficiency and self-confidence and love, he falls on his face and cries in despair, "Lord be merciful to me a sinner." As Peter was sinking in the waters of the great sea, he cried out in his des-

pair: "Lord save, I perish!" When Jonah was in the depth, even in the belly of the fish, he cried out in despair, "I will pay my vows, Salvation is of the Lord." When Job saw himself as he was in the presence of the living God, he cried out, "I abhor myself, and repent in dust and ashes."

Then comes the deliverance; the Lord raised Peter from sinking, and He brought Job to his right mind, and He raised the impotent man from his bed of affliction; and He delivered Jonah from the fish; He shut the mouths of the lions so that they could not touch Daniel; and He controlled the flames of the furnace that they could have no effect upon Shadrach, Meshach and Abed-nego. So we feel the blessed deliverance from the condemnation of the law of a just God. We feel that we shall doubt no more; we feel that we know the Lord now, and will for evermore trust Him, and follow Him and walk in His will obediently. Peter felt this way, he said, "Lord, I am ready to go with Thee wherever thou goest, even unto death." But alas! Peter, that same day, denied his Lord and Master three times, and the cock crew. So is the weakness of the flesh of this body; so do we turn again and again to rend the very hand of our Saviour, and in bitterness do we deny Him, and all that He has done for us. My dear Brother, are these your experiences? Do you have trials and doubts and bitter reactions against the very Savior of your soul? Yet at times, do you have sweet meltings of heart, and sweet meditations, and sweet thoughts that make you turn again

to love Him? Do you sometimes see Him through the lattice? Does He sometimes show His face at the window? Do you find Him in the deep and the dark places, where He rules? Is He in the secret places of the stairs? See Song of Sol. 2. Yes, my Brother, you and I are on the winding stairs that lead from the first chamber to the second chamber.

Thus do we climb the winding stairs; through our winding experiences, and doubts and fears, and denials, and afflictions and sore temptations. It is not an even walk; it is not even an even stair, but indeed a winding stair, round and round; and we would fall again lost, except for our Saviour who leads us upward and into that second chamber.

We are no longer in the legal dispensation; we are lifted by the grace of our Lord and Saviour and clothed in His redemption and looked upon through His righteousness. This second chamber, you will note, is made six cubits wide. "Thou hath set my feet in a large room" and given me a way of escape (Psa. 31:8). God the Father has chosen, and God the Son has redeemed. Now we see the second of the Trinity in mercy and love. We are brought into the second chamber whose width is twice the number of the Trinity. All the power of the Trinity was in God when He chose; all the power of the Trinity was in the Son when He redeemed. It was the mercy of the Trinity who gave us birth inside the first chamber; it was the mercy of this same Trinity who brought us through redemption into this second chamber. This

chamber must be six cubits wide.

But there are yet deeper and deeper experiences that we must pass through. Again and again the man with the line in his hand measured a thousand cubits and led us through the waters (Ezek. 47:3) first to our ankles, then to our knees, then to our loins; even to the loins which represent the maximum strength of this body. Still is that the maximum depth? Indeed it is not; again he measured a thousand cubits and showed it to me, and it was a river; it was water to swim in; waters that I could not pass over! My dear Brother, this is the winding stairs again. O the depth of trials and doubts and fear that we do see! Where is the Lord that was so gracious to us? I seek Him, but I cannot find Him anymore! Once He would glance in through the windows, and through the lattice, but now, I seek Him by day and by night, and I cannot find Him. Yet I know that He is somewhere supporting me, else I would fall and turn again to deny and to forsake all that God and man has done for me.

We must be trimmed; we must be shaped, we must be hewn to the true form; all of the chaff must be burned away in the furnace of affliction; there is a great sifting to be done if we are His, for we must be made fit for His Kingdom; we must be made pure enough to become a stone in His building, and a member of His Holy body! Think of that, my Brother, think of that! An heir of the Kingdom, and a joint-heir with Christ! "For I reckon that the sufferings of this present time are not worthy to be com-

pared with the glory which shall be revealed in us" (Rom. 8:18).

So we are brought by way of the winding stairs out of the second chamber into the third chamber. This third chamber is seven cubits wide. The number seven signifies completeness; it signifies a finished work; it brings us to a Sabbath and a day of rest. So finally the work of the winding stairs is complete and the subject is hewn to shape, and is trimmed to fit, and is made solid and pure, and in every respect fit to enter into the Kingdom of Heaven and to come before the Saviour to be finally presented spotless and without blemish to God the Father. This third chamber is also without a door for us to leave indeed, we are shown the deep waters, waters to swim in, waters that we cannot pass through; There is the great beyond, and only the infinite power of the Trinity can lift us up in death and bear us over the river and into that Glorious Land where we shall be enabled to praise our God and Master in a perfect way in a world that knows no end.

But let us look again to the three chambers. The nethermost was five cubits broad, the second was six cubits broad and the third was seven cubits broad. These chambers were one over the other, and each one was broader than the one beneath it. If we should make a building of three stories, would we not make the lowest floor the broadest one? Yes, but this is the "house of the Lord", not an earthly building. "For without in the wall of the house, he made narrow rests round

about, that the beams should not be fastened in the walls of the house". The word "without" means outside of, or not depending on, or clear of, or independent of. Thus clear of and independent of the wall of the Temple, he built rests or supports or pillows on which the chambers, each one separately, should rest. Each chamber thus, rests independently of the other chambers and independently of the walls of the Temple. Each person in the God-Head is independently sovereign, independent of each other person and of the sovereignty of the Trinity itself. Yet, all of the chambers were in the Temple, and likewise all of the Members of the God-Head are within and are one in the Triune God!

O my gracious Lord and Master; O Thou who dwelleth in the clefts of the Rock; Thou who art the Ruler of the deep and the dark places; Thou who ruleth the secret places of the stairs; Thou who art all powerful and all wise; Thou who showeth mercy to our unrighteousness and patience to our stubbornness and disobedience; Thou who art our Yoke - fellow and our Armor-bearer, do look down upon us in pity and with love and compassion; bear us up and around this winding stairs unto the third chamber, and even over the river that Thou hast shown to us; bear us in Thy Bosom and finally safely carry us Home and unto Thee.

A. D. Alston

Atlanta, Georgia

June 6, 1949

## Zion's Landmark

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

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WILLOW SPRINGS, N. C.

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ELDER H. O. NASH,  
ATLANTA, GA.

Vol. XCI

No. 19

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Entered at the postoffice at Wilson  
as second class matter.

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WILSON, N. C. August 15, 1958

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### BIBLICAL AUTHORITY FOR DIVORCE

Is there any Biblical authority for a divorced person to remarry?

In endeavoring to answer this question I shall refer the reader to the 19th chapter of Matthew which reads: "And I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery."

In the third verse of this 19th chapter we read, "The Pharisees also came unto him, tempting him, and saying unto him, is it lawful for a man to put away his wife for every cause? And he answered and said unto them, 'Have ye not read, that he which made them at the beginning made them male and female, and said, for this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?'" The

pharisees not being satisfied with this answer pursued the subject further, and said, "Why did Moses then command to give a writing of divorcement, and to put her away? He said unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so." I doubt if the pharisees were seeking instruction in the matter of divorce, but rather desiring some expression from the Saviour contrary to the custom of Moses by which they could subject Him to the contempt of the people who had been regarding the law and custom of Moses, as the only rule for their practice.

The dissolution of the wedding contract for every cause was not in the beginning, neither is it now permissible under the government of Christ. Granting a divorce for every cause is an evil that should not only be condemned, but should be stopped. If the state or legislative body refuses to take some action in this regard, then the ministers should refuse to perform the ceremony if the reason for divorce were for any other than that prescribed by the Saviour. Matthew 19:9.

Jesus also said to the pharisees, "What therefore God hath joined together, let not man put asunder." Marriages are made in heaven, wedding ceremonies are performed by man on earth. The ceremony gives the man and woman the legal right to live together. God alone joins men and women together in holy wedlock. And those whom God joins together, in my opinion, man cannot put asunder. Marital prom-

ises can, and often are broken, but I doubt if any man can put asunder that which God has joined together.

There is a law in our state against murder, but there is an exception to that law. The law grants every individual the right to defend himself against his would be assailant, even if it means the taking of the life of the assailer by the one assaulted. In such a case, this would be murder in self defense, and not premeditated.

So the law of God is against divorced persons marrying so long as the husband or wife liveth. But there is an exception made to that law by Jesus Himself. In the 9th verse of this chapter, Jesus gave the pharisees an answer to the question they asked, "Is it lawful for a man to put away his wife for every cause?" Whether the pharisees were seeking instruction in the matter, or seeking some opportunity to expose Him before the people, it matters not. Jesus gave them to understand that fornication is the only condition for which a man may put away his wife, or a woman may put away her husband, and remarry without being in violation of the law. This exception does not in any way clash either with the letter or spirit of the law. The law is against putting away for every cause, and the exception made by Jesus does not constitute infraction of the law as given in any other portion of God's word.

There are no discrepancies in the Bible, and where there seems to be, the discrepancy is with us for the lack of understanding. For in-

stance, Paul said, "By honour and dishonour, by evil report and good report: 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." 2-Corinthians 6:8,9,10. This is not a contradiction, but a paradox.

If I understand what language means, Jesus meant to convey that the man that forsakes his family and goes away with another woman, the wife of this man would be permitted to marry another without any violation of the divine law. This is the only condition by which a divorced person is permitted to marry as long as the first companion liveth. If there is not an exception, then I fail to understand why Jesus used the word except for the cause of fornication. And in Matthew 5:32, Jesus said, "But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery." The word "s a v i n g" means an exception, or to reserve. If the person committing fornication is divorced and remarries, he is the one that commits adultery, and not the divorcer.

In Mark 10:2 we read, "And the pharisees came to him, and asked him, is it lawful for a man to put away his wife? tempting him." They didn't say for every cause, but "Is it lawful to put her away?" Therefore, Jesus didn't go into detail in answering their question as He did in Matthew 19:9. The question not being the same, therefore

they received not the same answer. But in neither place did He contradict what He said in the other.

I am as much opposed to a divorce and remarriage for every cause as anybody, but I'm forced to accept the instruction of Jesus as the only safe rule to go by. When Job was undergoing temptation, satan told the Lord, "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." The word "save" was the exception. His life was not included; but set aside or held in reserve.

"Let this mind be in you, which was also in Christ." Philippians 2: 5.

H. O. Nash

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#### SISTER A. B. AYERS

Sister Clara Lavinia Jones Harris Ayers, daughter of Levi Jones and wife, Crissie Taylor Jones, was born August 29, 1878. She was a native of Martin County and spent her life in the Bear Grass Community. She departed this life January 20, 1958, making her life on earth 79 years, four months and 21 days. She was first married to Jesse B. Harris on January 1, 1903, who died January 20, 1908. To this union two children survive, Staton Harris of Plymouth, N. C., and Mrs. Elsie Mae Bailey of Greenville, N. C. Her second marriage was to Abner B. Ayers, April 24, 1910. To this union three children survive, Mrs. Selma Rawls of Williamston, N. C., Abner Beryl Ayers, Jr., of Bear Grass, and Mrs. Mildred Courtney House of Robersonville, N. C.

Sister Ayers, together with her husband, united with the Primitive Baptist Church at Bear Grass on the third Saturday in September, 1920 and was baptized on Sunday by the pastor, Elder B. S. Cowin. The best years of her life were given wholeheartedly in its service. She was faithful in attendance, giving much time in preparing for the meetings and her home was a haven of rest to the host of brethren and friends that were made welcome to share of the labor of her

hand. When her husband was called to the ministry, she proved to be a minister's wife, giving every encouragement and traveling in several states and Canada with him and never failed to make friends wherever she went. She was a judge of sound doctrine and rejoiced in the sweet fellowship of the Household of Faith. We feel that a Mother in Israel has fallen and a light has been removed from the church and a good wife and Mother removed from the home.

The last church meeting she was blessed to attend was the quarterly meeting of Singleton Church in Washington, N. C., the first Saturday and Sunday in September, 1957, where her husband has served as its pastor since 1940. She was stricken ill Monday night and was soon moved to the hospital where major surgery was performed by the most skilled physicians. All that doctors, nurses and the loving hands of the family and friends did could not restore health. Prayers of husband, children and a host of brethren and friends could not stay the hand of the Heavenly Father, who doeth all things after the counsel of His own will and who never makes a mistake. She said many times that when her husband was called to serve churches, she was called to go with him, and she became a part of every church he served and was called blessed among women.

We can say with the poet in the hymn 655 which was read at her funeral,

"Come my dear friends and mourn  
with me,  
In my afflicted state,  
I am bereaved as you may see,  
Of my dear loving mate.

My loss is great in losing my mate,  
I'm like the lonesome dove,  
I'll go alone and sigh and mourn,  
My dear and absent love."

She leaves to mourn their loss, her husband, Elder A. B. Ayers and the above named children, fourteen grandchildren and four great-grandchildren and a host of brethren and friends in several states and Canada. She served her day and generation and now rests with the Father, to await the call from the dead to receive that which God has in store for all that love Him.

Her funeral was held at the church at Bear Grass, with one of the largest crowds in attendance that we have ever beheld at a funeral, many people from two states being present. The services were conducted by Elders E. C. Harrison of Bear Grass, I. S. Conner of Portsmouth, Virginia, E. C. Stevenson of Hamilton, N. C., W. E. Grimes of Greenville, N. C., A. P. Mewborn of Farmville, N. C., and R. B. Benson of Rocky Mount, N. C. Her body was laid to rest

in Woodlawn Cemetery in Williamston, N. C., under a large and beautiful floral offering.

Done by order of conference, Saturday before the third Sunday in February, 1958.

Elder A. B. Ayers, Moderator  
 Elder E. C. Harrison, Clerk  
 Elder A. B. Ayers, Committee

**ANNIE ELIZA ROBERSON**

On the morning of January 4, 1958, it pleased Almighty God to remove from our midst by death, our highly esteemed and beloved Sister Annie Eliza Roberson.

Sister Roberson, the daughter of the late Harry and Cindy Griffin Roberson, was born in Griffin Township, Martin County, North Carolina, March 27, 1882.

In early life she was married to James Edwin Roberson, who died about fifteen years ago.

Sister Roberson was a faithful member of Hays Swamp Primitive Baptist Church and was afflicted many years, bearing her afflictions with patience, attending her church when possible, and her body is now awaiting the second coming of her Lord and Saviour, when He will come with healing in His wings to receive her to Himself.

Blessed are they who die in the Lord for great shall be their peace. We feel Sister Roberson has ceased from her labor, sorrows, afflictions and pain, and has entered into that peaceful rest which was prepared for the saints of God. The church has lost a faithful member, the family a good and kind Mother and the community a good citizen. But we bow in humble submission to His Holy and Divine will.

We miss her, yet we feel our loss is her eternal gain. Sister Roberson leaves a host of friends and relatives to mourn with her family, consisting of two sons, James David of the home, Marvin of Plymouth; six daughters, Mrs. Arthur Hardison, Mrs. Bill Hardison, and Mrs. Atwood Tetterton of Plymouth; Mrs. Ernest Cobb of Wilson, Mrs. Johnny Corey and Mrs. Odrin Hardison of Griffin Township; one sister, Mrs. Ludie Lilley of Williamston; two brothers, John Gray Corey and Simon Corey of Williamston; two half-brothers, Asa and Marshall Corey and two half-sisters, Mrs. Charlie Hardison and Mrs. Jim Wiggans all of Williamston, and several grandchildren and great-grandchildren.

Funeral services were conducted in the Hays Swamp Primitive Baptist Church by Elder E. C. Harrison and Rev. Thurman Griffin. Interment was in the Community Cemetery in Griffin Township.

Done by order of the Church in conference.

Elder E. C. Stevenson, Moderator  
 Elder E. C. Harrison, Clerk

**CHURCH ORGANIZATION**

The newly constituted church at Culloden, Cabell County, West Virginia, which will be known as the Indian Fork Church, will meet the Lord willing, first Sunday in each month and Saturday night before.

An invitation is hereby extended to all of our corresponding brethren and friends along with lovers of grace doctrine to visit and be with us in our meetings.

R. C. Bell, Moderator  
 Madge Graham, Clerk

**ASSOCIATION NOTICE**

The Mates Creek Association of Primitive Baptist faith and order convenes first Sunday in September, Friday and Saturday before with the Samaria Church, Pike County, Kentucky, which is seven miles up Blackberry Creek from Matewan, West Virginia.

All lovers of truth are cordially invited to worship with us.

R. C. Bell  
 Route 2  
 Hurricane, W. Va.

**ABBOTTS CREEK ASSOCIATION**

The Abbotts Creek Association will be held with the Church at Oak Grove, the Lord willing, to begin on Friday before the fourth Sunday in August, and continue through Sunday.

The church is located on Highway 150 between Salisbury and Winston-Salem, about five miles west of Highways U. S. 29 and 70.

We wish to extend a hearty welcome to all of our faith and order to come and visit with us.

W. M. Freeman  
 116 Countryside Drive  
 High Point, N. C.

**SKEWARKY UNION**

The Skewarkey Union is to be held at Skewarkey Primitive Baptist Church, Martin County, N. C., fifth Sunday in August, 1958, Friday and Saturday before.

The church is located on Highway 17, just south of Williamston, N. C.

Elder E. C. Stevenson was appointed to preach the introductory sermon, and Elder E. C. Harrison, his alternate.

A cordial invitation is extended to ministers, brethren and friends.

E. C. Harrison,  
 Union Clerk

**KEHUKEE ASSOCIATION**

The One Hundred Ninety-Third Annual Session of the Kehukee Primitive Baptist Association will be held with the Church at Williams, Edgecombe County, N. C., the first Sunday in October, Saturday before and Monday following, 1958.

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

Those coming from the west will take Highway 95 east to Leggetts, N. C.; turn left at stop light, go two miles and turn left on hard surfaced road and church is one mile. Those coming from the east turn right at stop light.

Elder A. B. Ayers, Moderator  
Elder R. B. Denson, Clerk  
Elder E. C. Harrison, Asst. Clerk

#### 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, Harnett County, N. C., on the fifth Sunday and Saturday before in August, 1958.

The church is located off Number 27 highway between Benson and Coats. Turn west at service station.

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

#### CORRECTION

##### NEW RIVER ASSOCIATION NOTICE

Dear Brother Adams:

In reading the notice of our association (the New River) in the last issue of Zion's Landmark, I find that I made an error in the direction for those coming from the north.

In the second paragraph, line No. 5, it should read as follows: Those coming from the north take Route 8 south from Christianburg, Va., instead of taking Route 8 north as the notice did read.

I am very sorry to cause you this trouble, but it is just one of the countless mistakes that I make.

If possible publish same in the next issue of the Landmark for the benefit of our people who plan to attend our association.

Charles Watson  
Route 2  
Willis, Va.

#### LAUREL SPRINGS ASSOCIATION

The Laurel Springs Association will convene with the Laurel Springs Church, beginning on Friday before the third Sunday in August, 1958.

Those coming from the north, turn west on highway No. 89 at the Post Office in Mount Airy; about eight miles at Pine Ridge, turn left at pointer to church. Those coming from south and east follow No. 52 to No. 89 and turn left and continue as above.

E. R. Sneed  
Association Clerk

#### LITTLE RIVER ASSOCIATION

The One Hundred and Twenty-Ninth Annual Session of the Little River Primitive Baptist Association is appointed to be held with the Church at Fellowship, Johnston County, N. C., beginning on Friday before the fourth Sunday in September, which is the twenty-sixth, and continuing through Sunday.

Those coming from the east take Highway 210 west from Smithfield towards Angier, N. C.; when you come to where #50 crosses #210, continue on beyond this crossing on #210 about one mile to another hardsurfaced road which also crosses #210. Turn left and go about 1/2 mile to Fellowship Church.

Those coming from the west will follow #210 east from Angier, N. C.; go about seven miles to hardsurfaced crossing and turn right; go about 1/2 mile to church.

There will be pointers to the association on #210 Highway at this crossing.

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

C. L. Ogburn, Clerk

#### SALEM ASSOCIATION

The Salem Association will convene, the Lord willing, at Sardis Church, the third Saturday, Sunday and Monday, September 20th, 21st, and 22nd.

Sardis Church is located four (4) miles south of Madison, N. C., and sixteen (16) miles northwest of Greensboro, N. C., on U. S. Highway #220. (Watch for markers on Highway #220)

We invite all who feel to visit with us to come.

A. B. Barham, Clerk

#### LOWER COUNTRY LINE UNION

The Lower Country Line Union meeting is appointed to be held with the Church at Helena, beginning Saturday before the fifth Sunday in August, 1958, and continuing through Sunday.

Elder L. P. Martin was chosen to preach the introductory sermon and Elder Charlie Thomas, alternate.

Clyde Satterfield,  
Union Clerk  
Timberlake, N. C.

#### WHITE OAK UNION

The next session of the White Oak Union meeting will be held with the Church at Sand Hill, Duplin County, N. C., the Lord willing, on the fifth Sunday in August and Saturday before.

The church is located on No. 41 highway about four miles east of Beulahville, N. C.

Brethern and sisters are invited especially our ministering brethern  
Owen Kennedy, Church Clerk  
Pink Hill, N. C.

*Carolina Km*  
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# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-- AT --

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. XCI

SEPTEMBER 1, 1958

No. 20

## PSALM XXXVII.

They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied.

But the wicked shall perish, and the enemies of the LORD shall be as the fat of lambs: they shall consume; into smoke shall they consume away.

The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth.

For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off.

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 the LORD upholdeth him with his hand.

I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.

He is ever merciful, and lendeth; and his seed is blessed.

Depart from evil, and do good; and dwell for evermore.

For the LORD loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off.

The righteous shall inherit the land, and dwell therein for ever.

The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.

The law of his God is in his heart; none of his steps shall slide.

The wicked watched the righteous, and seeketh to slay him.

The LORD will not leave him in his hand, nor condemn him when he is judged.

Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it.

I have seen the wicked in great power, and spreading himself like a green bay tree.

## EDITOR

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

## ASSOCIATE EDITOR

ELDER H. O. NASH ..... ATLANTA, GA.

\$3.00 PER YEAR

TO ELDERS \$2.00 PER YEAR

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

# ZION'S LANDMARK

## *Devoted To The Cause of Jesus Christ*

### FAITH IN GOD

Dear Brother Adams,

I have a mind to write not knowing for what purpose, but I have for many years been given, I hope, faith in God when it has pleased Him to cause me to have faith. At times my faith in Him is as strong as life or death itself, then at other times it seems I have none. In my experience from time to time I have been made to know God is able and does do His sovereign will, but I am made to wonder most of my time what His will is concerning this worm, for I know if my soul is sent to hell, God's righteous law approves it well.

I had an experience last winter, I feel impressed to write; although I have said I would never write anything for publication, because I fear it will not be of interest to the children of God. I hope I was made to love His people in the year 1935, and I do not want to deceive them. I know I can not deceive God, He knows my every thought and has a purpose in my station in life and in death, and I know I am helpless in both.

Last January my husband, L. P. Martin, was in the hospital in the state of Kansas from the first Sunday until Friday before the third Sunday. Six days of this time was in traveling to and from the hospital. He had not been feeling well for a year or more prior to this time, but since his return from the hospital, I am glad to say, he is

much better. What I desire to say is how I hope I feel, and have experienced concerning the faith of God, however, I realize I am helpless to express myself as I would love to.

When L. P. told me he was going to Kansas, the first thing I said was, "You can't go that far away without me." But he said he thought it best for me not to make that long trip as I was having trouble with my back at that time. I felt like I could not endure having him go without me. This troubled me a lot, but I did not tell anyone what was in my heart, as he did not want to worry other people about his condition. For some time I could not act normal anywhere I went, my heart was so heavy it seemed more than I could bear, then suddenly and to my surprise I was made willing for him to go. He had a strong feeling it was going to help him, (FAITH) and I was enabled to feel the same way. I was at ease once more, and was helping him to get ready to go and I was made at times, to ask myself was this faith.

On Christmas day we went to the Church at Burlington and had a good meeting. I enjoyed it so very much still feeling every thing was going to be all right. For some reason I wanted Elder Barham, a man I hope I love for Christ's sake, to be at my home Church (Surl) on the second Sunday in January to supply in my husband's

absence. He was at the Christmas meeting at Burlington Church, and I told him I especially wanted him to be at Surl. He said he had other plans, so I did not say any more. I could not tell him why, since L. P. had not told any one his plans.

My husband boarded the train at Burlington at eight o'clock the first Sunday night in January. I spent the night with Sister Mamie Lou Cobb. The next morning I wanted to go home. I did not rest much Sunday night; it seemed I was riding on the train with L. P. all night; and when I got home my heart was heavy again. Then as quick as a flash, the load was lifted again and I was given strength greater than I had felt for a long time. It seemed to take possession of me and was carrying me about. The best I can explain, this power was so much greater than I was that I just had to be still and know He was God. Every one was so kind and good to me and wanted to do every thing they could for me, and yet they seemed amazed at the way I was feeling. There are times when God makes us ask some one to pray for us, but at this time I did not feel the need of prayer, I felt the presence of God with me if not deceived, and this faith was beyond words to express.

When the time came for our meeting at Surl I did not see how I could enjoy any thing more, for I had already been lifted so high and felt like surely there was nothing else for me, but I wanted to go for I knew they were the ones I wanted to be with, and I knew L. P. wanted me to go. Before time for service to begin, Brother Bar-

ham came in. I was so glad to see him I almost cried out loud. He told me after he heard about L. P. leaving for the hospital that I appeared before him; as I was at Burlington Church on Christmas day, and he had a forceful impression to come to Surl and felt that I had a strong desire for him to come. I was glad he was there. God had purposed this as He has everything else that takes place - ever has or ever will. We had a good meeting at Surl. Brother Barham was blessed to pray a wonderful prayer. I missed L. P. of course, but I just wished every one felt as I did. I knew he was all - right and was feeling the same power that was holding me up, and that we both knew that it was right and good in the sight of God for him to be there and me here. On Sunday Elder Barham and Elder Charlie Thomas preached. Brother Harry Dagenhart prayed a very impressive prayer. I was not expecting to enjoy anything, this thought came to my mind, "Was this faith that had held me up in this or was it my imagination? Was I just hard - hearted and just carrying on so well of myself?"

When Brother Barham got up to speak he quoted these words from Luke 2:10: 'And the Angel said unto them, Fear not.' Something hit me like a flash and I could not stop crying, Praise to my God. I was made to hope that the same Spirit had spoken to me the week I had just passed through, and blessed me with faith to believe that everything was right, because

God had fixed it that way. Brother Barham was blessed to preach the doctrine of God and the surety of His promises to His people, and I thought I would cry out loud in spite of all I could do. There were not opposing powers enough to make me believe but that L. P had felt just like I did. I was talking to people after services and crying so, some of them thought I was wearied about my husband so much. I did sincerely miss him, but was made glad everything was just like it was. I wanted to talk to Brother Barham. I did not get to say much to him at the Church. I went home with Brother and Sister Gentry and when we had eaten dinner, to my surprise something caused me to begin talking about the greatness and goodness of God, and the first thing I knew I was telling them what I had experienced and that I felt God had given me faith to believe that he was in Kansas and everywhere and how sure I was that L. P. was rejoicing in this precious doctrine at that time too. When I realized how I was talking, I felt how vile and sinful I was and not worthy of the goodness and mercy of God. I said to the ones present that I did not mean to say what I did.

When I had gone home I wrote L. P. a letter and tried to tell him about the meeting but that was not as quick as I wanted him to know about it, so I went to the telephone and called him, he said he felt like we were having a good meeting, and he said he felt like he was with us in Spirit if not in body, preaching to the children of God the wonderful doctrine of God,

their Saviour. I was ready to say Amen.

Five months have passed since then. I have been in many low places since that time. I expect to stay there most of the time, but my desire is that God reconcile me to His will. When He does it makes no difference what the surroundings are, all is well. I wanted to write this in January but kept saying I would not, but while sitting at Surl last Sunday a desire or a feeling stronger than ever came to me to write, and if it has meant any thing to any one I hope you will be made to give God the priase. I have only hinted at what it means to me, but you who are witnesses with me know that the honor, praise and glory belong to God, who is the Author and Finisher of our faith.

Carrie (Mrs. L. P. Martin)  
P. O. Box 559  
Roxboro, N. C.

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## FORGIVENESS

### Matthew 6:9-15

"After this manner therefore pray ye: Our Father which art in Heaven, Hallowed be they name. Thy Kingdom come. Thy will be done in earth, as it is in Heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the Kingdom, and the power, and the glory, for ever. Amen." This is the prayer Jesus taught His disciples to pray. Then He goes on to say, "For if ye forgive men their trespasses, neither will your Father forgive your trespasses." J e s u s

only makes comment on one thing in the prayer, "Forgive us our debts, as we forgive our debtors", and that is because that is the hardest thing to understand. This prayer, for He did not need to pray to have His sins forgiven: Jesus never sinned. All those who came and were baptized with John's baptism came confessing their sins, but Jesus had no sins to confess. That is why John did not want to baptize Him. John was a sinner, and knew he needed to confess his own sins, which made him say to Jesus, "I have need to be baptized of thee, and comest thou to me?" This prayer was given to the disciples in what is known as the sermon on the mount. It was not given to the multitudes, for seeing the multitudes, Jesus drew away from them and went up into a mountain, and there His disciples came unto Him, and He opened His mouth and taught **them**. Thousands today in different denominations will repeat this prayer, and do every Sunday, but they don't know what they are saying. Little children are taught to repeat it, but it is making hypocrites of them. Which of us today can ask to be forgiven as we forgive others? If we should pray that prayer and God should take us at our word, we should be forever banished from His presence in hell. We must remember that the disciples were still living under the law dispensation, and that was the demand of the law to forgive each other to be forgiven. Let us turn to Ephesians 4:32 and see what Paul says there. This was after the death and resurrection of Jesus, and the law had been fulfilled by

Him, and the gospel age begun. "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." You see, it is just exactly reversed under the gospel, from that which was required under the law: but Jesus had not yet gone to the cross when He gave this prayer. We look back to it, by faith, and see Him as our righteousness, but the disciples were then the other side of it, looking forward, though they did not then understand His work He came to do, nor did they properly understand it just after His resurrection; not until the day of Pentecost when the Holy Ghost descended on them and gave them understanding. Jesus did not come to set aside the law, He came to fulfill it, to magnify and honor it. When He healed the lepers He told them to shew themselves to the priest and offer the offering that Moses commanded. He did not say "I am your priest, you don't need to go to another." He did not say "I am your offering, you don't need to take your offering", but He taught obedience to the law. The law promised blessing to those who kept it and cursing to those who disobeyed. Moses said to the Israelites, "I have set before you life and death", (not Spiritual life nor Spiritual death) "blessing and cursing: therefore choose life. . .that thou mayest dwell in the land." There are two other things about this prayer. There is not one word of thanksgiving in it. Under the gospel Paul writes, "In everything by prayer and supplication, **with thanksgiving** let your requests be

made known unto God". Phil. 4:6. The other thing is that it was not in Christ's name. Jesus speaking to His disciples just before His crucifixion told them that "Whatsoever ye shall ask of the Father in my name, He may give it you". John 15:16. "Hitherto have ye asked nothing in my name". John 16:24. But there are some things in this prayer which still hold good. "Our Father which art in Heaven". "Our Father". God is not everybody's Father. We sometimes hear it said He is, but it is not so. We are all His creatures, but that does not make us His children. No one becomes a child of God until the new birth. We are in God's purpose before creation His children, but it does not become an actual fact until the new birth. Then we receive the Spirit of adoption, as the Scripture says, "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father". "Hallowed be thy name". The word hallowed gives us the thought of worship. When men paint religious pictures you will often see certain ones in the picture have a halo painted around their heads. That is to show which are the ones which are to depict Jesus Christ or the Virgin Mary, showing they are the sacred characters in the mind of the painter. So here, "hallowed" be thy name, the one object of our worship. "Thy Kingdom come". Suppose we change that word "Kingdom" and put in its place the word "Church" and say "Thy Church come". Is that what it means? No, that would be to

change that prayer into an absurdity. Nowhere in any of the epistles is that prayer "Thy Kingdom come" used; but in the last chapter of Revelation the prayer of the Church is "Even so, come, Lord Jesus". The Church is only the Spiritual Kingdom, but that is not the Kingdom prayed for here. God has promised Israel over and over by the mouth of the prophets, a Messiah, a King. Was God just setting something before them which was no more than a fancy myth? No! but He will assuredly bring to pass literally all that He has promised. We may spiritualize these things, and that may be all right and good so far, but that is not all. God will bring all to pass literally that He has spoken. The Jews expected, and had a right to expect, a King and Messiah, but when He came they rejected Him. He was not what they were looking for and they would not have Him to reign over them. The common people heard Him gladly, and He came as the Prophet said He would, riding, meek and lowly, on the foal of an ass, and He was hailed with hosannas, but as He looked on Jerusalem He wept over it; for though He was God, yet He was human, too, so He wept over the city and said "Your house is left unto you desolate". And it has been so and will be until the fullness of the Gentiles is come in. Though Jesus was so hailed by the multitudes yet the Pharisees and Scribes and political leaders of the nation would not have Him and before the week was over Jesus was crucified. God took a remnant from the Jews which believed in Him and made

them the firstfruits of the Church, who preached the gospel to the Gentiles, who received it, thus welding the Jews and Gentiles into one body, His Church. This was the secret which God had kept hid, but now made manifest. The Jews having rejected Jesus, God ceased His dealings with them and turned to the Gentiles; but when the fullness of the Gentiles is come in, God will again turn to His people the Jews, but that will not be until after the Church as she now is, will have been taken away from this world. It looks as though we are nearing that time. We appear to be in the Laodicean age of the Church when even those who profess Christ are luke - warm, and presently there will not be enough salt left in the earth to preserve it from the pouring out of God's wrath. There is only one thing which is restraining it now, and that is the presence of the Holy Spirit in the earth, but when He that now letteth, or hindereth, as the word let means there, is taken out of the way then shall that Wicked, or Antichrist be revealed, whom the Lord shall destroy with the brightness of His coming; and this Antichrist will surely come. The world is looking for Him now: people are looking for some super - man who will be able to solve the problems of the world, which no one seems to know now: and they are going to get Him, and they will receive Him, too, for Jesus Himself prophesied, "I am come in my Father's name, and ye receive me not: if another shall come in His own name, him ye will receive". There shall be such a time of tribulation as has

never been known before, but you and I will not see it, those of us who belong to the true Church, she will be gathered to the Lord before that time: then after that shall the Jews receive their promised kingdom, but it shall be out of very, very great tribulation. They shall then look upon Him whom they have pierced and shall recognize Him as the One they before rejected. The Lord's Kingdom shall be established in the earth, and His will shall be done in earth as it is in Heaven. God's will is done now, but not in the same sense as it will in that day Satan will be bound, and will be able to oppose the will of the Lord as he does now. Now he opposes God with all his power as far as God allows him, but when that Kingdom comes the Millenium will be ushered in and God's will shall be done on earth without any opposition. It is all right to say on earth, just as much as in earth, it means the same, for the original Greek word means "on" earth. Let us turn to Isaiah 11 and see what it says there. "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots. And upon him. . . He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears.. righteousness shall be the girdle of his loins. . . the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.

And the sucking child shall play on the hold of the asp, and the weaned child shall put his hand on the cockatrice den". There shall be no venom, no poison. The lion shall cease to prey on flesh, and the other animals which are flesh-eating, and none shall do each other any harm. We may spiritualize these flesh - eating, and none shall do each other any harm. We may spiritualize these things, but however we may try to do that, and say it means that those like the Apostle Paul who formerly persecuted and hated the Church when quickened become like lambs, that may be all right, but that does not altogether fit, neither does it change the fact that these things shall be literally accomplished. The great scientist Darwin when he set out his theory of the survival of the fittest thought he had discovered something wonderful, but he had only to have turned to the scriptures if he had eyes to see and would have found it written there long before that the whole creation groaneth and travaileth in pain together until now, but when this Kingdom shall be in the earth, that shall be changed, *l i t e r a l l y* so. "Lead us not into temptation, but deliver us from evil". James 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, when he is drawn away of his own lust, and enticed". God does not tempt us, but he does lead us into places where we are to be tempted. He does it that we may be tested. Peter was delivered over to satan to be tested that he

might know his weakness. Jesus Himself was **driven of the Spirit** into the wilderness to be tempted of the devil; but it was the **devil** who did the tempting. So sometimes we also are tried and tempted that we may also learn our weakness. One of our old members said that in her Father's home they used to have family worship. That was a good practice, but it has fallen into disuse today. She said one of her Father's expressions he often used in prayer particularly impressed her and it was this, "So humble us with thy mercies that it may not be necessary for thee to visit us with thy Fatherly chastisements". "For thine is the Kingdom, and the power, and the glory". The earth is the Lord's. This earth does not belong to satan: he is here as a usurper; he has no right here; it belongs to the Lord, and it shall be seen in that day when satan shall be bound for a thousand years. The Lord bought the whole field so that He might have the Pearl of great price, and as Isaiah says, "The Lord alone shall be exalted in that day. . . and the idols he shall utterly abolish. . . in that day they shall cast their idols to the moles and the bats". This does not mean that every person living then shall be children of God, but they shall be so awed by the greatness of the Kingdom that they shall submit themselves. "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea." The last prayer, almost the last words of the Church in Revelation is "Even so, come, Lord Jesus." That is what the Church is looking for. She is looking for some-

thing better than this Kingdom in the earth and she prays for her Lord to come quickly. The Lord does have things for us which are better. Moses wanted to go over into the land of Canaan with the children of Israel but instead God took him up into Mount Nebo where he died. Moses had borne with the children of Israel for forty years, borne with their mumurings and complainings, borne with all their stiffneckedness, for they were a stiffnecked people: all those long years he carried them on his back, or rather, on his heart; was it not better that God took him out of it, took him to Himself? Paul said to depart and be with Christ is far better, and is it not better? Why should we fear to die and want to stay here when it would be so much better to depart? Even now we have something better than the disciples had when Jesus taught them that prayer. We have the promised Comforter, the Holy Spirit, the one who stands by us, the third Person in the Trinity. Paul says we know not what to pray for as we ought. Jesus had given the disciples this prayer. Was Paul then contradicting Jesus? No! The disciples were taught to pray for the promised Kingdom, being Jews but now the Church knows not what to pray for as she ought, but God in His mercy has given us His Holy Spirit who helps our infirmities and makes intercession for us with groanings which cannot be uttered. Isn't this better than having a set prayer to repeat? Jesus went into Heaven after His resurrection, but He sent the Comforter as He said He would. People talk about vicars,

the Pope calls himself God's vicar, but he is nothing of the kind. Do you know what a vicar is? A vicar is one who takes the place for another. Do you know who Christ's vicar is? The Holy Spirit is Christ's vicar. Christ is not here in person today as He was in the days of the disciples, but He has sent us His Spirit to be with us until He comes for us. So the expectation of the Church is something better, but the Kingdom for which Jesus taught His disciples to pray shall come, for "the earth shall be full of the knowledge of the Lord, as the waters cover the sea".

Elder Lefferts  
At New Valley,  
Feb. 4, 1934.

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#### AND HE OPENED HIS MOUTH

Malachi, in testifying of the Lord, said, "The law of truth was in His mouth, and iniquity was not found in His lips". The mouth contains the organs of speech; the means of utterance. Out of the abundance of the heart, the mouth speaketh. The mouth gives utterances to that which is within the heart. The law of truth was in the mouth of Jesus; the promises of a Saviour were spoken from his lips. Out of His mouth, He spoke promises to His disciples. He says, "I am the Lord thy God, which brought thee out of the land of Egypt; open thy mouth wide, and I will fill it". "I will give you a mouth and wisdom". Yes, Jesus speaks. He opened His mouth and taught them. What a blessing is received when He opens His mouth! For when He opens His mouth, He also opens the ears of His people and enables

them to hear the truths that He teaches. His mouth is never opened unless there are those to be filled.

Let us notice that which He taught: Blessed are the poor in Spirit, they that mourn, the meek, those that hunger and thirst, the merciful, the pure in heart and the peacemakers. Blessed are they; not blessed will they be, or blessed were they, but blessed are they now. They are in a blessed state. They have been chosen, they have been redeemed, their penalty has been paid and they are under the care and ministry of the Holy Ghost. They have an intercessor, even their Saviour and Lord, at the right hand of God.

A. D. Alston  
January 12, 1949

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Roanoke Rapids, N. C. .... \$1.00
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Hampton, Virginia ..... 2.00
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Editor

## Zion's Landmark

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

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**Editor**

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

**Associate Editor**

ELDER H. O. NASH,  
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Vol. XCI No. 20

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Entered at the postoffice at Wilson  
as second class matter.

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WILSON, N. C. Sept. 1, 1958

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### THE GENTILE CHURCH

Dear Brother Adams:

It is so good to get the Zion's Landmark; there are no Old Baptists that we know of here on the Hi-Plains, so we miss out on hearing good preaching. We have plenty of nominal churches, all working out their own salvation. They talk of being saved, like getting a drink of water. I don't believe it comes that way.

I know I am asking a lot, Brother Adams, but if you feel led, I would like to hear what you believe about Solomon 8:8 and Eccl. 9:14. Then we have some folks tell us that the thief that died on the cross with Christ was only with Him one day in Paradise, that he probably went to hell because he was not baptized. If this is asking too much, maybe some of the Brethren would feel led to write on it also.

Mrs. J. C. Boyd  
Box 617,  
Dumas, Texas

The 8th chapter and 8th verse of Songs of Solomon reads as follows: "We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for"?

The little sister of whom Solomon spoke was the Gentile Church. She is called a little sister because of her age as compared with the older. She is much younger in age than the Jewish Church. God spoke by the mouth of many prophets concerning her. Isaiah said, "Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring they sons in their arms, and thy daughters shall be carried upon their shoulders." Isaiah 49:22. Malachi said, "For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts." Mal. 1:11.

Solomon said, "And she hath no breasts", which means that God had not at that time sent any ministers among them that they might draw from the breasts of His true servants the sincere milk of the word. When the time had ripened and in the fullness of time, God remembered this little sister by awakening and bringing her out of darkness. He revealed His Son in her. He called and qualified His servants to preach the gospel of her salvation. The day of the bringing of the gentiles begins about the time of the crucifixion, resurrec-

tion and ascension of Jesus Christ. Cornelius and his household were Gentiles. They were the first to receive joy and consolation from the words of Peter, who was sent to comfort their souls and baptize them in the faith, in which the seed of Christ among the Jews had long been partakers.

The words of Solomon are put in the form of a question. "What shall we do for our sister, in the day when she shall be spoken for"? The Prophet said, Isa. 60:1, *Arise, shine; for thy (gentiles) light is come, and the glory of the Lord is risen upon thee.*" Isa. 60:3 says, "And the Gentiles shall come to thy light, and kings to the brightness of thy rising." The light which the Prophet had under consideration is the life of Jesus. John said, *In Him was life; and the life was the light of men. The Gentiles had been in darkness for hundreds of years. They were turned from darkness to light by the quickening Spirit of God. The effectual work of the Holy Spirit brought the Gentiles to repentance who received forgiveness of sin through Jesus Christ. Peter, as well as those with him, could see that God's power was wrought in the hearts of Cornelius and his family. The question was asked, "What shall we do for our sister?"*

The Apostles and Brethren saw the work of the Holy Ghost manifested among the Gentiles. They administered to her aid. They sent ministers among them, that they might draw from the breasts of the Apostles the sincere milk of the word. She grew in grace and in the knowledge of her Saviour. Peter

was constrained by the Holy Spirit to go to Cornelius's house, (who was a Gentile) and preach the glad tidings of God. He baptized him and his household in the name of the Lord.

Paul was among those who preached the unsearchable riches of Christ to her. He planted many Churches among the Gentiles. Many believers were added to the Church daily. The sending forth of the Apostles to preach the gospel as well as their contribution to aid the poor was well directed in the chain of God's providence to fulfill the words which He (God) had spoken by the mouth of Solomon, "What shall we do for our sister in the day when she shall be spoken for"?

The believers among the Jews constitute the Jewish Church. The believers among the Gentiles constitute the Gentile Church. They are sisters. The Gentile Church is the little sister. She is not little because of her size or for the lack of numbers. She is the little sister, being the last to receive mercy and the favor of God.

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Sister Boyd also requests our views on Eccl. 9:14,15, "There was a little city, and few men within it; and there came a great King against it, and besieged it, and built great bulworks against it: Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man."

The Church of God meets the description of the little City. This city is sometimes called the city of God. David said, "There is a river,

the streams whereof shall make glad the city of God, the Holy place of the tabernacles of the Most High. God is in the midst of her; she shall not be moved; God shall help her, and that right early." Psalms 46: 4,5. "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of His Holiness." Psalms 48:1. "As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God will establish it for ever." Psalms 48:8. Paul, (in his letters to the Hebrews) said, "But ye are come unto Mount Sion, and unto the city of the living God, the Heavenly Jerusalem, and to an innumerable company of Angels. To the general assembly and Church of the first-born, which are written in Heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus, the Mediator of the new covenant; and to the blood sprinkling, that speaketh better things than that of Abel." Heb. 12:22,23,24.

The name of this city is new Jerusalem. This is verified by John in Rev. as well as Paul to the Hebrews, "Him that overcometh will I make a pillar in the temple of God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of Heaven from God: and I will write upon him my new name." Rev. 3: 12.

This city is little. It is called a little city because there are but few in it. The few inhabitants of this city are the chosen of God. They are but few as compared with the

many. "For many are called but few chosen." Matt. 22:14. They were chosen in Christ before the foundation of the world. See Eph. 1:4. They are called a remnant according to the election of grace. See Rom. 11:5. These chosen people embrace the believers in Christ Jesus, both Jews and Gentiles.

Satan or the devil is the great king who besieged the city and built great bulworks against it, such as are called strong holds. See 2nd. Cor. 10:4. He goes to and fro in the earth, and from walking up and down in it. See Job 1:7. He is said to be great with respects to the number under him. He is called the prince of the power of the air, "The spirit that now worketh in the children of disobedience. Among whom also we all had our conversation in times past in the lust of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." See Eph. 2:2,3.

Jesus Christ meets the description of the poor wise man who delivered the city. Paul said, "For ye know the grace of our Lord Jesus Christ, that, though He was rich, for your sakes He became poor, that ye through His poverty might be rich." 2nd Cor. 8:9. He won the victory for the chosen vessels of His mercy. The redeemed of the Lord render thanks unto Him for delivering them from the hand of him (satan) who had the mastery over them. Paul said, "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1st. Cor. 15:57.

David prophesied of the coming of the Messiah, and the city of God

which is the Church of the first born. "There is a river, the streams whereof shall make glad the city of God, the Holy place of the tabernacle of the Most High. God is in the midst of her; she shall not be moved: God shall help her and that right early. The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted." Psalms 46:4,5,6.

When Jesus Christ (the Son of God) was born of the Virgin Mary, in Bethlehem, Judah, the scribes and pharisees (who were dominated by satan) saw nothing promising in Him. Therefore they rejected Him. This was the fulfilling of the prophecy of Isaiah, who said, "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not." Isaiah 53:3. Jesus Christ (the poor wise man) delivered His people from sin and corruption without the aid of help of man.

The Prophet said, "And I looked, and there was none to help; and I wondered that there was none to uphold; therefore mine own arm brought salvation unto me; and my fury, it upheld me." Isaiah 63:5.

Paul said, "For in Him dwelleth all the fulness of the Godhead bodily." Col. 2:9.

Jesus Christ delivered the city; yet He was not remembered by the Jews as a nation. John said, "He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own, received Him not. (Not all of them, a few received Him.) 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" John 1:10,11,12, 13.

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Our Sister said, quote, "We have some folks tell us that the thief that died on the cross with Christ was only with Him one day in Paradise, and that he probably went to hell because he was not baptized."

The thief on the cross was saved with an everlasting salvation. There is a lesson taught in the experience of this thief. This proves that the grace of God can and does reach the sinner (who calls upon Him) even in the dying moments of his life. The thief acknowledged the justice of the law in condemning him. He said to the other thief, "And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy Kingdom. And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise." Luke 23:41,42,43.

The Lord hears the cry of His people. The Prophet said, "Behold the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear." Isaiah 59:1. For eternal salvation it was not necessary for the thief to be baptized by water. Baptism by water is not essential in saving sinners. Those who have a right to water baptism have already received pardon for their sins and transgressions. Water baptism is an ordin-

ance which qualifies those who have received pardon and peace for an entrance into the fellowship of the Church. It is an outward ordinance, wherein the washing with water represents the cleansing of the soul. By so doing, they receive the answer of a good conscience toward God as expressed by Peter 3:12. "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."

The baptism which is essential to eternal life is the baptism by fire and the Holy Ghost. Jesus said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:16. Jesus did not say he that will believe and he that will be baptized will be saved. This belief and baptism is not left optionary with the creature. Jesus said, "This is the work of God, that ye believe on Him whom He hath sent." John 6:29.

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." Jesus is the only one that can baptize with the Holy Ghost and with fire. This fire consumes our righteousnesses, converts them into ashes and causes us to know they are as filthy rags. The Prophet said, "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities,

like the wind, have taken us away." Isaiah 64:6.

When fire consumes our righteousness, we acknowledge our sins and transgression, and the justice of God in condemning us because of our sins. Then it is, we no longer believe in our works. We plead for mercy. The thief on the cross said, "Lord remember me when thou comest into thy Kingdom. And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in Paradise." Luke 23:42,43.

Many of God's humble poor are baptized with the Holy Ghost and with fire who are saved with an everlasting salvation, although they are never baptized with water. However, there is a great deliverance in being baptized to those with whom the Lord has dealt and delivered from their sins, and who love God's people and feel impressed to go to the church. Jesus said, "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." St. Mark 5:21. This baptism brings joy to such an one's soul, it is as being set free from prison. The magnitude of soul is unspeakable.

The servant to whom was given a pound as was related in the parable by Jesus, and failed to put it to usury was asked, "wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?" (meaning interest.) When the Lord's people go home to their friends, (the church) relate their experiences in Christ, exchange ideas and revelations on scriptures and share each others joys and sor-

rows, it brings joy to their souls that words fail to describe. Their money - experience, spiritual knowledge and understanding - seems to grow. The love of God is shed abroad in their hearts and brotherly love flows from heart to heart. While this water baptism is not essential to eternal life, it is essential to our lives in the militant church here on earth; and I feel to admonish those who love God's people, have felt His delivering hand and desire to live with His people, feeling to be a stranger here below and one alone, "Go home to thy friends and tell them how great things the Lord hath done for thee."

T. F. Adams

#### NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886, \$4.85 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid. The Cause of God and Truth written by John Gill, \$3.75 postpaid.

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

#### YEARLY MEETING

The second Saturday and Sunday in September, 1958, is the yearly meeting time at Mewborn's Church, and we invite our brethren to visit with us, especially the ministering brethren.

The meeting-house is located on the highway that leads from La Grange to Snow Hill.

J. M. Mewborn, Clerk

#### WHITE OAK ASSOCIATION

The next session of the White Oak Primitive Baptist Association meets with the Church at Bay Meeting House, beginning Saturday before the third Sunday in October, and continuing through Monday, the 18th, 19th and 20th.

The church is located near the little village of Verona, North Carolina, about one-half mile off of U. S. 17 highway. Verona, N. C., is about eight miles south of Jacksonville, N. C. Those coming from the north and east may get on Highway

17 at or near Jacksonville, N. C., and follow south to the next village which is Verona. Those coming from the south just follow Highway 17 from Wilmington, N. C.

All lovers of the truth are cordially invited to attend, especially the ministering brethren.

J. B. Pollard,  
Jacksonville, N. C.

#### SEVEN MILE ASSOCIATION

The Seven Mile Association will convene with Harnett Church, Sampson County, N. C., beginning on Friday before the third Sunday in September which will be the 19th, 20th, and 21st of September, 1958.

All of the same faith and order are cordially invited to visit with us especially the visiting ministers.

Harnett Church is located about five miles west of Clinton. Those coming either east or west on Highway 421 will watch for place where 242 highway intersects 421. Turn at this point on 242 towards Salemburg, N. C., for about two miles and church is on the right.

L. D. Reaves, Clerk  
Coats, N. C.

#### ELKHORN ASSOCIATION

The next session of the Elkhorn Association will be held, the Lord willing, with the Church at Glenwood Park, near Princeton, W. Va., beginning on Friday before the fourth Sunday in September, and continuing through Sunday.

Those coming from the north and east, come to Princeton, W. Va., take the road to Bluefield; about one mile pick up Route 71 to the right; church is only a short distance. Those coming to Bluefield from the south take highway to Princeton; about five miles, turn left at Maple Acres which is only short distance from the church.

L. B. Hylton  
Route 1, Box 285,  
Princeton, W. Va.

#### BEAR CREEK ASSOCIATION

The One Hundred and Fifty-First Fall Session of the Bear Creek Association will convene with Howard's Chapel Church, beginning on Friday before the first Sunday in October, 1958, and continuing through Sunday.

Howard's Chapel Church is located about one mile north of Aquadale, just off of paved road leading from Aquadale to Albemarle, N. C. Watch for pointers.

For further information write Brother Arch Carpenter, Aquadale, N. C., or the undersigned.

T. A. Williams, Association Clerk  
Route 2, Box 232  
Monroe, N. C.

# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. XCI

SEPTEMBER 15, 1958

No. 21

## PSALM XXXVII.

Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found.

Mark the perfect man, and behold the upright: for the end of that man is peace.

But the transgressors shall be destroyed together: the end of the wicked shall be cut off.

But the salvation of the righteous is of the LORD: he is their strength in the time of trouble.

And the LORD shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him.

## PSALM XXXVIII

O LORD, rebuke me not in thy wrath: neither chasten me in thy hot displeasure.

For thine arrows stick fast in me, and thy hand presseth me sore.

There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin.

For mine iniquities are gone over mine head: as a heavy burden they are too heavy for me.

My wounds stink and are corrupt because of my foolishness.

I am troubled; I am bowed down greatly; I go mourning all the day long.

For my loins are filled with a loathsome disease: and there is no soundness in my flesh.

I am feeble and sore broken: I have roared my reason of the disquietness of my heart.

Lord, all my desire is before thee; and my groaning is not hid from thee.

My heart panteth, my strength faileth me: as for the light of mine eyes, it also is gone from me.

## EDITOR

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

## ASSOCIATE EDITOR

ELDER H. O. NASH ----- ATLANTA, GA.

\$3.00 PER YEAR  
TO ELDERS \$2.00 PER YEAR

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

# ZION'S LANDMARK

## *Devoted To The Cause of Jesus Christ*

### EXPERIENCE

Dear Brother and Sister Adams:

I have felt impressed to visit and talk with you for a long time, feeling to be so unworthy it has not fell to my lot to do so, so far, so I am taking this opportunity through the medium of writing. I feel to be so alone. God has blessed me with my little children to be here with me, and I love them dearly, but they can not understand the things I want to talk about. With a sad heart and in my weak way I feel impressed to write some of my experience and memory of my husband.

Clearence T. (Rink) Clayton was born in Person County, December 19, 1912. He moved to Harnett County in 1929 and lived in Johnston and Harnett Counties until his death. He was the son of the late Henry Thomas and Mageline Clayton of Person County. He and I were united in marriage October 18, 1933. We were blessed with seven children of which six survive.

Brother Adams, can it be possible, I was shown in my early teens some of the troubles, trials and tragedies I would experience in the future? Yes, I think God has all power and knowledge of all things and determined or predestinated them.

It seems such a short time ago when I was 14; about six months of my life I felt sad, I could not sleep much, and much of the time I could not refrain from crying, the

reason I did not know, except I felt like something bad was going to happen. When I went to Church I would get so full of grief I could hardly sit still. Then on one second Sunday I was at Bethel, the Church I have loved as long as I can remember, and something came over me. I thought I was going to die. I tried to think I was worried over my Mother who was in feeble health at that time, or my sick Grandmother, but I knew in my heart it was not that, for I felt I had to suffer, and I could see in some mysterious way that my road would be rugged. It seemed to be far away. I became so shaky I left my seat and went out of the Church. I wanted to hide. Oh, I felt to be the vilest sinner in the world, and I tried to think of one good thing I had done but could not. There was a short time I did not realize what was going on, but when I came to myself some of my friends were with me; they thought I was ill. I can not remember just how it left me, but when I got to my home, this awful feeling was gone, and for years it never came back; although, from that day I have had a hope.

This happened to me a short while after I met Rink. He was very concerned over the Church in Person County. At that time there had been some disturbance in the Church. I thought he was the most concerned over Spiritual matters of any young person I had ever

known. Yet, at the same time, he was full of life and fun. He was a young man of excellent character and liked by both young and old. As time went on and soon after we were united in marriage, I learned that he had dreams and visions, and could see things before they happened. This was something I did not know much about at that time, and I did not worry over him, because he seemed to get so much pleasure out of life. He liked sports, music and singing — he so often sang with his Father and family, Amazing Grace.

I will never forget his Mother, Mrs. Clayton, a woman I loved and trusted and I truly believe is a child of God. She had a long talk with me. At that time I was very young, only sixteen, and to my sorrow I just listened; I was not concerned. She said she loved all her children alike, but Rink had always been different, and she felt that he was burdened over something; and that she was shown he would have to go through great tribulation. This did not bear on my mind very much at that time; yet I felt I should keep it to myself. Oh, how I wish I had talked to her more!

For several years Rink wanted to go to Church. We went to different faiths and orders; but not very often for lack of opportunity. I tried to pray that the Lord would cause us to believe alike; yet I never felt worthy to persuade him, because I knew if I did, it would be in vain. I feared he could never believe the way I did, not realizing God has all power. I made up my mind to make myself believe

the way he did, regardless of what it was. On the second Sunday in June, 1945 he insisted on going to Church at Bethel, and I thought it was because of me, but I learned I was so wrong. He had kept things to himself until they had to come out. If I have ever seen the power of God and the love of Christ, it was manifested in the Church that day.

After Elder Langdon preached and Elder Nordan was beginning his sermon, my husband arose from the back of the Church, and did not stop until he was in the pulpit. The Brother Deacon touched his arm and he jumped. He later said it was then that he realized where he was. I was shocked! I felt like my prayers had been answered. I was overjoyed and I believe this was true with every one around me. This was in Elder Lee's life time. Brother Lee was present that day and he came to me and said he was an old man, but he had never experienced any thing like this before, and he said he was sorry for me and my husband.

Rink was received into the Church at this time, and when he was baptized, I thought he was the happiest person I had ever seen. He could tell a wonderful experience of grace. At least 4 weeks after this every thing was love and happiness with him. I was along there too. I thought there would never be any more trouble for us, but soon he became low and depressed. He was down in the valley, only in a different way from before, and I was no longer in a state of rejoicing. I could see what

a great wrong I had done. I was so discouraged and depressed. I felt that I had put myself on those good people deceiving them and I was not fit to even live with my husband. I went for three long years feeling like we were separated and would be for ever. It was on the second Sunday in June again, when I hope the Lord opened the way for me to be received into the Church, and the same day in the afternoon, I was baptized along with my Father and Cousin. When I was brought up out of the water, it seemed to me I was with Christ, and every one was praising God, but before I could change to dry clothes I thought of my Mother and how pleased she must be. This brought to my mind a question. Did I join because my Father did? If I did, it was all in vain. I felt like I had ruined the Church. I wanted so much to feel the way I did when my husband joined. My mind went back to the time when I was fourteen. I wondered what I was to do. I tried to beg God to help me, when all of a sudden these words came to me, "We know we have passed from death unto life, because we love the Brethren." I remembered how I rejoiced three years before, and in the Spirit, I hope. I could feel it was not fixed for me to have that experience again. This gave me great relief; although, to this day I have never felt fit to live with those good people.

At last my dear husband and I were together again. We seemed to be reunited and in a Spiritual marriage; we could rejoice together in the things the Lord had done for us. It was such a joy and pleasure.

Well do I remember how he enjoyed visiting all the Churches. But a short time later we were brought down again. I learned that he was in great trouble and was heavily burdened. Some days he would cry all day long and then he seemed relieved for awhile. He did not want to talk of his trouble at first, but I guess he knew he could not keep it from me. He said he did not think he would live long, and he begged me not to tell any one, but he said I might have to tell it some time. I was worried about him but I never did tell how seriously I felt until about ten years later, after it was all over. He was so exercised I thought with all my heart he would have to preach. His health was bad for years, but the doctors could not find any physical trouble.

I do not think now he was a called preacher; if he had been he would have preached; but I do know he was burdened to talk in conference. In all his troubles and bad health he never felt too bad to sing at Church; he did not sing so loud, yet I could hear his voice above every one else.

The second Sunday in June, 1957 he was ordained deacon. I had no doubt about him, but I knew I was not worthy to be his wife. I thought this would relieve him and it did for a short while, but then he became more troubled than ever. He was well known and I want the Churches every where to know he loved you and talked of how he hoped to be in your midst more often. You, the Church, was his very living. The Church, the people of God, was on his mind

both day and night unless he was asleep.

A few days before he departed this life, I believe this worry of the Church was taken off him and he was in perfect love. He was concerned with the welfare of the family. He apparently was level-headed with consistent reasoning and was so much comfort to me, he did not speak foolishly, but was filled with kindness and tenderness. He loved every one and every-thing-he was nothing but love. I believe he was almost an angel.

On Octobr 21, 1957 the tragedy happened; God loved him best, and called him home. I thought surely I must go too; he was my world and my all. It is hard for the things you believe in to be taken away. I had believed all my life it was fixed, even before the world was, but for a few hours I could not believe a word of this. I couldn't even believe the true word of God. I thought there was something I could have done and I must do, but some time after midnight, I went to sleep for a few minutes and I was awaken wit . a voice saying, "It was fixed; it was fixed." Oh! I was not reconciled to God's will, but something had happened. I could now acknowledge there was an all wise God. My mind went back to my experience before mentioned when I was 14 years old.

Our children and I grieve deeply for our loved one; yet we believe he was ready to go. I long to be reunited with him in that Eternal City, where all will be peace and love with no pain.

I realize my experience differs

from that of many. It has been one of joy, trials and anxieties terminating in a great tragedy, but all this has endeared me to my children and the God in whom I trust. If it is not asking too much, I wish this to be published in the Landmark. I want the good people from different directions to know their letters have meant so much to me in my sorrow. I hope the Lord blesses me to answer all of them sometime in the future.

Dear Brethren and Sisters, near, you have helped me in so many ways. I wish to thank you from my heart.

May God bless all of you.

Love in Christ,  
Ollie D. Clayton  
R.F.D. 2  
Angier, N. C.

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#### THE BLIND MAN (JOHN 9:3)

"The works of God should be made manifest in him." (John 9:3) Many of the parables are related in just a few verses of scripture, and many of the miracles of Jesus are explained in no more than two or three verses; but the entire 41 verses of the 9th. chapter of John is devoted to the restoration of sight to a blind man. The very length of John's writings is sufficient evidence that there is an important lesson for us to learn. A man that was born blind is restored to his sight; and not even the man's name is mentioned; nor is any other incident of the man's life mentioned. Could the importance, in any way, be attached to the man? No, it is very evident that this, and all the miracles of Jesus, was "that the works of God should

be made manifest" before all men; men of the past, men of the present and men of the times yet to come.

The disciples asked, "Master who did sin, this man or his parents, that he was born blind?" The subject, as always, is one that is blind or halted, or maimed, or impotent, or afflicted. Jesus said it is the sick that needs the physician. It was these found in the hedges and the highways, those in filthy rags that were compelled to come into the wedding feast; the king's supper. The pharisee was not brought in; nor was the blind; nor was he begging. Indeed, he was self-wise, self sufficient; he could ever see his way and hesitated not in his judgments; he had all that he could wish and his eyes stood out with fatness. The disciples asked "who did sin", signifying that they thought this man's affliction must be due to some previous sin. Jesus clearly showed in his answer that it was not because someone did, or did not, sin, that the man was born with this affliction; but that the works of God should be made manifest in him! The time had come when this manifestation should be made. This manifestation of the work and power and glory to God is the all important thing. Thus this blind man comes into view; not to be heard of before or after.

"I must work the works of Him that sent me, while it is day: the night cometh when no man can work". At this time Jesus' life was being sought by the pharisees; He had just before this been teaching in the tabernacle and when being compared with Abraham, He

said "Before Abraham was, I am", and they took up stones to cast at Him; but His time was not yet come. Now, He says "I must work" realizing that this is the proper time, and the time that the Father had appointed for this manifestation. Soon His time on this earth would be over; His day of sacrifice would come and He would again ascend to glory with His Father.

So, He spat upon the ground and made clay and anointed the eyes of the blind man, who washed in the pool of Siloam and came seeing. **Siloam** means **sent**. We must go to the pool of Siloam and wash. Who shall guide us? Who directs the way? or tells us when we are there? The blind are **sent** and go by power of the Word of God? All the chosen of the Father are born blind, and come into this life blind and without understanding. Have you ever thought that there is a reason for this? Does not the grain of wheat find itself born inside of a husk? And is not this husk necessary to the grain while it is yet milky and soft and unable to hold its own form? Yet the husk is separated, blown away and burned up when it has served its purpose, and before the ripened grain is gathered into the Master's barn. So must the blindness be removed, and must light shine on our darkness, and our eyes be opened and we come forth seeing. He spat on the ground and made clay, which clay had the power to open our blind eyes and give us sight and understanding. It is a miracle indeed that He performs in every Heaven born soul!

The blind man washed and came seeing. No human person could do

the work that Jesus had done; for that reason the human mind could not understand what had been done. Some would not believe their own sight; would not believe the miracle that they saw before their own eyes. The parents had to be summoned to testify that this was their son, and that he was born blind. Over and over they asked him "How were thine eyes opened". They could not believe nor accept his simple answer. Nor could the blind man fully explain. "Whether he be a sinner or no, I know not; one thing I know, that, whereas I was blind, now I see". The pharisees and rulers said Give God the praise; we know that this man is a sinner. But the restored man was increased in faith and he testified: (He had to declare the glory of this man.) "Why herein is a marvelous thing": Ye know not from whence he is, and yet he has opened my eyes. You said he is a sinner, yet God heareth not sinners, but those that worship Him and do His will. No man, since the world began, has been able to open the eyes of one who was born blind; neither could this man except that he be of God. This angered the proud pharisees and they answered him, Shall you, altogether born in sin, teach us? And they cast him out because of his God-given faith.

But in his cast out condition, Jesus found him, and taught him and strengthened him: "for judgment, I am come into this world that they which see not might see; and that they which see might be made blind". Jesus came into the world to bring sight and life and salvation to every little chosen one that

was born blind. He will remove the scales from the eyes as He removed the chaff from the wheat, and as He refines the gold in the furnace of affliction. Likewise, the same miracles and manifestations of power and glory to God, baffle and block and blind the sight of the self-seeing pharisee.

The Triune God could have saved and redeemed every little one of His chosen flock in some other manner if it had so pleased Him to do so; but it is His will and His pleasure that they be saved by and through this plan of Salvation by free Grace; and every miracle and manifestation of His power and presence and wisdom is for the glorification of God.

May His World be made manifest in our hearts and we be kept and directed in "the right way that leadeth unto the city of habitation".

A. D. Alston

Army Chemical Center, Md.

February 16, 1949

**IN MEMORY OF MY FATHER,  
GEORGE ROBERT CAMPBELL**

Dear Papa, you've been gone twenty-two years.

And I have shed so many tears!  
I miss you everywhere I go,  
And always will while here below.

I hope to meet you again some day,  
Where all my troubles will be done away;  
You were so sweet, good and kind,  
I often have you on my mind.

I longingly think of the happy days,  
Before you and Mama were called away,  
But I believe you both are at rest;  
And I hope to meet you among the blest.

The Lord knows best and does all things well,

The time has come when we must say,  
"Farewell."

Written by his daughter,

Miss Agnes Campbell

RFD 5

Stuart, Va.

## Zion's Landmark

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

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Vol. XCI

No. 21

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Entered at the postoffice at Wilson  
as second class matter.

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WILSON, N. C.      Sept. 15, 1958

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### COMMENTS ON THE 23rd PSALM

David penned this Psalm, and he, being a shepard, knew what the requirements and qualifications of a shepherd were. God made David a shepherd and said, "Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle. And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it." **EZEKIEL 34:22, 23,24.** David, who must have felt that the Lord would be as good, and provide as well for His sheep, as he (David) did for his; therefore said:

"The Lord is my shepherd; I shall not want." David leaves no doubt as to who this shepherd is. It is the Lord Jesus Christ. Jesus says, "I am the good shepherd:

the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine." John 10: 11 to 14. To know our shepherd is to know Him not in what we read of Him, or of what some one says about Him, but to know Him in His love, and the forgiveness of our sins, in His dealing with us both in His providence and grace: to know that what our spirit wants, His hand alone can give.

The word "want" means, I think, that they shall not lack any thing. And how can they? He who is the shepherd of God's sheep, has all power in heaven and earth, and over all flesh, the fishes of the sea and the fowls of the air, and this shepherd says, "Fear ye not therefore, ye are of more value than many sparrows." Matthew 10:31. The silver and gold are His, and the cattle on a thousand hills; and, therefore He is able to protect and to sustain them. "He sendeth springs into the valleys, which run among the hills. They give drink to every beast of the field: the wild asses quench their thirst. By them shall the fowls of heaven have their habitation, which sing among the branches. He watereth the hills from his chambers: the earth is satisfied with the fruit of their works. He causeth the grass to grow for the cattle, and herb for the service of man: that he may

bring forth food out of the earth; and wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart. Read the 104th Psalm. If then, God so freely and abundantly provides for the cattle of the field, and the fowls of the air, why should His sheep feel that they would ever want? Jesus said to His disciples in His sermon on the mount, "Wherefore, if God so clothe the grass of the field, which to day is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" And Paul told the Philippians that "God shall supply all your need according to his riches in glory by Christ Jesus."

He maketh me to lie down in green pastures: he leadeth me beside the still waters." To lie down is a position of rest. God will not cause or allow His people to rest in their own works and self-righteousness, nor will He feed them on the dry doctrine of the letter. Some seems to be satisfied with letter preaching, but this, without the Spirit, is like the grass in the pastures without the refreshing showers, dry and brittle and without any nutriment. But God leads His people into the doctrine and ordinances of His church, and gives them of His Spirit to instruct them therein. The gospel of Jesus Christ gives a variety and abundance of nutritious food for the sheep of God's pasture to feed upon; and that while their enemies may be loitering around the fold, the eye that never slumbers nor sleeps is watching over them.

Still waters are deep, and, like

the waters of Shiloah which the people refused, go softly. Not in a rippling current as shallow water does, but smoothly and quietly. The gospel of Jesus Christ is not noisy, neither does it make the sheep of God's pasture loud and boisterous, but has a melodious sound. All pastures need water as well as grass. The Lord's pasture has a stream running through it, which David says, "shall make glad the city of God." The word "river" which David speaks of in Psalms 46:4, is used symbolically, and signifies a great abundance. And such is the gospel of Jesus Christ. The gospel brings food, drink, joy, gladness and complacency to the sheep of God's pasture. Naomi said into Ruth her daughter-in-law, "It is good, my daughter, that thou go out with the maidens, that they meet thee not in any other field." Ruth 2:22. We also read in Ruth 2:8, "Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens: Let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn." May I say, as Boaz said, who is a type of our Spiritual Boaz; "Let us keep our eyes on the field, and seek not food and drink in any other."

"He restoreth my soul." Yes, if they wander away from the fold, He is kind and compassionate and will draw them back by the cords of His love. If false shepherds have

caused them to go astray, and turned them away on the mountains: and they go from mountain to hill, and forget their resting place, their good Shepherd will turn their faces thitherward, and they shall seek again the Lord their God. This return may be with weeping, but they will ask the Lord, as David did, to "Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O Lord." Psalms 25:7. Jesus said, "How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not a s t r a y." Matthew 18:12,13. When a sheep is drawn away from the fold by false shepherds, they like the Prodigal Son, will soon tire of what they are being fed, and remember that "in my Father's house there is bread to spare, and I perish with hunger." But sooner or later they will feel the cord of God's love drawing them back to their resting place, and will acknowledge, as the Prodigal did, "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." The good Shepherd says, "My sheep hear my voice, and follow me." All true believers, all real penitents; know His voice, and the voice of strangers they will not hear.

"He leadeth me in the paths of righteousness for his name's sake."

"There is a way which seemeth right unto a man, but the end thereof are the ways of death." Proverbs 14:12. Solomon also says, "A violent man enticeth his neighbour, and leadeth him into the way that is not good." Proverbs 16:29. But Jesus leads in the way you should go. And He will cause His people to say as David did, "Show me thy ways, O Lord; teach me thy paths. 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 25:4,5. And to my friends I will also say, don't follow man, but wait on the Lord. He will lead thee in the right way. All that He does for His people is for their good, and 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." This shows the confidence of David in the God of all grace: feeling that, though I walk through the valley, my Shepherd is going before, removing all the impediments, conquering all the enemies, making the crooked places straight, so that he might walk without fear of the enemy. God's people are led in ways that they have not known, and in paths they have not trod, "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Isaiah 40:31. He who has his shepherd with him as a companion needs fear no evil; for his is with him to guide, guard, direct and protect while walking

through the valley of the shadow of death. When the days of walking are terminated, and they have reached the substance (death) which made the shadow, they can say with the poet:

“And when I close my eyes in death,

And creature helps all flee,  
Then, O my great redeemer God,  
I pray remember me.”

“Thy rod and thy staff they comfort me:” we do not think, as some do, that chastisement or correction is here meant, for neither is comfort. A rod is a support or something to rest upon. And what have Thus saith the Lord, “When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flames kindle upon thee.” Isaiah 43:2. This is a promise of God to His children, and it is an exceeding great and precious one. When these promises are applied by the Spirit, they become a support and comfort to His tired children. This rod also represents the shepherd’s power to raise up the fallen and restore them to the fold. God hath promised to be with His children all the way. And Peter says, “The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance.” 2 Peter 3:9. The shepherd’s rod has a crook on the end so that if a sheep or a lamb fall into the ditch, he may reach down and extricate it from its impediments.

“Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.” God has prepared a great banquet for His flock, and He has a great bounty with which to feed them; and power to protect them. They may sit down to this table in the presence of their enemies, and fast in perfect complacency. But what will they feast upon? “Wisdom hath ill-ed her beasts; she hath mingled her wine; she hath also furnished her table.” Proverbs 9:2. Jesus is the beast that was slain, and hath said, “Verily, verily, I say unto except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you.” Upon this table is everything that a poor perishing and thirsty child could desire. He says, “Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.” Isaiah 55:1. This heavenly table is spread for His friends only, for He says, “Eat, O friends, drink, yea, drink abundantly, O beloved.” But want and hunger is the only thing that will produce an appetite for the food spread upon this table. Only those who are clothed with the garments of the imputed righteousness of Christ are asked to partake of the food spread upon this table. Upon this gospel table there is bread and flesh to eat, and blood for faith to feed upon.

“Thou anointest my head with oil:” the graces of God’s Spirit bring gladness and joy to the recipient thereof. The mind of man

is in the head and, therefore, needs to be taught by the Spirit of God. And John tells us what the effect of this teaching has. "But the anointing which ye have received of him abideth in you, and you 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." First John 2:27. This anointing oil typifies the operation of the Holy Spirit and its influence in teaching, directing and qualifying those called, to their respective work in the Kingdom of God. Jesus assured His disciples that they would not be left without a teacher, and a comforter. "But the comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26. And this, like the anointing oil that Moses made at the instance of God, shall be with them through out their life time.

"My cup runneth over;" yes, those who are blessed with all spiritual blessings in Christ, and sit down in heavenly places, and sing hymns of praise to His holy name, cause their cup at times to run over. The Gospel proclaimed in its purity, is calculated to run their cup over. And yet there are many who are deprived of this blessed opportunity. But to them that are deprived by reason of their situation, and have a desire toward Zion, Jesus says, "I will not leave you comfortless; I will come to you." John 1:18. This blessed assurance causes the children of God

to say as David did:

"Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever." The abundant mercies that the children of God have received in the past, give faith to say and to expect them to continue forever, that they will be privileged to dwell in His house, and to worship at His Foot stool all the days of their life. And they can say at times with David, "I had rather be a doorkeeper in the house of God, than to dwell in the tents of wickedness."

May God forbid that we ever be deprived of this great privilege.

H. O. Nash

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#### IN MEMORIAN

On January 27, 1907, Rosalie was born to Mr. and Mrs. Raleigh Collins of White Oak Township, Jones County. There she grew up and attended Brick Kiln School in that community. According to her elders, she was always an unusual and obedient child. At the age of thirteen, her father and mother moved just across the river into Onslow County.

She never did unite with any church but she often attended the Primitive Church at White Oak where her mother was a member. While in her early teens, arrangements were made for her to board with her great aunt, the late Susan Higgans and attend school at Mapel Hurst near Jacksonville, North Carolina, and it was there she finished her education.

In the spring of 1926 it was my good fortune to meet this lovely young lady to whom I was devoted from the beginning, and on the 17th day of October 1928, she became my wife. While Rosalie was not a member of any church, I believe the grace of God was born in her heart. Her life bespoke this truth, because the evidence was there. We are told in the scriptures, "By their fruits ye shall know them." Her fruits were a witness that she was a subject of His grace and truth.

In 1952, two of our sons joined the United States Air Force, Joshua Mewborn, and Ray Hamilton Gray. In March 1954, we were advised that the older, Joshua, had been flown from overseas to Maxwell Hospital in Alabama, and was afflicted with an incurable disease know<sup>n</sup>

as disamanted Lupus Ear-thermontosis. His doctors advised us that he could never live a normal life again. His illness grew gradually worse. In May he was discharged from the air force and admitted to the Veterans Hospital in Durham, N. C., for further medical treatment.

In February, 1955, Rosalie, the mother of this son, was operated on for cancer of the colon, from which she temporarily improved, but a relapse soon followed and on February 20th, 1956, after all medical science and loving hands could do, the good Lord saw fit to take her out of this world of sin, sorrow, sickness and pain.

Dear Readers, I can not describe my feelings as I watched her expire from this life. Somehow I knew the Lord was claiming that which was His. I felt I never had been worthy of her, and now she was gone to the arms of her creator forever more.

Oh how I miss her voice and footsteps in our home! Life is so empty and incomplete! Just twelve days later Joshua died also. Both funerals were conducted by Elder L. L. Yopp of Jacksonville, N. C., and Elder J. E. Mewborn of Snow Hill, N. C.

Surviving are the husband and father, Major M. Gray of Maysville, N. C., five sons, Floyd of Jacksonville, Ray Hamilton of Albany, Ga. Harold, Walter, and Milton of the home; five daughters, Mrs. P. M. Willenborg, Great Mills, Md., Mrs. J. C. Beamon, Snow Hill, N. C., Miss Zeldia Lorraine Gray, Great Mills, Md; Carol O'Neil and Sandra Lee of the home.

Written by her lonely husband,  
Major M. Gray

**IN MEMORY OF  
BROTHER ZOLA J. SUGG**

Brother Zola J. Sugg was born April 1, 1874 and was deceased March 20, 1958, the duration of his life being 83 years, 11 months and 19 days. He was married to Sister Martha Wilson Jones, April 1, 1895, his twenty-first birthday. She preceeded him in death about five years. To this union a daughter Mrs. Oma Booker of Raleigh, N. C. was born and survives him. Also one grandson, two granddaughters, several great chandchildren and one sister, Mrs. Estoie Williams survive.

Brother Sugg was a faithful and devoted father and husband in the true sense of the word. He was tenderly and carefully nursed and cared for during his illness by his precious daughter and her family, including his only sister, Mrs. Williams.

He was received into the fellowship of Oak Grove Church, an Old Baptist church about ten miles west of Raleigh, in March 1925. He loved this church until his death, but because of the con-

venience of location, Brother Sugg and his wife, Sister Martha, moved their membership to Willow Springs in November 1943. Here he was a faithful and beloved member until his death, and was a sincere and devoted lover of the truth as taught in the scriptures. The older he grew the brighter was the evidence of eternal life depicted in his daily walk. When confined to his bed before his passing, he seemed to rejoice in the fact that his tribulations would soon be over his trials would be no more, and he would rest in the arms of his Saviour. While our hearts are grieved because we feel the loss of him so keenly, believing that one of Jehovah's witnesses is gone, yet we rejoice in soul that he has left with us such evidence as is spoken of by John the Revelator, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the spirit, that they may rest from their labors; and their works do follow them."

His body was interred in the cemetery of Willow Springs Primitive Baptist Church, there to await the second coming of our Lord and Saviour Jesus Christ on the morning of the resurrection.

Done by order of the church of Willow Springs in conference, the fourth Saturday in April, 1958.

Brother C. E. Pollard)  
Sister Pauline W. Adams)  
Sister Samantha Pollard) Committee

**ANNETTA LACKEY TILLEY**

It has pleased our Heavenly Father to remove from our midst our precious mother and wife, Annetta Lackey Tilley. She was born May 3, 1867. She went to sleep May 31, 1957, making her stay on earth 90 years and 28 days. Mama was married to Thomas Walter Tilley on January 29, 1888. They lived together 69 years, 4 month and two days.

Mama was a loving mother, faithful wife and a good neighbor. She leaves her husband and the eight children following, to mourn her passing: Frank, Hassell, and Tom Tilley of Lawsonville, N. C.; Lee Tilley and Mrs. C. P. Gilbert of Mt. Airy, N. C.; Mrs. Buren Simmons and Mrs. Guy Glass of Tulsa, Oklahoma; and Mrs. Arthur Young of Jacksonville, N. C. There are also 20 grandchildren and 26 great-grandchildren.

Mama united with the Primitive Baptist Church at Snow Creek the 4th Saturday in October 1889 and was baptized the following morning by Elder E. M. Barnard. She was a faithful member, always filling her seat when able to attend. She moved her membership to Shady Grove the 4th Saturday in July, 1949. The members there were always so loving to her. Due to convenience, she moved her membership to Aarons Fork, which was near her home, a few months before she died. She greatly appreciated the love and fellowship that was manifested to her there.

Mama is sadly missed by all that knew her. Until she was unable to do so, she was always ready to lend a helping hand to all that stood in need. Her doors were open to her brethren, sisters and friends. Those who knew Mama, know her obituary better than we can write it. She has left many wonderful memories to her husband and eight children. "By their fruits ye shall know them."

A short funeral was conducted by Elder R. L. Dalton, Elder Ray Smith, and Elder L. L. Yopp. Her body was laid to rest in the family cemetery near the home under a mound of beautiful flowers to await the morning of the resurrection when His children will ever be with the Lord.

Written by her daughters—Lottie and Ruth.

Mrs. C. P. Gilbert  
Mrs. Arthur Young

#### RESOLUTION OF RESPECT FOR SISTER JULIA OAKLEY

Resolved: First, in the death of Sister Julia Oakley, that the Church at Surl sustained a great loss. She was a member at Tar River Church for a long time, where she joined by letter in 1942. Sister Julia was born December 12, 1868 and died April 5, 1958. Sister Oakley was the widow of Dolphus W. Oakley, and she made her home with her daughter, Mrs. Bessie Hughes, at Berea, N. C. Mrs. Hughes nursed her mother in a most admirable way, never neglecting her for anything. Sister Oakley had been an invalid for a long time.

Be it resolved further, that a copy of these resolutions be recorded in our church book, a copy sent to Zion's Landmark for publication, and a copy sent to the bereaved family.

Done by order of the church at Surl, in its May meeting, 1958.

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

#### IN MEMORIAM

Mrs. Virda Beulah Mabe, daughter of Daniel Boone and Catherine Gunter Mabe, was born near Danbury in Stokes County, N. C., January 17, 1880 and departed this life January 15, 1958, age 77 years, 11 months and 29 days. She was married to Wesley Mabe January, 1898. To this union was born ten children, nine daughters and one son. All survive except Carrie Ethel who died at seventeen years.

In the year 1915 she moved to Guilford County near Oak Ridge and lived there until declining health caused her to move to Greensboro with her two daughters. Her deceased husband, Wesley Mabe, was a faithful and much loved member of Bunker Hill Primitive Baptist Church, who served as deacon five

years before his death, July 23, 1935. She joined the same church in 1919.

She was a strong pedestinaian, believing entirely in the sovereign mercy and grace of God alone to save poor sinners and prove in every way this blessed truth during her life among the Lord's people. She was a faithful contender of the doctrine of God's electing grace.

She suffered untold miseries for two and one half years but seldom complained. She frequently talked of heaven and the Divine Wisdom of God. Her eternal life seemed to be her line of thought generally and at time she expressed a great desire for a blessed exchange of leaving this world of sin, sickness, and sorrow to enter the kingdom of eternal rest. She realized her stay on this earth was about spent and in her last hours, God's will was precious to her. We feel assured that she fell asleep in Jesus. All was done for this precious mother that loving hands and willing hearts could do, yet we all had to submit to Him who worketh all things after the counsel of His own will. Let us say with Job, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." May we all be reconciled to the dispensation of God's Holy Will, who doeth all things well and may the dear Lord in His rich mercy be with her family in their sad bereavement, sustain them by His Grace and cause them to lean upon His everlasting arm in whom alone comfort is found.

Funeral services were held at Bunker Hill Primitive Baptist Church with Elder George W. Hill and Elder Roy Smith speaking comforting to the bereaved family, the church, and a host of friends. The funeral was largely attended and the floral tribute was very beautiful. Her grandsons were pallbearers and her granddaughters were flower girls. Her body was laid to rest in the church cemetery by the side of her beloved husband to await the coming of Jesus the second time without since untold salvation and to raise her vile body and fashion it like unto His own glorious body and carry her with all the redeemed family of God to that city that hath foundation whose maker and builder is God, where we hope to join in one song of everlasting praise.

May the life of this good mother be an example of her children that they may walk in her footsteps ever "Looking unto Jesus who is the author and finisher of our faith." We are told "The memory of the just is blessed." Proverbs 10:7.

Submitted in love to the Bunker Hill Primitive Church for approval and a request that a copy of this writing be spread on the church records and a copy be sent to Zion's Landmark for publication.

Written by her daughter, who was privileged to care for her during her last days.

Mary Jane Mabe.

**IN MEMORY OF  
MRS. AMANDA FORBES**

Sister Amanda Forbes died March 19, 1958, at the age of 77 years, 3 months, and 12 days. Sister Forbes is survived by four lovely children, two girls, two boys and four grandchildren. They stood by her and did all for her that loving hands could do. I hope the Lord will reconcile each and everyone of them to her departure.

She united with the Church at Autrey's Creek in June, 1949, and was baptized by our pastor, Elder R. B. Denson, where she was a faithful member until her death. She loved her church and all it stands for and attended whenever she could.

Funeral services were held in her home in Edgecombe County by her pastor, Elder Denson, with her brethren, friends, and relatives attending. She was laid to rest in the church yard, beneath a beautiful mound of flowers, to await the resurrection morn.

Resolved that a copy of this obituary be sent to the family, one put in the records of our church book, and one sent to Zion's Landmark for publication. Done by order of the church in conference first Saturday in April, 1958.

Annie O. Norman, Committee  
Elder R. B. Denson, Moderator  
J. B. Coker, Clerk

**IN MEMORY OF  
BROTHER ELISHA T. NORVILLE**

It has pleased our Heavenly Father to remove from us our beloved Elisha T. Norville, born September 6, 1866, and died March 8, 1958. He was married to Sally Norville. Brother Norville was a devoted and faithful member of Autrey's Creek Church seventy years, but for the past few years he was in ill health, not able to attend church often.

Brother Norville 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 which the Lord, the righteous Judge, shall give unto all that love His appearing. May we, the church of Autrey's Creek, extend our sympathy to his family and ask God to bless and comfort them. It is our loss, but his eternal gain. May we bow in humble submission to God, the Father, and the Son, and be enabled to say not our will but Thy will be done.

Ordered to be written by Autrey's Creek Church in conference on the first Saturday in April, 1958. A copy to be sent to Zion's Landmark for publication; one sent to Brother Norville's family, and one sent to the church of Autrey's Creek.

Annie Owens Norman  
Eloise Owens Wainwright  
Committee  
Elder R. B. Denson, Moderator  
J. B. Coker, Clerk

**LESTER M. MIDGETT**

My father, Lester M. Midgett was born June 14, 1893, and passed away April 5, 1958, making his stay on this earth 64 years, 9 months and 21 days. He was the son of Louis and Jane Midgett and was born and spent most of his life in Sneads Ferry, N. C. He was married in 1922 to Nora Atwood of Mount Airy, N. C., and to them were born five children — Virginia, Dennis, Billy, Louis and Clifton. His wife and children all survive; also two sisters, Mrs. Rebecca Edens, one brother, Joe Midgett; one grandchild, Sherry Midgett and many nieces and nephews.

Daddy never united with the church here on earth but whenever he could, he went to meetings at the Primitive Baptist Churches and I believe he truly loved and believed the doctrine preached by them. He always taught his children the best he knew. He was kind and loving, a friend as well as a father to us. He and our Mother lived peaceably together for over thirty-five years, and although they had a hard life in many ways, they were financially poor, but they were rich in love and kindness for each other and their children. Our family has always been very close, loving each other and sharing the bad as well as the good, never knowing hate or bitterness toward each other. We hope we are thankful for all God's wonderful blessings, we are not worthy of the least of them.

It hurt so much to know Daddy had to leave us, and he hated to leave us, but he had suffered so much, we feel the Lord looked down in mercy on him and called him home to that happy land where there is no more pain, sorrow or care. Many times through his suffering we heard him pray for mercy and peace of soul, and we believe God gave him that peace before he went to sleep. He was always so patient and forbearing. He would sometimes say, "I should not complain when the dear Saviour suffered so much more."

Daddy had been in ill-health many years, but was confined to his bed only a little more than a week before passing away. Words fail us in our effort to express our gratefulness and gratitude to our many friends and neighbors for the many kindnesses rendered by them to Daddy and to us during these distressing days.

Elder Horace Bryan came to see him and prayed with him a few days before he died. He was so weak he could hardly talk but he told me that every word in the prayer seemed like a promise to him and I believe it was. His funeral was conducted by Elder Bryan assisted by Elder Yopp and he was laid to rest in Yopp Church Cemetery where his Mother and Father who was a faithful member of this church, are also resting.

We all miss Daddy so much, more

than words can ever tell but our hope and earnest prayer is that the Good Lord will be with us, leading and guiding us all the way and that He will enable us to be joined together never more to part.

### DADDY

You have not gone so far away, though  
some may tell us so;  
We feel your presence ever near and in  
our hearts we know  
That somewhere, not too far away,  
you're watching, guiding still  
Our stumbling steps along life's road,  
the way you always will.  
We miss you so and there are times our  
sad hearts cry with pain,  
But then we see your kindly smile and  
hear your voice again,  
Your voice that ever spoke with love  
through all our childhood years;  
Teaching us the way of right and quieting  
all our fears.  
How often through the pain you bore,  
through weary nights and days,  
You spoke of Him who suffered more  
and ever gave His praise.  
And though you now dwell with Him free  
from all care and pain,  
Deep in these hearts that love you so, in  
memory you remain.  
With all the love that parents can give,  
our home, our lives were blessed,  
It hurts to know how alone she feels, the  
one you loved the best.  
But with God's mercy we'll go on, the  
way you'd have us do,  
And some day, Daddy, some glad day,  
we'll all go to be with you.

Written by his daughter,  
Virginia Midgett  
Sneads Ferry, N. C.

### IN MEMORY OF SISTER EMMA McLANEY

Mrs. Emma McLaney of Coffee Springs, Alabama, died May 26 after a lingering illness. She had been a member of Mt. Gilead Primitive Baptist Church for some sixty-four years and was devoted to its principles and doctrine. She was the daughter of Mr. and Mrs. Henry Childs of Hartford, Alabama, pioneers of this section of the Deep South and also members of Mt. Gilead Church. Her first husband was a Mr. Kelly who died many years ago being survived by one daughter, Loma, and two sons, J. M. and Boss. Soon after his death she married H. C. McLaney who also passed on several years ago. To this union were born Alfred, Tillis, Essie, George and Dugan McLaney. She was also the stepmother of several children of H. C. McLaney by a former marriage.

Sister McLaney was thus the mother of three sets of children and one indeed.

Most of all in importance, she was truly a Mother in Israel. For ninety-six years she lived as an active citizen of her section, her home, and her church.

Funeral services were conducted by Elder J. J. Collins at her beloved Mt. Gilead. On May 27 interment was made in the adjoining cemetery where she was tenderly laid to rest beneath a mound of the most beautiful flowers in the presence of a vast host of friends and relatives.

Written by,  
Elder J. J. Collins  
Box 117, RFD 2,  
Newton, Ala.

### LOST AT SEA

L. H. Weeks of Geneva, Alabama was lost at sea June 20 off the coast from New Orleans, in a storm on the Gulf of Mexico. Mr. Weeks was 37 years of age and was an excellent student of the writer. He was the son of Mr. and Mrs. Sol-lie Weeks. He is survived by his wife and three sons, Michael, Richard, and Gregory.

Memorial services were held for him by Elder J. J. Collins at Mt. Gilead Primitive Baptist Church, Wicksburg, Alabama, on July 20, and was attended by a host of relatives and friends. The Coast Guard and other agencies have made an extended search for his missing body.

Submitted by,  
Elder J. J. Collins

### NOTICE

Gill's (6) volumes commentary upon the whole Bible. Standard work since 1743-1944 is now ready for distribution. Price \$32.50 per set postage prepaid. Hassell Church History by Sylvester Hassell, reprint of 1886, \$4.85 postpaid. Body of Divinity by John Gill, reprint of 1769-1770, \$5.50 postpaid. The Cause of God and Truth written by John Gill, \$3.75 postpaid.

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

### MEETING IN CALIFORNIA

There will be a three-day Union Meeting, beginning on Friday before and including the fourth Sunday in October, 1958, held with Seclusia Church, Compton, California, the Lord willing, and that all of our faith and order are invited to be with us.

The church will be found at 12812 South Williams Street, Compton, California, in the home of Brother Lang Wells.

W. A. Little

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# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--: AT -:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. XCI

OCTOBER 1, 1958

No. 22

## PSALM XXXVIII

My lovers and my friends stand aloof from my sore; and my kinsmen stand afar off.

They also that seek after my life lay snares for me; and they that seek my hurt speak mischievous things, and imagine deceits all the day long.

But I, as a deaf man, heard not; and I was as a dumb man that openeth not his mouth.

Thus I was as a man that heareth not, and in whose mouth are no reproofs.

For I said, Hear me, lest otherwise they should rejoice over me: For in thee, O LORD, do I hope: thou wilt hear, O Lord my God. when my foot slippeth, they magnify themselves against me.

For I am ready to halt, and my sorrow is continually before me.

For I will declare mine iniquity; I will be sorry for my sin.

But mine enemies are lively, and they are strong: and they that hate me wrongfully are multiplied.

They also that render evil for good are mine adversaries; because I follow the thing that good is.

Forsake me not, O LORD: O my God, be not far from me.

Make haste to help me, O Lord my salvation.

## PSALM XXXIX

I 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.

I was dumb with silence, I held my peace, even from good; and my sorrow was stirred.

My heart was hot within me: while I was musing the fire burned: then spake I with my tongue.

LORD, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am.

## EDITOR

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

## ASSOCIATE EDITOR

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

**\$3.00 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*

### **MOTHER'S DAY POEM**

Dear Brother Adams,

I am sending you a little Mother's day poem written by Sister Bessie Clark in memory of her Mother, Sister Martha Gauldin. I have known both the mother and the daughter for more than twenty years. I have had the pleasure of serving the church for about eighteen years where Sister Gauldin was a very faithful member. She was a strong believer in the work of Grace. She was a good neighbor and a loving mother. We miss her in the church and the home. We all loved her very much, but God has called her home, as he does all His loved ones.

In hope,  
(Elder) R. D. Bell  
Mayodan, N. C.

### **In Memory of Martha Sue Gauldin on Mother's Day**

Dear Mother, it pleased God to  
send His death angel and take  
you from our side,

To take you up in Heaven to meet  
the Shining Bride.

Dear Mother, we do miss you; we  
often sigh and cry, but, by the  
grace of God, Dear Mother,

I hope to meet you bye and bye.  
Mother, I'll try to watch and pray,  
and beg God's guidance day by  
day;

And when life's troubles here are  
o'er, Oh! may I meet you at  
Heaven's door?

I loved you more than tongue can

tell, but my Blessed Savior loved  
you, Oh! so well!

Mother Dear, it's lonesome here  
since you have gone away,  
But the Lord said, "Come, My  
Little One," you could no longer  
stay.

He gave to you a mind to pray,  
You desired no longer here to  
stay.

You begged the loving Savior to  
come and take you away.

Dear Mother, I feel our loss is  
your eternal gain, but as I have  
stated here

Before, we miss you just the same.  
Your sufferings were so severe,  
you begged everyone stay near.  
Mother, when the Savior called He  
bade you not to fear, and gave  
you

Sweet assurance that He was ever  
near.

Mother Dear, You have gone,  
Your place is vacant in our home  
May God grant that by His  
grace,

His gracious spirit will take your  
place, and give us faith to run  
the race.

Farewell, Mother Dear, I'll have  
to stay, till I can hear the Savior  
say,

"Your race is run, My Little One,  
Your battle here has now been  
won."

Written by a heart-broken  
daughter,  
Bessie Clark

**THE LOVING MASTER'S HAND**

Dearly Beloved in Jesus Christ,

I would that I could tell you how I feel this Lord's Day. I love you with all my heart and feel that I have to write, for with in myself, I am most miserable and need so much the touch of our loving Master's hand. Though trembling within and tears without, I have at times been made to rejoice with an unspeakable joy. Oh, the harmony that sings deep within my soul, given to fill the hunger which has been mine through hours of trials and tribulations. We can not expect to be filled always with a spirit of rejoicing. We are promised trials and tribulations, and too, we are promised if we suffer with Him we shall also reign with Him. Feeling to be so weak and unable to withstand, I can only look upward and ask God to have mercy and loose my stammering tongue that I may expound the glories of His great love. I feel that He will grant me knowledge and courage to continue in that which was laid down for me from the foundation of the world, until He takes pleasure in withholding from me such as is pleasing to Him. Whatever I do is of and from Him who doeth all things well. Being the purpose and calling of Him who promised us strength to endure, and faith which passeth all understanding.

The sufferings of the present are not worthy to be compared with the glory which shall be revealed in us. When being made to rejoice in a love so great, it is a joy and a wonderful privilege to refer to His words of truth and grace, to meet the hunger in my soul for a feast

of His never dying love. We are given grace in time of need. Once given a taste of His wonderful love we continue in seasons to thirst for an outpouring of His Spirit to quench the fiery darts that we encounter daily. Being so vile, I continue to feel guilty before a God so good and true. I have found nothing worthwhile but to be ever-ready and learning what is the will of God and yielding ourselves as servants to our Blessed Savior; and we can do this only as He enables us to do so, for He is all in all, He says, "For I am God and there is none else." Isa. 45:22.

I was blessed to read 1st. Peter, first and second chapters, and I found I was reading just as I felt. It was my own experience. Oh! what comfort. There was opened to me the state of the Godly before God. How wonderful to feel that you know, and too, I am often made to say, "Am I one?" If so, why is it thus with me? But in remembering His words, "I will never leave nor forsake thee;" I am made to rejoice in God alone, giving Him praise for constantly renewing His Spirit in my poor soul. I trust His love will rest upon each and all.

Mrs. Miriam Lee  
410 Barbour St.  
Clayton, N. C.

To receive Him as a little child,  
I hope 'tis He that loves me,  
I feel to be so vain and vile,  
My strength as clouds above me.

As a wretched creature filled with  
sin,  
My hope for tomorrow lends es-  
cape from within,

Being made willing to suffer, to  
cry with deep pain,  
"Have mercy, Dear Jesus, lest I  
should hope in vain."

With my strength all gone 'tis then  
I am given  
A taste of Thy death with new  
hope of Heaven,  
We feast and we dine on crumbs  
at Thy table,  
And rejoice in Thy power that per-  
mits us as able.

'Twas Thee that loved and bled  
and died,  
That by Thy power, we are sancti-  
fied,  
As fit to claim or own a share  
Of love so great, so full of care.

Ready to comfort to release at Thy  
will,  
A soul that knew hunger had need  
to be filled;  
O loose from my being a horror  
of fear,  
Lest I be found wanting when He  
draweth near.

Miriam Lee  
Clayton, N. C.

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### EXPERIENCE

Dear Brethren and Sisters:

It has come into my mind several times to write what I hope has been the dealings of the Lord with me; yet I have never felt like I could write or tell it, but I have been so impressed today that if the Good Lord will bless me to do so, I will write it the best I can. I can not remember the exact date when this took place with me.

As far back as I can remember I have believed that the Primitive

Baptist were the church of the true and living God. I have never mixed or mingled with any other than they.

When I was just a small girl a great fear would come over me occasionally and I would cry. My mother would ask me that I was crying for. I would say, "I do not know," and I did not know. I remember one time I told her the world was coming to an end; for at times it seemed this was what I was afraid of. Now this is just what I hope did happen in a sense, for I hope I died to the things of this old sinful world and was made alive in Christ Jesus, the Lord, and this old sinful world came to an end with me. I had nothing to do with this taking place with me. I tried to get rid of it, but the more I tried the worse I became, until I became so burdened I thought I was going to die. There was no way I could look, nothing I could do to get relief. I felt to be shut up and every thing was being taken away from me. I began to cry out unto the Lord to have mercy on me. Oh Lord, save or I perish! For I felt there was a God that had all power in heaven and in the earth. I was so afraid and saw myself to be so sinful! I began to shake and tremble, feeling I was forever lost.

At this time I was not habited to attending any church. I had never read or heard anyone tell an experience of grace. So I knew nothing of anything like this ever taking place with anyone. Therefore, it never came into my mind that the Lord had begun a work in my heart as I hope he did. So I de-

cided I was losing my mind. Words will never describe what I went through. Such an awful sensation would pass over me, and a voice speaking within me would say, "You are going to die." This I kept to myself, telling no one about it, until I became so nervous, I knew I was gone, worlds without end. Oh, how I would beg the Good Lord to have mercy on me. I would go to bed at night and feel like I was out in the cold and snow falling on me.

At this time I was keeping company with a young man who is now my husband. I was expecting him to come to see me one night and I was getting dressed to see him, when the most awful feeling came over me and a voice spoke within me, this time it said, "You are dying." I hurried to the kitchen where my mother was and told her I was dying. I was then crying and rubbing my hands together. Only those who have experienced this will ever know what I was going through. My mother came to me and tried to comfort me, saying, "No, I do not think you are dying." But I said, "Yes, I am." I did not get any better through that night but continued to have those bad feelings and a voice speaking within each time, saying "You are dying." Yet, I was up walking around. The next day after the above mentioned incident my brother took me to a doctor. The doctor asked me what my trouble was. I told him the best I could how I felt, for by this time I believed I had some dreadful disease. After I finished describing my condition as nearly as I could, he said,

"Your case is something very unusual and I do not know how to treat you. I said, "I guess then I will have to die." He said, "Well, you are prepared and ready to die, aren't you?" At that moment I was given strength and courage to say, "Yes, I am just as ready and prepared as I will ever be, for I do not see how I can do either, get ready or prepare myself." He said, "Well, you had better start trying." So He told my brother to take me to Duke Hospital.

We came home and I felt a great relief, not from any treatment the doctor gave me, for he did not give me one drop of medicine. But it brought thoughts to my mind I had not had before. I was given strength to stand for and defend the doctrine I believed to be the truth as against a doctrine based on the works of man. A spirit of resentment would rise up within me every time I thought of what the doctor said. I feel I just as well tell the truth about it. I hated that doctrine then and I hate it now. Paul said, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works lest any man should boast. For we are His workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." So far as I am concerned, this scripture settles any argument favoring the possibility of man being able to prepare himself for heaven by saving his own soul.

For a short while, I was doing very well, but soon those dreaded sensations of dying came back. Oh, how I begged the Good Lord to re-

move them from me. I knew, however, there was nothing I could do, for I had tried with all I had but nothing did any good. But I believed the Lord could take this affliction from me. One night I was lying on the bed. I was not asleep; a power took hold of me and began drawing me upward. I was afraid and tried to hold myself back, but I could not do so. I looked up to where I felt this drawing power was coming from, and I saw the brightest place I have ever seen. A voice spoke and said, "This is heaven," and it vanished from view. I pondered this over and over in my mind, wondering, "Oh Lord, what does this mean?" I went on from day to day, not knowing what the trouble was with me, crying within myself and begging the Good Lord for mercy, believing it was all in the hands of God to give me relief. I felt like I was too great a sinner for Him to ever take notice of me. Oh! my sins would rise up before me and I could not see how I could be included among those Christ died for. One day while my sins were before me as great mountains, a voice spoke within me saying, "Love coverest all sins." Dear Brethren and Sisters, I later found that love did the work. It was the love He had for His people. He loved them with an everlasting love and with lovingkindness He has drawn them. He suffered the death of the cross to save poor sinners because He loved them.

I had never read the Bible, but scriptures would come into my mind with such force, I would be surprised. I would wonder, "Why do scriptures come into my mind

so plainly?" for even though I had never read the Bible, I knew it was scripture. I remember one night these words were spoken to me so plainly! "Come ye out from among her, my people. Be not partakers of her evil deeds." So I began to read the Bible, but I could not understand it. I would read in Revelations and I became so afraid I would put the Bible away. One day after this, I was going home with my brother, and the feeling that I was dying came over me again, and the same voice was speaking within me, saying, "You are dying!" I told my brother I was surely dying. He stopped the car and began talking to me. "He said: 'I am going to take you to a doctor, for I believe it is your nerves.'" I said, "I am not going to any doctor." I knew my nerves could not speak as this voice was speaking to me. After a while the bad feeling passed away again, I was in dreadful trouble. I believed that the end was near with me, and as I said before, I hoped it was.

We went to my brother's home. His wife told me to go in to a room where it was quiet and lie down. She too, thought my trouble was my nerves. But I knew better. I went in and lay down on the bed and there is where I believe I died. I could see this old world tumbling and falling down, just as plain as I have ever seen anything in my life, and I was being taken away from it all so fast! I was just waiting expecting every breath to be my last knowing within myself, that I was dying, when a voice spoke and said: "You are dying to the world." I could not under-

stand what dying to the world meant. But while I was pondering over and over what dying to the world meant, I realized it — my disturbance — had all passed away and to my surprise, I was still alive. After this I had relief from those dying sensations and the voice that had told me over and over that I was dying. Yet, I was still troubled and burdened. I felt that I had no place to go, where I could find comfort and peace.

One day I was taking some rest in bed, when my mind was drawn upward by the same power I have spoken of before. I saw the cloud burst open and a white form came out and came right over me, completely covering me. A voice spoke and said, "You are being cleansed." Oh, I saw myself such a sinner. I hung my head in shame. I felt something going through my whole being. This went on for a few seconds. A voice said, "You are cleansed." I watched this form go back just like it came. The same cloud received it back. A voice said "That was Jesus. Just as you saw Him go away, just so you will see Him come again." This was just enough for my poor soul. Oh! I began to praise Him for what He had done for me, for I had done nothing, but He had done it all. Praise His Holy Name!

Soon after this, news came that Elder Sawyer whom I had never seen, was going to preach at one of the Sister's home that night. Up until now I had not been to any church or heard any preaching or even thought of any so far as I remembered for a long time. To make this plain, I will say that

there was not a Primitive Baptist Church in the neighborhood where I lived at this time. Before this all took place with me, and in my childhood days, my mother who was a member of the Old Baptist, always carried me with her to church. Mother was going to hear Elder Sawyer that night, and she asked me to go with her. I was somewhat undecided about it, but finally told her I would go and we went. When I went in, Elder Sawyer came to me, shook hands and gave me a hymn book and said, "Help us sing." I said, "I can't sing." They sang a few hymns and he began preaching. I forgot myself completely. I was feasting on the wonderful preaching. I was saying, "This is the gospel coming down from heaven to Elder Sawyer and from Elder Sawyer to me. Oh, It was made so plain to me! I could see what had been the trouble with me. I left there that night rejoicing. I told my mother and a sister that I knew, Elder Sawyer had preached the gospel. The sister that was with us put her arms around me and said God bless you. From then on, I had a strong desire to join the church, and I felt that if I could, I would get complete relief from the burden that was upon me. But something would say within me, "You have got to give up the young man you are going with before you can join the church." This was the last straw, because I could not see any thing in this life worth living if he was taken away from me. But I will say that through suffering I was made willing. I will never forget the day I went down on my

knees and said, "Lord, I am willing to give him up for Jesus' sake."

Dear Brothers and Sisters, this may be too much for me to say, but I believe I know something about the scripture that says, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Luke 14.33. But it is not of ourselves that we do this. It is by the things that we suffer that we are made willing and enabled to do this, for we are made a willing people in the day of His power. I began to beg the Lord to show me if it were His will for me to go before the church and doubts began to come into my mind about the Primitive Baptist being the true church. I wanted the Lord to show me, for I did not want just any church like the world is saying. I believed then like I do now that there is only one Church of the true and Living God. So I began to beg the Lord to show me what was right for me to do. One day while I was thinking about this and desiring that the Lord show me, a hand came up before me with a finger pointing right at the Primitive Baptist Church in Atlantic. A voice spoke saying, "This is the church. The next time you go to this church you will meet a woman just as you take the road leaving the highway to the church, and just before you get to the church you will meet the deacon with a water pitcher in his hand. There will be two preachers at the Church. This will be evidence that it will be right for you to go before the Church."

The next meeting everything came to pass just as I was told.

This was such an assurance to me that I did not even wait for Brother Raper, the moderator, to announce an open door in the conference. I felt that the Lord had opened the door for me. I went before the church and was received. Brother Raper told me after that, that when he heard me coming up before the church, he looked up to see who I was and a voice spoke within himself and said, "Here comes one of God's little lambs." My husband to whom I was not then married, said he was working on a boat the day I was received into the church and that a voice spoke to him and said, "Eva will join the church today." I had not told him that I had a desire to offer, and had not seen him in over a week.

This has been a great comfort to me in my lonely hours. That evening after I was received into the fellowship of the church, these words came into my mind with great force: "Old things have passed away. Behold I make all things new." Nobody slept any that night, including myself, at my home. My Brother, who was living with us said he felt just like I had died that day and was to be buried the next day. I united with the church on Saturday, was baptized Sunday, and was married the following Wednesday to the same man I had been made willing to give up for Jesus' sake. Oh! Do you not see how the Good Lord blessed me? Praise His Holy Name!

One morning shortly after I united with the church, my husband had gone fishing and I was alone doing my housework. A peculiar sensation came over me and some-

thing seemed to say, "You have a heart attack. I stopped my work and discovered my heart was beating so fast and hard, I could hear it. The first thought I had was to get a doctor. Thinking if I could see one before it was too late, he could give me something that would save my life. I called the lady next door. She came over and I told her to get a doctor quickly for I had a heart attack. I was expecting every breath to be my last. She started to call a doctor, when a voice spoke from the sky, it seemed, right into my breast, saying, "Trust in God and live." This voice was so plain, I turned my head and looked through the window up into the sky to see if I could see anything, but I did not. When this voice spoke within me, I became perfectly calm. My heart was beating just as normally as it ever had. This took place with me over twenty-two years ago and I have been trusting, as I hope, in a God that speaks and it is done, commands and it stands fast, since that time, and I hope before. Oh, how precious to my soul are these words! "Trust in God and live."

Dear Brethren and Sisters, I do not fear man, but I hope I fear the Lord. Give all praise, honor and glory to His Holy Name for ever more.

Eva M. Hamilton  
Atlantic, N. C.

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### IT IS FINISHED

And she shall bring forth a son and thou shall call His name Jesus; for He shall save His people from their sins. Matt. 1:21.  
"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." 1 Cor. 1:30, 31. He is the Author and Finisher of the Christian's faith, the Captain of them and called them with an holy calling. He said, "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Heb. 9:12.

Such is the meaning of the language, as I understand, when He said, "It is finished." This language spoken by our Saviour means all to the children of God. There is no other expression spoken by any man in all the scriptures, that covers as much ground as the words, "It is finished." It is the most satisfying, the most consoling. It is a hidden treasure in the breast of every little child of grace, never to rust nor wear. It is a sweet morsel under their tongues that can only be refreshed with the oil of grace which is of Jesus and Him crucified. Such is food and manna to their hungry souls, and in their praise they shout aloud. They know their Redeemer liveth, Lord of lords and King of kings ever to be adored, for His mercy endureth forever, not only in this time world but also in that which is to come.

Oh! to look upon the rugged cross and to hear Him say, "It is finished." What is finished? The salvation of His people is complete in Him. Nothing more is required, the law has been satisfied. From the reading of the text it appears that in His trial He had rendered

unto the Father the glory due unto His name by saying, "I have glorified Thee on the earth: I have finished the work which thou gavest me to do." In so doing His people were acquitted of guilt and saved with an everlasting salvation. This was made possible by Him who "was delivered for our offenses, and was raised again for our justification," and who ascended to the Father assuming His proper place at the Father's right hand to make intercession for all that were given Him in covenant, not only so but He satisfied and glorified the Father in all things. "What shall we then say to these things? If God be for us who can be against us?" Rom. 8:31. "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, yes rather, that is risen again who is ever at the right hand of God who also maketh intercession for us. Rom. 8:34.

This brings us to the words of the Prophet, "But Israel shall be saved in the Lord with an everlasting salvation." Isa. 45:17. So it is with every little child of grace, in their breasts rests a little hope that they are of that number to whom Christ said, "It is finished." Their salvation stands complete in the oneness of the Father, Son and Holy Ghost; and when our Lord comes again without sin unto salvation to gather His elect unto Himself, His chosen ones will hear Him say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34. "I am He that liveth and was dead, and,

behold, I am alive for evermore." "Because I live, ye shall live also." "I in you, you in me and I in the Father."

In the final consumation of all things, He will come and bear them away and present them spotless, pure, holy and without blame before God in love," to sing the song of Moses evermore. The song that none can sing except the redeemed of the Lord — "Great and marvellous are thy works Lord God Almighty, just and true are Thy ways thou King of saints."

Christ said He did not come to do His own will, but the will of His Father who sent Him, and this work was complete when He said, "It is finished." By this He meant He had finished the work His Father had given Him — His mission here on earth — which was the salvation of all the Father had given Him, this work is complete. Hence this completed salvation has and is being made manifest to the children of God since that time. There are no more to save for "It is Finished." He came to save that which was lost — the bride, the Lamb's wife, and she is secure.

(Elder) W. A. Little  
Box 225, RFD 2,  
Galt, California

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#### SIGNIFICANCE OF RINGS

A letter by Major Alston to his daughter Mildred while in Korea, 1951

Dear Mildred:

Not having time I will send you what I have at hand now; maybe can send you more later.

This is from the Bible Diction-

ary:

RING — The earliest money was in the form of rings. Rings on the finger, and in the ears and nose were much used in olden times. The most important use, however, was the Signet-ring, which became the symbol of authority, in an age when few could sign their names. Gen. 41:42, Esther 3:10. Rings were worn not only by men, but by women. Isa. 3:21. We may conclude from Exodus 28:11 that the rings contained a stone engraven with a device or with the owner's name. The custom appears also to have prevailed among the Jews of the apostolic age. James 2:2.

Thus you see the rings were really seals or signets attached to a ring for convenience of carrying. They were worn on the fingers at first for convenience of carrying and having readily available. When the King gave Haman His ring in Esther 3:10, it was as much as giving him the right to speak in the name of the king, and in the power of the king, and to enforce whatever he spoke with the power of the king. Indeed he had the King's signature and seal.

In the old Jewish custom, a man at the time of betrothing, gave his bride a piece of silver before witnesses as a pledge until such time as she became his spouse. Then they exchanged rings. Now if my ring is my seal, my signature, my word of honor, and my love, then when I give it to you, it means that I trust you with all that I have. I have all faith in you all love you, and give unto you all that I have, or I put all that I have at your disposal. When the two ex-

changed rings, it was a mutual trust and love and betrothing.

So today the ring has become a token of love, In Luke 15:22, the father of the prodigal son, put a ring on the returning son's hand or finger. Here we feel that the father represents the Lord and our Saviour; and the prodigal son represents the sinner who has realized his destitute condition and has returned to the father, pleading guilty and full of sins. He confessed to the father all of his guilt, and asked to be made only a servant, not a true son. But the father here loved the son, and instead of making him as a servant, he had the best robe brought forth and put on him, and he put a ring on his hand, and shoes on his feet. The robe represents the righteousness of Christ. The ring represents the love of our Saviour, and the shoes represent the strength and daily needs given the child.

The ring is a round thing. Search as you will, and you can never find a beginning or an end to the ring. It is continuous and endless. Thus it typifies the endless and continuous love of the Savior for His people. It is worn on the hand where it is ever before the eyes and is to be seen. You wear your ring continuously, day and night, rather than put it off when you retire. It is a thing that is ever with you, and close to you.

Naturally speaking, the man gives his spouse an engagement ring, signifying that he loves her above all others; and that he will forsake all others for her; and that he will come again and take her to be his very own. The engagement

period is and always has been rather binding. It is necessary so that both parties may settle all other accounts, let the whole world know where you stand and who you claim as your own. The engagement is made and the ring is given as a token and as a symbol when the parties see each other for the first time — I mean see in love and reality. In many instances, the two mates go in and out before each other for some years, before they really see each other in deed and in truth and know that they are given of the Lord the one to the other. (Mother and I did that.)

This promise, this engagement ring, is a token to the bride that the husband, to be, will come again and take her and protect her, and love her and give her all that is his own to share and possess jointly with him. If this seems sweet in natural life, how much more perfect is God's love and His promise and His care!

Mildred, how very serious is natural marriage! How much more serious is spiritual marriage!!

This may be of some help to you or it may not; Yvonne is here with my car and keys — I must run, so bye for now. I love you so much. Love Saralyn for Daddy too.

Daddy Douglas.

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### LANDMARK BRINGS COMFORT

Dear Elder Adams:

I am sending you three dollars for which to renew my Landmark. I would not want to miss a single copy, for it has been so much pleasure to me, and I get so much out of reading it. It is the truth to

me. I do not get to church as often as I would like to go, and I can not hear well since a very small girl, but thanks to the Good Lord I can read, and the writings of God's inspired people is food to my hungry soul. In reading such writings, I feel that the writer — Matthew — expressed the same sentiment that prevails when I have this privilege, when he said, "For where two or three are gathered together in my name, there am I in the midst of them."

Where I work I often hear this expression, "If you will let the Lord do so and so, etc. That sounds so weak to me, for He does not need poor feeble human beings' assistance in anything, and how very presumptuous such a remark is. Isa. 55:9. We read the words of the Lord which say, "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." And He said through David, "If I were hungry, I would not tell thee: for the world is mine and the fullness thereof." Psa. 50:12. He declared the end from the beginning and said "I am alpha and Omega, the beginning and the ending, saith the Lord, which is and which was and which is to come, the Almighty. Rev. 1:8. Oh, such a God, that any puny man or woman feels that he can render assistance! God's humble poor beg for mercy rather than offer assistance to this great God who searches their hearts and causes them to see how vile and wretched they are before the living God. But He is a God of mercy to those who love and worship Him.

The scripture, "Repent and be converted," I do not believe means to go up to the preacher and give him your hand, and give your heart to God, for the Good Lord does His will in both heaven and earth. I believe it is meant only to those who are repentant and who are already converted because they see themselves so sinful and in great need of mercy. These are humble, penitent sinners who have been quickened into life. They are the only ones to whom this scripture applies. Those who think this scripture applies to the unregenerate, have eyes and can not see, ears and can not hear. They are to be pitied, but they persecute those who believe the truth.

Christ knew from before the foundation of the world just who would worship him and who would not, and who of us would be saved and who would not. Eph. 1:3:6, 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."

King Nebuchadnezzar did not believe on God, but God humbled him by causing him to be driven from his kingdom, "To eat grass as oxen and his body was wet with the dew of heaven, till his hairs

were grown like eagles' feathers, and his nails like birds' claws." Then he lifted up his eyes unto heaven and said: "Mine understanding returned unto me, and I blessed the most High and praised and honored Him that liveth forever."

Christ knew that He would be taken by the wicked hands of men and be crucified and He knew who would betray Him for He said "He it is, to whom I shall give a sop, when I have dipped it. Christ was in such great agony that he prayed to the Father and "His sweat was as it were great drops of blood" "In His prayer He said, Father if thou be willing, remove this cup from me: nevertheless not my will but Thine, be done." Luke 22:42. All this agony and pain was suffered by the Son of Man that His people might have eternal life. How wonderful that Christ in His purity came to earth and became surety for His people and died in their stead. Our unworthiness rises up before us and causes us to know Christ is the worthiness of His people and His mission on earth was to save sinners. This is a great comfort to His people when they are enabled to realize that sinners such as they are those for whom He gave His life. "They that are whole need not a physician, but they that are sick. I came not to call the righteous, but sinners to repentance." Mark 2:17.

—Dear Readers, I feel very unfit and unworthy to be among the people of God. I fear I am unfit to be a Mother to my dear little boy. I must try to be both mother and father to him, since my dear hus-

band has departed this life, leaving our little son fatherless and his companion a widow. This is a great loss to both of us, but I earnestly desire that the Good Lord be to us a father to the fatherless and a husband to the widow; and comfort and reconcile us to our loss and His will. Sometimes I feel that a few of my prayers have been answered. Oh that our heavenly Father may watch over and direct the steps of both of us in wisdom's ways and keep us at His feet. May the Good Lord richly bless all of you.

Just a sinner,  
Mrs. King E. Martin  
Box 421, RFD 2  
Martinsville, Va.

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#### SISTER TREASA ELLIS

God has seen fit to remove from us, the Church at Autrey's Creek, Sister Treasa Ellis, a dear Mother in Israel. She was born December 22, 1883 and died April 17, 1958 at the age of 74 years. Sister Ellis united with the church in May, 1933, and remained there in full fellowship until her death. She was the mother of twelve children. They all seemed to love and honor her.

Sister Ellis was a friend to all she met and to know her was to love her. She was always ready to lend a helping hand to those that were less fortunate than she. During her late illness, her children, the doctors, nurses and friends did all for her that could be done, but the Lord's time for her had come. May the Lord reconcile her bereaved family who have evidence to believe she is better off.

Funeral services were held at the church by Elder C. L. Coker and others. The body was laid to rest in the family cemetery beneath a mound of beautiful flowers to await the resurrection morn.

Be it resolved that a copy of this obituary be sent to the family; one put in the church records, and one sent to the Zion's Landmark for publication.

Done by order of the church in conference the first Saturday in May, 1958.

Annie O. Norman,  
Eloise O. Wainwright  
Committee

Elder R. B. Denson, Moderator  
J. B. Coker, Clerk

#### IN MEMORY OF SISTER MARY C. HARRISON

Mrs. Mary C. Harrison died May 28 at her home in Columbus, Georgia, after an accident. She was the daughter of Elder and Mrs. J. N. Purvis who were leading members of Bethlehem Church, the former being the most active among the Primitive Baptists in Alabama. Sister Harrison and her husband joined Bethlehem church early in life and remained true to its principles to a ripe old age. For many years the writer served as her pastor and a very faithful member was she.

Sister Harrison is survived by Elder W. J. Harrison, an active Primitive Baptist minister, and three other sons, J. N. of Columbus, Ga., C. P. and J. F. of Birmingham, Ala.; five daughters, Mrs. Eula Leger of Dothan, Ala.; Mrs. Willie Smith of Reidsville, N. C., and Mrs. Mary Bland, Mrs. Jessie Davis and Mrs. Alice Watkins of Columbus, Ga.; three sisters; nineteen grandchildren; twenty-three great grandchildren and three great-great grandchildren. Truly a sincere believer in Christ has gone home to Paradise.

Funeral services were conducted at her beloved Bethlehem Church by Elders A. B. Chumney, E. R. Sorrells, C. C. Hornsby and J. J. Collins, with interment in the adjoining cemetery, and in the presence of a great concourse of relatives and friends, on May 30.

Written by.  
Elder J. J. Collins  
Box 117, RFD 2  
Newton, Alabama

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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

# Zion's Landmark

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

**Editor**

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

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ATLANTA, GA.

Vol. XCI No. 22

Entered at the postoffice at Wilson  
as second class matter.

WILSON, N. C. Oct. 1, 1958

**MY SOUL**

Dear Brother Adams:

When you have a mind, please write a piece in the Landmark on what the soul is. I have been asked the question, but I am not able to explain, and I feel like you are.

Mrs. Lewis Sasser  
R.F.D. 2  
Fremont, N. C.

According to the testimony of David, man is fearfully and wonderfully made. "I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well." Psalms 139:14.

Those things which God purposed for man to know about the creation and the formation of the earth, the seas and every living thing that moves as well as the vegetable kingdom, were and are revealed to man and many are recorded in the Holy Scriptures. It is said, "For the prophecy came not

in old times by the will of man: but Holy men of God spake as they were moved by the Holy Ghost." 2nd. Peter 1:21. It was by the revealed word of God that it was said, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7.

Men who form vessels out of clay are called potters. God is the Potter who formed man of clay. Isaiah said, "But now, O Lord thou art our Father; we are the clay and thou our Potter; and we are the work of thy hand." Isaiah 64:8. When God made Adam he had feature, form and favor, but he was without life until God breathed into his nostrils the breath of life. There is a distinction between the body of man which God formed and the soul or the life which He put into this body He formed. The body was made of material. It was mortal. The soul is immaterial or incorporeal; therefore, it is IMMORTAL to the extent that it never dies. The soul quickens the body and gives natural life to it, which enables man to move, and till the ground. The soul imparts life to the man and gives him reasonpower and knowledge to cultivate the soil and have dominion over the best of the field, the fishes of the sea and fowls of the air; surely man is inexplicably and "wonderfully made" as David said.

The distinction between the soul of man (which is immaterial and immortal) and the mortal man is that the soul can and does live when it ceases to abide in the body, but the body cannot live with-

out the soul. The body of Rachel died when her soul departed. Her soul departed from her body at the birth of Benjamin. "And it came to pass, as her soul was in departing, (for she died) that she called his name Ben-o-ni; but his Father called him Benjamin." Gen. 35:18. That which is recorded of Rachel, is true of all human beings that die a corporeal death.

It is obvious then that the soul is the immaterial or immortal part of man that never dies, that which cannot be seen with the natural eye. The soul of Adam was not produced with his body as the dumb brutes were. Man is a higher order of life than the beast of the field. The beast of the field, the fishes of the sea and birds of the air, eat, drink and move. Man also eats, drinks and moves, but man's life is superior to the beast of the field, fishes of the sea and fowls of the air. He was given power to think, reason and discourse as a rational creature.

T. F. Adams

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#### IN MEMORY OF WOODSON CURTIS ARNOLD

Woodson Curtis Arnold, son of Jacob and Cora Arnold, was born April 20, 1902, and departed this life August 3, 1958, at the age of fifty-six years. He was married to Miss Myrl Quesenberry in January, 1929. To this union was born six children, four boys and two girls.

He was taken ill with pneumonia and lived only three days. His body was laid to rest at Mount Zion Methodist Church Cemetery, near Ivanhoe, Virginia, to await the morning of the resurrection. At the time of his death, he was living in Philadelphia, Penn., but he was reared in Virginia. He was a kind and loving husband and father and had many friends, for to know him was to love him. When the news of his death came it was a great shock; and was heart-

breaking, but God's will must be done.

I hope his children will walk in his footsteps. They are all near and dear to the writer. May God bless and comfort his dear widow to look to the one that gives, and takes away.

He left two living brothers and three sisters and one half sister who is the writer. On a visit to my home two months ago, he told me he did not believe he would live long. He selected the location for his grave where he was laid to rest. He was a dear brother to me. I will sadly miss him. But I believe he has gone beyond the stary sky to dwell with Christ above. We hope to meet him some sweet day where all is peace and love.

Written by his half sister,  
Mrs. Addie Quesenbery,  
Sylvatus, Va.

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#### MILL BRANCH ASSOCIATION

The Mill Branch Association is appointed to be held with the church at Pleasant Hill, near Myrtle Beach, S. C., to begin on Friday before the first Sunday in November, 1958, and continuing through Sunday.

Those coming by way of Conway, S. C., will come to first stop light in Myrtle Beach; turn right and church is one mile. Those coming by Wilmington, N. C., on Route 17, to Myrtle Beach will turn right at first stop light; at second stop light continue the same road to association.

For further information write Elder L. G. Mishoe or Brother Paul Mishoe, Route 1, Myrtle Beach, S. C.

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

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#### BLACK CREEK ASSOCIATION

The eighty-second annual session of the Black Creek Primitive Baptist Association is appointed to be held with the Church at Goldsboro, Wayne County, North Carolina.

Since the parking space is inadequate at the church, they have agreed to have the association at New Chapel Church, beginning on Friday before the fourth Sunday in October which is the 24th, and continuing through Sunday.

New Chapel Church is located on U. S. Highway 70, about five miles west of Goldsboro, and about eighteen miles east of Smithfield.

All lovers of the truth are invited to meet with us, especially the ministering brethren.

J. B. Williams, Clerk  
603 North Church Street,  
Rocky Mount, N. C.

# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-- AT --

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. XCI

OCTOBER 15, 1958

No. 23

## PSALM XXXIX

Behold, thou hast made my days as a handbreadth: and mine age is as nothing before thee: verily every man at his best state is altogether vanity. Selah.

Surely every man walketh in a vain shew: surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them.

And now, Lord, what wait I for? my hope is in thee.

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.

Remove thy stroke away from me: I am consumed by the blow of thine hand.

When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man is vanity. Selah.

Hear my prayer, O LORD, and give ear unto my cry; hold not the peace at my tears: for I am a stranger with me, and a sojourner, as all my fathers were.

O spare me, that I may recover strength, before I go hence, and be no more.

## PSALM XI

I waited patiently for the LORD; and he inclined unto me, and heard my cry.

He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.

And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the LORD.

Blessed is that man that maketh the LORD his trust, and respecteth not the proud, nor such as turn aside to lies.

## EDITOR

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

## ASSOCIATE EDITOR

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

**\$3.00 PER YEAR  
TO ELDERS \$2.00 PER YEAR**

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

# ZION'S LANDMARK

## *Devoted To The Cause of Jesus Christ*

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### A POEM

Encircled all around about,  
With Godly fear and humble doubt,  
That when I would, I cannot move,  
And within myself I cannot prove.

That which does urge on my desire,  
The good on which I can rely.  
And a prayer, I cannot retire,  
Or even set my ship afloat.

For what I am I cannot judge,  
Still on and on in hope I drudge,  
I surely am too weak and small,  
That my dear Saviour will hear my  
call.

So low and contrite is my way,  
For oft my thoughts do go astray,  
For what I wish to be, I'm not,  
I am naught but a filmy spot.

Then all I can do is to wait and  
wait,

And should I ponder until too late,  
E'er I do or do not, must be His  
will,

When His sweet voice says, "Peace  
be still."

What more have I to ask in His  
name?

He has spoken time and time again,  
Has answered prayer and given  
more,

Oh, may I greet Thee on the other  
shore!

Thus I am alone, yet not alone,  
In much I taste, handle, feel and  
see,

For in Christ it must have been  
shown,  
In Spirit that which is so sweet to  
me.

Therefore my heart cries out to  
claim,  
And to magnify His Holy Name,  
Yet still we must wait upon His  
power,  
Be all revealed at the appointed  
hour.

From eternity He reigns,  
Set all things forth and ordained  
That which was, is now and ever  
pure  
In Christ steadfast and ever sure.

Whatever we know or know not,  
And what we are given is our lot,  
All is of grace in His great love,  
From out His mercy seat above.

Never, no never could I deny,  
That Christ in mercy is standing by,  
But Lord, O help me from my sin,  
Why do I doubt, if born again?

Mrs. Marion H. Mulholland  
R.F.D. 1, Box 253  
Lambertville, N. J.

---

### PRAISE HIS NAME

Dear Brother Adams:

I have been down in a wilder-  
ness and darkness for more than  
a week; somehow I hope by the  
will and mercy of the God I serve  
this morning, He has raised me up  
out of that horrible pit and into His  
marvelous light and love. I have

done nothing but praise His Holy name this day.

“God moves in a mysterious way  
His wonders to perform,  
He plants His footsteps on the  
sea,  
And rides upon the storm.”

I realize I am nothing but a poor, wretched sinner and beggar, begging for the little crumbs from the Master's table. I feel so humble and desire so much to live at the feet of my Brethren and Sisters that they may look down to me, a poor humble creature. I can never praise God enough for the many blessings and great mercy He has bestowed upon me in time of need. Many beautiful thoughts have passed through my mind this morning. I wrote some of them on scrap paper. I had no mind at that time of writing you. But I wrote it as it came to me. I am now writing it to you.

1. Like a wandering sheep here alone,  
I feel all else but Christ is gone,  
I have no goodness to pay my way,  
Can only pray from day to day.

2. This vile body so full of sin,  
I hope that I've been borned again,  
An unworthy sinner like me to roam,  
Seeking and praying for a Heavenly Home.

3. "This the predestination of God,  
Through suffering and tribulation we trod,  
But when the walk of life is done,

A Home in Heaven I hope for this one.

4. Oh Blessed Christ! my strength, and stay,  
He is my comfort and my way,  
In Him I hope, pray and sing,  
I hope some day with Him to reign.

5. Through the mighty rock of Zion's hill,  
I see the beacon shining still,  
Mercy from thee I hope will cling,  
And I can fly with snow white wings,

6. To Christ, the way of faith and love,  
To my Eternal Home above,  
In this sinful world of clay,  
I ask no longer here to stay.  
I hope the Lord will give you  
a mind to pray for me.  
Your poor little sister in humble hope,  
Gladys Wray  
Patrick Springs, Virginia

**A GOOD LETTER**

Dear Brother Adams:

I am enclosing a good letter that was sent to Sister Allie Cobb from Sister Elsie Stewart who is a member of my home church.

Will thank you to publish it in Zion's Landmark.

Yours in hope,  
A. B. Barham  
141 Dogwood Drive  
Burlington, N. C.

Dear Sister Cobb:

For a long time I have been wanting to write to you and tell you some of the great and wonder-

ful things that have been done for me. When I was a very small child I was made to know that I was born to die, and that our destiny after our death, Heaven or hell. One is a beautiful place where all is peace and joy — no more sorrow, pain or tears — this was for the good people, God's people. The other place was for the bad, the wicked. I wanted to be good, and I tried to be so, but the harder I tried the more I felt to be lost and without God.

I had several dreams when I was a child that my old blind grandmother thought were wonderful, but as for me, I could not see why they meant so much to her. The older I grew the more I saw why she was so concerned about them. I can now see that they were evidence of the working of the Lord and which he had given me to show this poor worm of the dust that every good and perfect gift is of God.

The day that Brother and Sister Doss joined at Oak Forest Church, I wanted to go also, but it was as if I were turned to stone. I could not move. I was the most miserable creature that ever lived and the next month I was like a person in a dream. Nothing seemed real to me. I wondered what on earth was the matter. This went on for a month. The fourth Sunday in July, I was trying to dress to go to church and everything I did was wrong. Some how I had the feeling that I was going to my death that day and I wanted to have everything looking right. Just before leaving home it seemed as if I were dressed right and was ready

to do anything that was required of me. When I reached the church I slipped in and for the first time in my life, I took a seat at the very back of the church. I did not want anyone to see me.

As soon as I entered the church, I looked about to see who was there. There was only a small audience there that day. It seemed that everybody who I felt cared for me was somewhere else that day, but when Elder Farmer began to preach, I was no longer concerned about who was there, and the same was true when Elders Thomas and Burchett were preaching.

At the close of the meeting while the audience was singing, "When I Can Read My Title Clear" I decided to leave the church quietly and unobserved, but I could not move. After the audience was dismissed, and was passing out the door, I still stood in my tracks, and was weeping so hard that I was not aware of what was really going on around me. Then I realized someone had hold of my hand, whom I recognized as Brother Scarlett. I could feel strength coming from him to me. About this time, Elder Keaton inquired of me whether or not I wanted to talk to the church. I raised my head to tell him no, but I could not say that. All I did say was, I wanted a home with them if they would have me. I will never forget the sweet welcome I received, but to this day I can not see why they accepted me, one so vile as I. I have had trouble of soul all of my life, but so much more of my time I am depressed, dejected and low than when I am enabled to re-

joyce and am made glad. This is so true that I am made to wonder and often inquire of the Lord if I am deceived in the whole matter and have deceived the church.

I was so cast down about two months ago, I felt like the good Lord had turned His back on me forever. I went with a bowed head and dejected spirit, begging for mercy. I asked the Good Lord for a sign showing me that I was one of His and had not deceived His people. At the end of those miserable weeks, I had a dream. I dreamed I was riding in a car with three others whom I did not know, when dirt began to rain down from above. I could see it in my lap, but could not feel it falling. The whole element was filled with dirt and dust. Suddenly, I was in a deep pit that was full of dust and was the color of smoke. I knew there was no way out of that, and that I would die in it. I raised my eyes and arms toward heaven and cried out. "Dear God if indeed I am one of yours, please take me out of this place." I felt a breeze as I finished my cry and was carried up on a high mountain top, the most beautiful place I had ever seen. It was all the golden colors of fall. There was no sun shining, for the Glory of God was the light. I was walking along as if my feet had wings on them, praising God for all His wonderful mercies. I then began to sing "When Shall I See Jesus." I woke myself singing that song. I just lay there and cried happy tears. The next morning Charlotte said to me, "Mother you woke me singing." I was so overjoyed I wanted to tell every-

one about this great love.

I hope I have not worried you with my thoughts and feelings, but I love you so much, I want you to know some of the reasons for my hope, for I do believe at the present time that I do have a hope. I do not know how long I will feel like I now do, but I know if I were not cast down I could not be lifted up, and that it is good for me to be cast down. I have been made to say at times "Not my will but Thine be done." I hope the Dear Lord will keep me submissive to His will and keep me at the feet of the Brethren and Sisters I love so much.

Dear Sister, I know the condition of your hands and I do not expect you to write, but please remember me in your prayers.

Your least Sister in hope,  
 Elsie Stewart  
 Box 214, RFD 1  
 McLeansville, N. C.

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### A SWEET DREAM

Dear Brother Floyd:

I want to write a few words and tell you of a sweet dream I had in the year 1956. At least it was sweet to me.

I dreamed that I went to a large house; it was all in one room. There was an old desk setting up beside the wall that had a quantity of papers in it. I thought some of them belonged to me, and I owned some part of the building. There was no one in there but Brother Frank Norden and his wife. Sister Norden took a pair of scissors from that desk and when I saw them I asked where they came from. Brother Norden took the scis-

sors in his hand and began cutting, he could cut very straight and smooth every way the scissors turned. They were made on an axis, so he did not even have to turn his hand. He only pressed the handles. I told him I sure would like to have a pair of those scissors, and he said I could get a pair but there was only one place to get them. I looked at him and there had been given to him a large pillow which was also square; it fitted in each hand with just the little corners in the palm of his hands. Brother Norden was most pure in my dream.

On Saturday of that week I went to Bethel Church, and he — Brother Norden — was there. When he got up to preach, the words spoken from his mouth sounded just like those scissors cutting. Every word was so straight they were no worry to him.

I was so blind after my dream, it seemed like every thing was taken from my mind; the tears fell from my eyes all that day, and the next day I could not help myself, but on my way home from Church, I feel like it all was revealed to me. Words would come into my mind so fast, I could not tell them. The Lord made Jeremiah a "Defenced city and an iron pillar". I have often heard people say I believe that preacher, this preacher and many other preachers were God called preachers, but what we have seen we do not have to hope for.

Brother Adams, I am a very poor speller. Hope you will correct all misspelled words. I am sending \$3.00 for renewal of Zion's Land-

mark. I hope I can always keep it paid, for it is good to have in my home.

With love

Mrs. Jeremiah Stewart  
Dunn, N. C.

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### EXPERIENCE

Dear Brother Adams:

I was born October 22, 1870. This is my experience. In March, 1898, I became troubled about myself. I did not understand what this trouble was all about, but it seemed to me I was going to die, and if I did I knew I was lost for ever. I begged of the Lord. "Oh Lord, what can I do?" I went on for months grieving and praying for deliverance. At last I saw myself at mercy's door and there was nothing I could do. This is the first time I fully saw and realized my weakness. I saw I was only as filthy rags in the sight of my Lord. Then I was made to say, "Oh Lord, save or I perish." A friend told me of a people that preached it was by grace you are saved. So I went to hear those people and there my burden was lifted and I loved and I wanted to be with them. After this I attended meeting regularly but I could see myself not fit to be with those good people. Oh! it was all but death to me. If I could only feel that I was worthy to be with the people I loved and adored so much but I could not.

In July, 1899, I sold my crop in the field and ran away. I thought I could forget the people I loved so well yet was not fit to be with, and I thought this urge to become one of them would leave me and I would not think of them anymore.

But not so for how different I found it; my body was far away but my mind and heart was on the Church all the time. In September, I went back. Oh, I so much wanted to be with those people, but I still felt not fit to be with them. I was a poor beggar at mercy's door, and am a poor beggar yet, but to my surprise I went to the meeting on the second Saturday in June, 1900, and when an opportunity was offered I went forward as if in a trance. I don't know what I told them, but when I came to myself every one was crying and a dear Brother cried out, "We have another preacher."

On the second Saturday in June, 1907 the Church liberated me to preach the unsearchable riches of my Lord, and on second Saturday in June, 1910 the Church through the presbytery laid hands on me and set me apart for the full work of the ministry.

I have given many days, I hope, in humbleness, following in the footsteps of the forefathers and contending for the doctrine of God my Saviour, observing the proper order and discipline in the Church and looking to the second coming of my Blessed Lord and Master.

"Hast thou a lamb in all thy flock,

I would disdain to feed,

Hast thou a foe before whose face I fear thy cause to plead."

"In Heaven alone no sin is found, And there's no weeping there."

My days are far spent. I hope I love all of my Master's children, all the true Israelites of God. I love them that love Him.

Brother Adams, do with this as it pleases you. I am only a weak worm of the dust.

Yours in bonds of love,

(Elder) J. F. Jones

Rt. 1 Box 231

Winona, Texas

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**OBITUARY OF  
SISTER MAYLON DUPREE CARROLL**

Sister Carroll was born February 22, 1890, and departed this life June 21, 1958. Her husband, Mr. Bretten Carroll of Coats, N. C., and eight children, five sons and three daughters, survive her. They are: James Adoper, Donnie and Tommy Carroll of Coats, N. C.; Mrs. Mildred Bullock, Baltimore, Md.; Mr. Melzie Carroll, Coats, N. C.; Mrs. Katherine Smith, Bunn Level, N. C.; and Mrs. Etheline Falkner, Coats, N. C.

Sister Carroll received a hope in Jesus Christ years ago and united with the Old Baptist Church of Angier, N. C., in May 1925. She was a faithful member, a loyal wife and loving mother. Her hope in Christ was evidenced by her walk. She was always so gentle and kind. We are told in the scriptures, "A good man out of the good treasure of the heart bringeth forth good things." Matt. 12:35. Another scripture says, "The three is known by his fruit."

The church of Angier, her friends and relatives, as well as her family are left to mourn the loss of her. But we feel that our loss is her eternal gain — a gain that can not be described by mortal tongue. Her body was laid to rest in the cemetery at Bethel Church, to await the resurrection of our bodies, when Jesus shall appear the second time to change the vile bodies of those which the Father gave Him before the foundation of the world and fashion them like unto His glorious body. They will be raised by the spirit that raised the body of Jesus. See Rom. 8:11. "And so shall they ever be with the Lord."

The life of our Sister Carroll which portrayed the image of Jesus, was an inspiration; her memory is a benediction.

Done by order of the church of Angier in conference, Saturday before the first Sunday in August, 1958.

Sister Anna Belle Jones  
Brother William Dupree  
Brother T. F. Adams  
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. FLOYD ADAMS,  
WILLOW SPRINGS, N. C.

### Associate Editor

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

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Vol. XCI

No. 23

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Entered at the postoffice at Wilson  
as second class matter.

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WILSON, N. C. Oct. 15, 1958

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### BELIEVE AND BE SAVED

R. L. Fish of Fuquay Springs, N. C. requests my views on Acts 16: 29 to 32. "Then he called for a light, and sprang in, and came trembling and fell down before Paul and Silas, And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the words of the Lord, and to all that were in his house."

As my reader will remember, this was a conversation between Paul and the keeper of the prison in which Paul and Silas had been confined by persecutors which was occasioned by an earthquake that shook the prison when all the prison doors were opened and everyone's hands were loosened.

In order that we may get a clearer picture of the conversation between Paul and the Jailor, I will quote a portion of the preceding

verses. It will be observed that Paul and Silas were abiding at Philip'pi which is the chief city of Macedonia. See verse 12. This was the place where Lyd-i-a, a seller of purple, of the city of Thy-a-ti-ra, worshipped God. She heard the words of Paul, whose heart the Lord opened to attend unto the things which he spoke. See verse 14. When the Apostles went to prayer, a certain damsel possessed with a spirit of divination met them, who brought her masters much gain by soothsaying. "The same followed Paul and Silas, 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." See verses 16,17,18. This woman was converted. Her heart was opened to hear the gospel which was preached by Paul and Silas. She had no more confidence in the cunning craftiness of these masters (or teachers) whereby, as Paul said, "They lie in wait to deceive." See Eph. 4:14. Her confidence being shaken in these soothsayers, she no longer made contributions to her former masters. "And when her masters saw that the hope of their gain was gone, they caught Paul and Silas, and drew them into the market place unto the rulers, and brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, And teach customs which are not lawful for us to receive, neither to observe, be-

ing Romans." Acts 16:19,20,21.

It was by this craft that her masters gained their wealth. Their income was reduced since she no longer contributed to their support. (We have another account in Acts 19:25 similar to this.) "And the multitude rose up together against them: and (tore off the Apostles' clothes) and commanded to beat them." When they were beaten with many stripes, they were cast into prison. The Jailor was charged to keep them safely: that is, to make sure that the Apostles did not get away. Because of this strict charge the Jailor thrust them into the inner prison, and made their feet fast in the stocks.

Men, who possess only a carnal mind, are not aware that "The king's heart is in the hand of the Lord, as the rivers of water: He turneth it whithersoever He will." Prov. 21:1. Again we find recorded that, "There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand." Prov. 19:21. The Lord has His way in the whirlwind and the storm. See Nahum 1:3. The appointed time of God had come to convert the Jailor and his household. He (God) has His way of performing His will as He did in bringing the Jailor to repentance. Paul said, "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ." Phil. 1:6.

God sent an earthquake which shook the foundation of the prison; this is related in Acts 16:26 as follows: "And suddenly there was a great earthquake, so that the foun-

dations of the prison were shaken: and immediately all the doors were opened, and everyone's bands were loosed." The keeper was awakened out of his sleep. He saw the prison doors open, and thought the prisoners had fled. He drew his sword and thought to kill himself, rather than face the magistrates, after having received the charge to keep them safely. But instead of the prisoners having fled as the Jailor had supposed, Paul cried with a loud voice, saying, "Do thyself no harm: for we are all here." The sword of God, (His word) pierced the Jailor's soul. "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 discern-er of the thoughts and intents of the heart." Heb. 4:12.

This convicting power of God moved the Jailor to call for a light. "He sprang in, and came trembling and fell down before Paul and Silas, And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts 16:29,30,31.

The Jailor was under conviction. The great power of God manifested through the earthquake that opened the doors of the prison in which Paul and Silas were held prisoners vented the wrath of God's fiery law, and pierced his soul. This caused him to cry out: "Sirs, what must I do to be saved?" He thought that there was something he must do. This is the experience of convicted sinners. They flee to the law

for refuge. They feel that there is something they can and must do to obtain salvation. David said, "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." Psalms 19:7. It causes man to know the truth of what 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 Jailor was not a believer in Jesus Christ, at the time the earthquake shook the foundation of the prison. The question may be asked "when did he believe?" He believed when Paul and Silas spoke unto him the word of the Lord, and to all that were in the house. His heart was prepared to receive their words. He was given faith to believe in Jesus Christ, for he had seen and felt a great demonstration of God's power. Paul and Silas were preachers of righteousness. Paul said, "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, how beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things"! Rom. 10:13,14,15.

Paul and Silas brought glad tidings to the Jailor and his household. The Jailor "took them the same hour of the night and washed their

stripes; and was baptized, he and all his, straightway." See verse 33.

When Philip preached Jesus unto the Ennuch, the Ennuch believed. He said to Philip, "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.

This belief in Jesus Christ is a belief of the heart. Paul said, "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10:10. On one occasion a group of people seemingly interested, inquired of Jesus, "What shall we do, that we might work the works of God?" Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent." John 6:29. By this He meant they of themselves could not even believe on God, but when they are enabled to believe on Him it is the work of God that they are so blessed. We can not even see Him as God or feel Him as such except He manifest Himself as such.

A natural man cannot believe in Jesus Christ. He only possesses a stony heart. He must be born again. Jesus said to Nicodemus, "Except a man be born again, he cannot see the Kingdom of God." John 3:3. Again He said, "Except a man be born of the water and of the Spirit he cannot enter into the Kingdom of God." John 3:5. It is as the Prophet said, "A new heart also will I give you, and a new Spirit will I put within you: and I will take away the stony heart out of

your flesh, and I will give you an heart of flesh." Ezek. 36:26. When this work is performed, they are given an eye to see that Jesus is the way, the truth, and the life, and that there is none other name given under Heaven among men whereby we must be saved. The word of God (which is quick and powerful) that pierced the soul of the Jailor and caused him to say, "Sirs, what must I do to be saved?" was the same word that pierced the soul of Saul of Tarsus (or Paul) when he was on his journey to Damascus and caused him to say, "What shall I do, Lord"? Acts 22:10. The same was true of those people who were pricked in their hearts, when they heard Peter preach. They said, Men and brethren, what shall we do? Peter said, 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. Acts 2:37, 38.

When the Apostles preached repentance and forgiveness of sins through Jesus Christ to the inquiring souls, He (the Lord) prepared the seed bed in the heart which made them receptive to the word of God proclaimed by the Apostles and caused them to obey the command of His word. The word of God is irresistible, whether it is spoken by Jesus Christ, His Apostles, His servant, or any other by whom He (Jesus) pleases to convey it, the effect is the same. Jesus said to the wild Gadarene, "Go home to thy friends and tell them what great things the Lord hath done for thee, and had compassion on thee." The words of Peter, Paul and Silas, as

well as many others were accompanied with the same power. Even though they were spoken by men, they are the words of Jesus, repent, believe and be baptized. When Jesus calmed the raging wind that appeared to His disciples to be about to sink the vessel in which they were at sea, they said, "What a word is this, even the wind and the sea obey Him."

God not only speaks through men to accomplish His purpose but He speaks through the dumb brutes as well. He used the voice of an ass to abate the temper of the Prophet Balaam. See Numbers 22:28,29,30, 31.

T. F. Adams.

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#### UNITY IS BEAUTIFUL

"Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the Mountains of Zion: for there the Lord commanded the blessing, even life for evermore." Psalm 133.

It is good and pleasant for brethren to dwell together in unity. But there is nothing more unpleasant and distasteful than to see members of the same family torn apart by petty fancies and jealousy. Unity comes from above, disunity comes from beneath, and is prompted by malice and hate, either for the individual or for that for which he stands. There is nothing that pulls at the heart strings of parents more than to see their chil-

dren jealous of each other. There is nothing that touches the hearts of children more than to see their parents show favoritism among them.

God has a family on earth, a family of individuals, to whom He has given various gifts and qualifications. It is wonderful to see the members of God's family united in the bonds of love and affection. On the other hand, to see the Church of God torn and divided by designing men, is something for the children of God to weep over. I've known preachers who could not stand for the members of his Church to make complimentary remarks about another minister without jealousy standing out like a knot on a tree. Paul said, "I would they were even cut off which trouble you. For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even this; thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another." Galatians 5:12 to 15.

I have observed lawyers in the court room when they disagree, they argue their cause, and when the argument is over shake hands, lock arms, and walk out at the same door. But when the members of a Church have disagreement, they get mad and one will walk out at one door and one at another. Members of the flesh and blood family do not declare nonrelationship because of their disagreements, but some Church members declare nonfellowship for each other, and walk out the back door.

This is a spectacle of detestation, and over which Zion should weep. Because there is disagreement in a Church, is no reason for members to walk out and declare nonfellowship for each other. We are admonished to "Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep." Romans 12:14,15. Yes, it is good and pleasant for brethren to dwell together in unity.

"It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore." We find in the 30th chapter of Exodus the instructions the Lord gave Moses for the compounding of this ointment; and the weight and measure of the various ingredients used in this composition. Its compound was to be after the art of the apothecary: (perfumer) one that was skilled or proficient in that occupation. In this 30th. chapter and 33rd. verse, the Lord said, "Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people."

I think it is obvious that this anointing oil represents the Holy Spirit of God, or the graces of that Spirit; and the measure of the ingredients used therein, represents the measure of, or extent of the gift of Christ to His people. So, in Jesus, the anointed of God, are all the various gifts compounded, and

He is the only one authorized to dispense them. Just as the precious anointing oil was poured upon the head of Aaron and ran down to the skirts of his garment, so the graces of the Spirit come down from Christ, the Head of the Church, to all members of His Body. "Every good gift and every perfect gift is from above, and cometh down from the Father of light, with whom is no variableness, neither shadow of turning." James 1:17.

The object of these gifts, according to Paul, is: "for the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the Head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Ephesians 4:12 to 16.

John said, "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." I John 2:27. When this kind of anointing is done it has the effect, "As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore." Dew comes down in a soft and gentle way refreshing the plants upon which it falls, and it compared to unity, of which David said, is good and pleasant for brethren to dwell together therein. God's teaching is like the dew, it comes in a calm gentle way, free from noise or disturbance, not exciting, but peaceful. Shallow water is noisy, so is shallow religion; deep water runs smoothly and is devoid of surface roughness; so is deep religion.

Behold! Take notice of it in its effects. We admire it, but cannot express it. It is better felt than told. But to those who enjoy such blessings from God, are promised life for evermore.

H. O. Nash

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#### IN MEMORY OF MY AUNT MARY

Mrs. Mary Elizabeth Southerland was born in Pender County, N. C., November 22, 1871, later moved to Wilmington, N. C. She departed this life January 24, 1958 in Riverside Hospital, Newport News, Va., at the age of 86 years. She was the daughter of the late John B. and Manerva Holt Casteen, and sister to the late Sister Della Reece.

She was married about 63 years ago to the late Wiley Thomas Southerland of Wilmington, N. C., who preceded her to the grave in 1950. To this union was born one daughter, Ruth T. Parker, and one son who died in infancy. Her daughter passed away in 1954, leaving her all alone. She is survived by a number of nieces and nephews.

Aunt Mary moved to Newport News, Va., in 1917, where she made her home until her death. She was all alone since her daughter's death in 1954, and was sorely grieved because of the loss of her daughter, for a long time, but I believe she finally became somewhat reconciled to God's will.

She visited with my mother and brother the winter of 1957. Elders I. S. Conner and B. D. Handy held services there every third Wednesday night of the month, and she enjoyed the meetings very much, and seemed to love the doctrine of the Old Baptist faith. I could see the change in her. She also enjoyed reading the Landmark. When she went back home in the summer she subscribed for it. When I was over there to visit her in October, she expressed a desire to go to the Norfolk Church to our meeting, (she was so feeble that she never did get able to attend.) She told me that she wanted to be baptized by Elder R. B. Denson, pastor of Norfolk Church. I feel that she left evidence of a hope in Christ Jesus. One day I visited her in the hospital; as I was leaving, she held my hand and told me goodbye and she said, "If we never meet on earth again, I hope we will meet in Heaven;" so I feel that she did leave evidence of a hope that when she was called out of this world of sorrow and trials, she would be at rest in Heaven.

Her funeral was held at Caffé's Funeral Home in Newport News, Va. The services were conducted by Rev. Andrew Hartzler, pastor of the Mervite Church in Newport News, Va. (He was a neighbor of hers and a very kind and helpful friend to them during her daughter's long illness.) Aunt Mary was laid to rest in Greenlawn Cemetery in Newport News, Va., there to await the resurrection morn, when Christ will come for His redeemed.

Out of a world of sorrow and tears,  
 Into a land where there are no fears,  
 There at rest with the Saviour above,  
 Where all is peace and joy and love.

Written by her niece who loved her,  
 Thelma Reece Wilson  
 #2 Rogers Place,  
 Portsmouth, Virginia

#### OBITUARY OF MRS. CARA E. JAMES

With a sad heart we endeavor to write a few lines in regard to the passing of our dear and faithful Sister after her stay on this earth of 81 years. She lived in Everett community until 1895, when she was married to Edward James and located in Robersonville where she lived until her death in 1958. She was loved and highly esteemed by all who knew her.

Her cheerful disposition and friendly manner won for her a host of friends who mourned her departure during her life as well as at her death, when they contributed beautiful floral offerings and the presence of her many friends and relatives. She had been a semi-invalid for several years but bore her afflictions patiently and cheerfully.

On may 31st of this year she fell

which caused a hip injury from which she never recovered, and this accident was followed by a heart attack on June 19th, when she passed from this earth of suffering and sorrow into celestial bliss, we believe.

Sister James was a true, faithful and devoted member of our church at Robersonville and filled her seat as often as her health permitted. She was also a dutiful member toward the church and ministers. We believe God has a purpose in everything and when the time for our departure comes, none can stay His hand. We should not mourn for those who have a sweet hope in Jesus, for it is far better to depart and be with Christ in glory where hope and faith are done away. David said, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."

Sister James' husband passed away 22 years ago. Surviving her is one daughter, Mrs. Geneva Weaver; two sons, Messrs. A. E. and J. A. James; three sisters, Mrs. Ida Barnhill, Mrs. Gertrude Barnhill and Mrs. A. O. Roberson, all of Robersonville, N. C.

Be It Resolved:

1st. That we extend our deepest sympathy to her family, desiring that God bestow upon them His richest blessings.

2nd. That a copy of this be sent to Zion's Landmark for publication, also a copy sent to the family and one recorded in the church minutes.

Done by order of the church in conference, first Saturday in July, 1958.

Elder E. C. Stevenson, Moderator  
 Sue Moore, Clerk Pro Tem  
 Written by Sue Moore

#### OBITUARY

"Precious in the sight of the Lord is the death of His saints."

Sister Ella L. Garner was born November 16, 1866, and died May 8, 1958, making her stay on earth 91 years, 5 months, and 22 days. She was the daughter of the late Mr. David Gould and wife, Matilda Mann Gould of Newport, N. C. About 74 years ago she married Mr. Westly W. Garner, who preceded her in death about 60 years, leaving her with six small children. With the Good Lord's blessings she reared them all.

On September 19, 1891, Sister Garner went before the Primitive Baptist Church at Newport, and asked for a home with them. She was received into their fellowship and lived a faithful member until death. She loved the church, and enjoyed visiting many other Primitive Baptist Churches other than her home church. She was truly an inspiration to those who knew her.

She was in very ill health a few months before she passed away, during which time her children, grandchildren,

friends and doctors did all they could for her comfort. But no hand can stay death when the Lord calls, and we believe she is now resting in the Paradise of God.

Funeral services were conducted at her church by her pastor, Elder W. A. Walton, assisted by Elders H. A. Young and Gerald Pate. Elder Pate is from Goldsboro. Her body was laid to rest by the side of her husband's grave beneath a beautiful mound of flowers; there to await the resurrection when Jesus comes to call His children home.

Sister Garner leaves to mourn their loss, four daughter, Mrs. W. R. Mann, Mrs. A. M. Garner, Mrs. M. D. McCain, Newport, N. C., Mrs. H. E. Mann, Zebulon, N. C.; two sons, Mr. Luther D. Garner and Mr. Johnny L. Garner, Newport, N. C., also many grandchildren and great-grandchildren and two half sisters and a half brother.

Therefore be it resolved:

First, That we loved this dear Sister, but desire to be submissive to the will of our God who doeth all things well, believing that our loss is her eternal gain.

Second: That we extend to the family our heart-felt sympathy.

Third: That a copy of these resolutions be recorded on the church records, a copy sent to the family, and a copy each to Zion's Landmark and The Old Faith Contender for publication.

Done by order of the Church in conference on June the 14, 1958.

Elder W. A. Walton, Moderator  
 Brother W. R. Mann, Clerk  
 Sister Alice Hill  
 Sister Annie Higgins  
 Committee

**OBITUARY OF  
 SISTER KITTIE BEASLEY**

Sister Beasley departed this life March 25, 1953, after several months of declining health. She was sixty-eight years old and had been a member of Clement Primitive Baptist Church forty years. She was faithful to come to her meetings when she could do so; although it was not always possible for her to come, because of ill health. In her latter days she longed to be able to attend church one more time, but it was not the Lord's will.

Surviving are her husband, two daughters, one step-daughter, one step-son, a sister and one brother, several grandchildren, and a host of friends to mourn her departure. We feel a loss in her passing and will miss her, but we feel that she is at rest where there is no pain nor sorrow, just awaiting that great day when all of God's little ones will be awakened in the glorious likeness of King Jesus and carried to that city whose builder and maker is God.

The funeral was conducted at Clement Church by her pastor, Elder Shep-

herd Langdon, assisted by Mr. R. W. Auman and a Mr. Dail.

Therefore, be it Resolved that a copy of this obituary be placed on the church record; a copy be given to family; and a copy sent to Zion's Landmark for publication.

Done by order of Clement Church in conference, April 12, 1958.

Elder Shephard Langdon, Moderator  
 W. A. Langdon, Clerk  
 W. A. Langdon  
 Annie Langdon  
 Committee

**MEMORIAL**

Our Heavenly Father has removed from our midst our beloved Sister Minnie Johnson, who was born March 26, 1877, Johnston County, N. C., and departed this life May 16, 1958, age 81 years, two months and 20 days. She was the oldest person in the membership of our church. She united with Fellowship Church Saturday before the first Sunday in May, 1899, and was baptized on Sunday by Elder J. T. Coats, (Hymn No. 145 was sung). She remained a faithful and much loved member to the end. She fought a good fight and kept the faith, therefore we feel that a crown of righteousness is hers.

She leaves to mourn her death, her husband, John L. Farmer, Coats, N. C., three daughters and two sons, besides a host of relatives and friends. She suffered a partial stroke of paralysis and never recovered from it. Her doctor, husband, children and friends did everything possible for her but could not stay the hands of death. The Lord giveth and taketh away. May each of us be reconciled to His will. Her funeral was held at Fellowship Church by her pastor, Elder Shepherd Langdon, and Eldor W. D. Barbour. Interment was made in the adjoining cemetery beneath beautiful flowers in the presence of sorrowing friends and relatives while the hymn "Precious Memories" was being sung.

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

James C. and Mayme Langdon,  
 Elder Shepherd Langdon, Moderator  
 Committee  
 James C. Langdon, Clerk

**RESOLUTION OF RESPECT**

Whereas, it has pleased our Heavenly Father to remove from us our beloved Sister, Oma Strickland Naylor, born May 30th, 1891, and died April 4, 1958. Sister Naylor united with Harnett Church the first Saturday in June, 1918, and was baptized the following Sunday. She was a true and faithful member. To know her was to love her.

She leaves to mourn her departure, a husband, two sons, two daughters, and a

host of friends and relatives. We feel our church has lost a good member, her husband has lost a good and faithful companion, her children have lost a good mother. We also feel our loss is her eternal gain. May we extend our sympathy to her family, and ask God to bless and comfort them.

Resolved; That we bow in humble submission to Him that doeth all things well, that a copy of these resolutions be recorded on our Church Book, one sent to the family, and one sent to Zion's Landmark for publication.

Done by order of Harnett Church in conference on Saturday before the first Sunday in May, 1958, and approved in Church conference Saturday before the first Sunday in June, 1958.

Elder W. S. Barbour, Moderator  
Avery Baggett, Clerk  
Fuller Jackson  
Graham Jackson  
Committee

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#### OBITUARY

Sister Alice Snider Beck was born in Davidson County October 19, 1877, and died June 24, 1958.

She was married to Shirley B. Beck December 22, 1898. They lived happily together 54 years. To this couple was born five sons and 2 daughters. She was preceded in death by her husband and one son.

She joined the Primitive Baptist Church in 1909. She was a faithful member and a loving sister. Her church held her in high esteem.

We, the Church of Oak Grove, feel to extend our deepest sympathy to the family and loved ones, and direct them to the Lamb of God, who is able to comfort them in their loss.

Her funeral was conducted by Elder S. T. Atkinson, assisted by Elder Charles Pickard. They spoke many comforting words to the family, relatives and friends.

Mrs. Warren Snider, Church Clerk  
R. F. D. 1  
Linwood, N. C.

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#### LOWER COUNTRY LINE UNION

The Lower Country Line Union is appointed to be held with Wheeler's Church, Saturday before the fifth Sunday in November and continuing through Sunday.

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

All lovers of the truth are invited to meet with us, especially ministering brethren.

Clyde Satterfield  
Union Clerk

#### ANGIER UNION MEETING

The next session of the Angier Union Meeting is appointed to be held with the Church at Oak Grove, Wake County, N. C., the fifth Sunday and Saturday before in November, 1958.

The church is located ten miles west of Raleigh, N. C.

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.

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#### BLACK RIVER UNION

The next session of the Black River Union meeting is appointed to be held, the Lord willing, with the church at Seven Mile on the fifth Sunday and Saturday before in November, 1958.

The church is located about three miles west of Newton Grove, N. C.

All lovers of the truth are invited to attend.

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

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#### SKEWARKEY UNION

The Skewarkey Union was appointed to be held with the Church at Flat Swamp, Pitt County, N. C., the fifth Sunday in November, 1958, and Friday and Saturday before.

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

The church is located two miles southwest of Robersonville, N. C.

We extend a cordial invitation to ministers, brethren, and friends.

E. C. Harrison  
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 Sappony, Nash County, N. C. the fifth Sunday and Saturday before in November, 1958. Elder W. P. Lamm was 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

# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--: AT -:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. XCI

NOVEMBER 1, 1958

No. 24

## PSALM XI

Many, O LORD my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered.

Sacrifice and offering thou didst not desire. mine ears hast thou opened: burnt offering and sin offering hast thou not required.

Then said I, Lo, I come: in the volume of the book it is written of me.

I delight to do thy will. O my God: yea, thy law is within my heart.

I have preached righteousness in the great congregation: lo, I have not refrained my lips. O LORD, thou knowest.

I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation.

Withhold not thou thy tender mercies from me, O LORD. let thy lovingkindness and thy truth continually preserve me.

For innumerable evils have compassed me about: mine iniquities have taken hold upon me. so that I am not able to look up: they are more than the hairs of mine head: therefore my heart faileth me.

Be pleased, O LORD, to deliver me: O LORD, make haste to help me.

Let them be ashamed and confounded together that seek after my soul to destroy it: let them be driven backward and put to shame that wish me evil.

Let them be desolate for a reward of their shame that say unto me, Aha, aha.

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

But I am poor and needy; yet the Lord thinketh upon me: thou art my help and my deliverer; make no tarrying, O my God.

## EDITOR

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

## ASSOCIATE EDITOR

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

\$3.00 PER YEAR  
TO ELDERS \$2.00 PER YEAR

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

# ZION'S LANDM ARK

## *Devoted To The Cause of Jesus Christ*

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### WONDERFUL EXPERIENCE

Dear Brother Adams,

It took quite a time, but Sister Pratt (bless her) and I finally got around to finishing this double space typing of this wonderful experience. I am sending this with Brother Clifton's permission in the belief that God's humble poor will receive as much joy from reading this as I have.

I have read it numerous times, and each time it has been more wonderful than before. How glad and humble I feel that God has sent such comfort to me, and may I say too, that each of those people, Elders Clifton & Gilbert, & Brother and Sister Clifton have been made Oh! so very precious to me. With such experiences as this I am sure it is no surprise.

It has been so much pleasure to have them in my home. I am looking forward to having them and others who may have a mind to come. My home is open.

Desiring your prayers,  
A Ellen Williams  
1109 South 3rd Street  
Wilmington, N. C.

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Dear Sister Addie & Family,

I received your sweet letter a few days ago and have been trying to answer it ever since, but writing is a task for me unless I am given a mind from the one I am possessed with most of the time. But this morning I can see by an eye of faith, some of the beauties of

Jesus Christ. To see any of His works, one must be possessed with an eye of faith. It is a gift of God to His children. That is why they can look out over the land and see His works and can believe He declared them from the foundation of the world. I wish I had time and could be blessed to write you just why I believe this, for I have not always believed with an eye of faith. Nor is it any good works on my part, but only by the gift of God; for when I was young, I was full of life and gave little thought to the hereafter. I thought I had plenty of time for that when I was older — but on December 26, 1940, the night my dear mother died, I went into a bedroom and lay down, and as I lay there with my mind on the death of Mother, I could see just how dear she had been to me because of her abundant love for me. I cannot remember leaving her when she didn't have tears in her eyes. Now I could see too that I had not been a good child to her. For my mind was carried back to times when I was out late, drinking and driving, and when I came in, she would tell me that she had been awake to ask if it were I. She would tell me that she had been awake most of the night—that every time she would close her eyes to sleep, she could see me run my car off the road. I would always try to reason with her that I was old enough to take care of myself. Little did I know

then that a Mother's prayers to a merciful God was taking care of me; for I do know now that if it not been for God's mercy, I would have long hence been taken from this world.

As I lay there with much hurt in my heart and tears in my eyes for the first time in many years, I asked myself, "How can we get along with Mother gone?" Death looked so cruel to me, that one so much needed in a family had to be taken away. I began to wonder about Mother, as to her being saved. This was something I didn't understand at all, but I knew that she had always enjoyed going to church.

I can hear her now singing those old hymns as she went about her work. I was lying there and the room was very dark. I was meditating over life and death and saw a small light. It looked to be far off, but seemed to be coming closer to me. As it came closer it got larger and larger until it came right in front of my face, then it burst into one of the most beautiful scenes this mortal being ever laid eyes upon. It was Heaven, right there before my eyes. It was a place that mortal man can't describe with this fleshly tongue or in writing. There were rows of great pillars made of pearl. There was a row every where I looked. They were just as far in every direction as I could see. There were angels dancing around through those pillars everywhere. They all looked alike and looked to be about sixteen years of age. They were neither male nor female. There, between two rows of pillars

was a beautiful throne made of pearl, and on this throne was Mother. She looked like the others and had one of the most pleasing smiles on her face I have ever seen her have. There was an angel on either side of her holding a beautiful crown over her head, and there were angels holding hands and dancing and singing around Mother. Heaven seemed to be rejoicing at her coming. I have never seen such harmonious rejoicing. From that moment on, I have never wished her back in this world nor worried over her.

But it did start me to thinking, for I had never given much thought to death and after - death. My mind was centered on preparing myself for that beautiful place. I began to read the Bible, but to no understanding. At that time I didn't feel to be such a sinner, and I soon convinced myself that I was too young to settle down to a Christian life. That could come when I was older, I thought.

About that time World War II had been declared, and in November 1942, I moved to Newport News, Va., where I went to work in the shipyard. I was working the night shift when one evening I awoke with the strangest feeling I have ever had. I felt as though there was a weight lying on me, crushing me to death. I got up and went into the living - room and told my wife that I felt bad. After a few moments, I went back to lie down feeling that every breath would be the last. I knew I could not live long in this condition, and I seemed to get worse all the time. Until then I had always felt to be a very

good fellow; but now I felt to be at death's door, and I could not think of a single good thing I had ever done. I could see the other side of death — one of the blackest, most horrible pits that these eyes had ever beheld — and I felt that it would be but moments until I would be cast into this outer darkness. My wife had gone next door to call a doctor; but I felt that it was too late for any doctor to help me, for I felt that I needed God's help. I slipped off the bed on my knees for the first time in my life to beg God to save me — but God seemed so far away. I got back on the bed and lay there between life and death, just waiting to be cast into this outer darkness to spend eternity. No one knows how long this seems until they are brought to look on the other side of death. They took me to the hospital. The doctors there examined me and said they could not find a thing wrong with me except that I was terribly frightened. They put me to bed and gave me dope until I passed into sleep. When I awoke the next morning, it all seemed like a terrible nightmare. My mind was on this horrible experiences. My tongue was whispering, "Thank God that I am still alive." The doctors examined me that morning and said they could not find a thing wrong, that I was in perfect health, and they released me. I went home that morning with a load on my shoulders. I continued to carry this load; and from time to time it would get so heavy that, like the first time, it would seem to be crushing me to death. I would go to a different doctor to

hear him say, like the first, that they could not find a thing wrong with me. I would try to tell them how I felt the best I could, but most of them would just look at me as though I was a fool. I was getting disgusted with the whole place. I could not work in peace. I decided to go home to Vesta, Va., and go to some of the old family doctors. I felt that maybe they could find my troubles; but, to my surprise, they had the same things to say as the others — that they could not find a thing wrong. I began to lose all interest in doctors and in myself. I felt that I did not have long to live; for I felt that this weight I was carrying would crush me to death before long, and I would be cast into that outer darkness I had been shown in which to spend eternity. Oh! what a horrible thought. I wanted to pray to God; but I didn't know how, for God seemed so far away. I tried to read the Bible, but everywhere I read it would condemn me. I would get so tangled up in the scriptures that it made my load even heavier.

My father and I went into the sawmill business together. I felt to be a burden to him and every one around me. I soon became so weak in mind that I could hardly make a living for my little family. I thought that every one would be better off if I were dead, for I was not fit to live and was afraid to die. I became so afraid that I was going to die that I did not want to be left alone for a moment. Oh! how I remember one day at the mill when my father asked me to go some place and I knew it was

a very lonely path through the woods, and I had to tell him that I was afraid to go. I will never forget the way he looked at me and asked, "What are you afraid of?" I had to tell him that I didn't know, and I didn't. I could not understand how my wife could be so patient and good to me the way she was. She stood by me and was so understanding, when I would talk about my condition. She would never ask me to go anywhere alone and would always prepare to go with me. One day we were talking over our financial conditions and we talked of going back to Danville, Va. where we had lived before moving to Newport News. We agreed to get a job there and work together, and I would not have to be alone. We got a job in Danville, as we planned, and I went to doctors there, but only to hear the same story.

I wanted more than anything to live right and to prepare myself for that beautiful place where I had seen Mother; and most everyday I would say that I am going to live better today, and maybe God will see that I am trying to live right and will help me. But I could never live the way I wanted to. I wanted to go to some Church, but I did not know which to go to. I would listen to preaching on the radio, and they made it sound so easy for one to accept Jesus; and I tried so hard to no avail that I feared that I was forever lost. I could not understand why God could seem so far away to one who desired His presence more than anything. I wanted to pray to God, but I never could find a place

that looked like a place of prayer. I had seen in the movies great churches where people went and knelt down before some kind of a statue and would say some kind of silent prayer. I thought if I only had something to kneel down to and say a silent prayer, if I could just whisper my troubles to something. Oh! if only I had someone to teach me these things. I knew that there was such a person somewhere that could teach me to understand the scriptures and I was determined to find that person. I began to search and read, trying to find that person. One day I read in the newspaper an ad that read: "Bible Correspondence Course." explained that even a child could understand the Bible when they had finished one of these courses. I thought that this was just what I was looking for, and I sat down and wrote them. They wrote me a nice letter explaining how the course would be sent, the first lesson being sent with the letter. I began to study the course. They began by telling of God's plan, how God had made man and that man had rebelled against God and God put man under a law; that the law was not easy, but it could be kept if man tried very hard. I was determined to try to the best of my power. I studied hard, and I finished each lesson with good grades. I was getting in better spirits all the time and more determined to find a way to God. I boasted to my wife and friends that this was just the beginning of my studies, that when I finished this course I was going someplace where they taught the scriptures more fully

and learn to preach, and I would teach some of my kindred who were of the Primitive Baptist Faith. I would go to them and explain to them the truth. I remember my father coming to see me and I began to tell him how well I was getting along with my studies, but he didn't seem too well pleased, and seemed to want to change the subject. It hurt at first, but I was determined to show them; and I felt that when I had carried out my plans and made something out of myself, that they would be proud of me— so I went right on studying. In one of the lessons, they taught "how to pray." They said that prayer was talking to God as you would to anyone else. But to me that was not prayer, for I felt in my heart to pray one must find a hiding place away from everything on this earth; and I felt that someday I would find that Place.

They taught that one must confess their sins before God would accept them. I wanted to confess my sins more than anything, and I felt that if I could confess them to God, He would forgive them, but He seemed so far away. I would be awake at night thinking over these things, and one night I will never forget: It was far into the night and my mind was searching hard for some evidence of God. I wondered if there was a God or were people just fooled in the whole thing. I wanted a God more than anything — one who had power to forgive sins and save a sinner. But I seemed to be one without God in this world. I felt one of the strongest desires to feel a close-

ness of God, that I might confess my sins to Him. Then suddenly I felt one of the sweetest loves running through me. I felt that Jesus was standing at the foot of my bed. I began to tell him what a sinner I was. I wanted to tell Him all. I had nothing to hide. I wanted Him to know how deep in debt I was with nothing to pay with. I could feel his precious forgiving love running in my veins. I went back to bed rejoicing, but I could not stay there for I felt that Jesus was still at the foot of my bed, and I fell at His feet again, worshipping Him with my arms encircling His feet. I begged Him to show me the true Church, and then I felt that He would. I went back to bed again, rejoicing, with one of the sweetest loves I had ever known. One cannot express the feeling one has in the presence of Jesus Christ. I thought my troubles were over, I would never be afraid again, that He would be with me always wherever I went. I would not be afraid to kneel to pray anymore. Little did I sleep, and I got up rejoicing over my experience. The next morning I went searching for a place that I might kneel down and thank God for that night. I went into the basement and knelt down and started talking, but my words were not going higher than the ceiling. That love seemed to be gone. I have never been so let down before in my life. I went many times, kneeling, trying to find Jesus, who I felt had forgiven my sins — but He seemed to be gone forever. All I had was the sweet memory of that precious night. I could not understand how

one so loving could appear and disappear so completely. It made me feel that I was mistaken in what I felt that night, and I felt to be again without God in the world. I lost all interest in my worse condition than I ever was. I began to get letters asking why my sudden change of interest in my course. I never could answer, because I never could tell them just why.

I quit my job in Danville and moved to Stoneville, N. C. We had good neighbors there and they insisted on us going to church with them. They were of the Missionary Baptist faith. I put them off for a while. Then one Sunday I promised that we would go with them the next Sunday, and I really intended to go, but in the middle of the week, I became worried about going. I knew they would ask me if I belonged to any church, and if I told them that I didn't, they would start begging me to join their church and asking a lot of questions. I began to search for an excuse to get out of going with them. I thought if I knew where there was an Old Baptist meeting I would go and tell our neighbors that we went to meet some of our people. I thought that would be an excuse, but as I never went to Church much I could not think of a meeting. I had an Uncle in Draper and I knew he would know of a meeting, so I made a special trip to visit him, and he told me that there was preaching at Spray that Saturday night and Sunday. We prepared to go and did. If you have ever read in the Bible where the Eunuch was reading the scrip-

ture and Phillip was sent to him by the Spirit, and Phillip listened to him read and said, "Understandeth thou what thou readest?" and the Eunuch said, "How can I except some man guide me?" And He desired Phillip to come and sit with him. The place in the scripture which he read was: "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 judgement was taken away: and who shall declare his generation? for his life is taken from the earth. And the eunuch answered Phillip, and said, "I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Phillip opened his mouth, and began at the same scripture, and preached unto him Jesus." And now, dear Christian friend, if I know anything about the truth today, Elder Ray S. Smith that Saturday night turned to the same scripture and preached unto me Jesus, the scriptures I had desired so much to know, of whom do the prophets speak. I could see the light for the first time in my life. Elder Smith was so wonderfully preaching Jesus to me that the tears were running down my face and I wanted to shout. There seemed to be a connection from Heaven through Elder Smith to me and he was speaking so plainly as it was given to him. There was a love that went out to him that cannot be described with this mortal tongue and that continues on today. I hear many accusations about him, but that makes me love him all the more. Jesus told his disciples that

they would be persecuted. I looked over the crowd and they were all shedding tears and they were the most beautiful people I had ever seen. I wanted to embrace them all with my arms, and I think I did in my heart. I left the church that night rejoicing, and I rejoiced all night long. I could see for the first time just what Jesus meant to His children. I could witness with the poet when he wrote "Alas and did my Savior bleed and did my Jesus die. Would He devote that sacred head for such a worm as I. Thus might I hide my blushing face while His dear cross appears, Dissolve my heart in thankfulness and melt my heart in tears."

We went to see Elder Smith most every Sunday, and he preached to me most every time. When he would publish an open door for receiving members, I desired to go more than anything, but I knew that when one joined the Old Baptist Church, they had to have an experience, such as a dream or vision, and I had neither. I remember one Sunday at Spray church when Elder Smith published an open door and dismissed with the song "How Firm a Foundation," I thought I would have to go up and ask for a home with them. But I asked myself, "What can I tell them?" I had no experience to tell them and I was frightened and shaking like a leaf. I went to the end of the bench holding on to the bench in front of me, when they began to sing the verse, "Fear not I am with thee, Oh be not dismayed, for 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." I felt relief from the fear and I had no desire to go up for I felt that God would give me something to tell sometime to these dear people. On the way home my wife said to me, "I thought you were going to join today." I told her that I wanted to but I couldn't, but I hoped that God would bring me to these people before long. She said, "When you go I want to go with you, for I don't think I can stay away." I had to take her in my arms and our eyes were filled with tears of joy. We were the happiest we had been since our marriage.

We would sit together and read the Bible and sometimes when I would be reading alone, I would read something that sounded so good that I would call her and would read it to her, and we both would rejoice with an understanding heart. The world was brighter. I could see God all over the land: everything seemed to be praising His name. The big apple tree that stood by the window — I could see His works in that it was from wheat seed. Mortal man could not tell what makes the seed sprout, except nature, and nature being no more than the power of God.

One Sunday I wanted to go to an association, but my wife didn't feel like it. As I had not been anywhere in many months alone, I decided not to go. However, I became so restless I finally decided to go on; but I wasn't alone for I could feel the presence of Jesus Christ all the way there and back. I enjoyed the preaching; and when I re-

turned home I had to burst into tears of joy, for I had been many miles from home without my wife for the first time in many, many months. From that time I have not been afraid to go anywhere I wanted to go. I went about desiring some evidence that I might go to the church and tell them that I wanted a home with them. I wanted to go more than anything, but I had nothing to tell.

One morning I had a dream that I was in Dan River church at my home in Vesta, Va. Elder Noel Gilbert, Elder Bennie Clifton and a little child were the only ones there except me. Elder Gilbert and Bennie were talking about the trouble that had arisen in the association at that time, and I was trying to tell them that I wanted to join the church. They seemed too busy to bother with me, but I kept on trying to tell them. I was telling them my life as I am trying to tell it here. When I got to the place in my life where Jesus came to the foot of my bed and I fell at His feet and told Him what a sinner I was and He had forgiven my sins, they turned and began to shed tears. When I saw the tears in Elder Gilbert's and Bennie's eyes, I felt that they would accept me in the church. I was rejoicing so loud that I awoke my wife, and she shook me and asked what was the matter. I told her that I had a dream, and after a few moments I said, a wonderful dream. I could see for the first time how God had brought me through troubles and how precious Jesus had visited me and given me love that cannot be told nor destroyed. I thought that

I would join at Dan River the next meeting, and we went prepared to join. To my surprise when Elder Gilbert published an open door, I didn't even want to go. It went on like this for many meetings, although we went prepared to join. Then we quit preparing. Then one Saturday we went and I had not the least idea or thought of offering. Elder Gilbert published an open door and we started singing "Oh happy time long waited for." After a verse or two the singing began to stop. I looked around and Vada, my wife, was up at the front with her face buried in her hands. Elder Gilbert asked her if she wanted to talk to the church. She said she did and started talking. She told an experience that she had never even told me. It was beautiful experience and they accepted her. I was up there with her all the time, and he asked if I wanted to talk to them. I told him I didn't, but I didn't think I could leave without telling them my experience; and finally I told Brother Gilbert that I didn't know where to start, and I didn't, for I had lots to tell if I told all that the Lord had done for me; but I started talking, and they received me with open arms. It was a happy time long waited for. I thought again my troubles were over; but about a week later the devil caught up with me, and he stays with me all the time except when the Spirit of God is near.

Now as I consider the lilies of the fields, how they grow; they toil not; neither do they spin. As I look back over the troubles that I have been through, I feel they

were no more than God preparing this filthy soil for the lily bulb that bloomed that Saturday night in Church into one of the most beautiful blooms that only the eye of faith can see and gave me a hope that when I leave this life I can be carried to that place where I saw Mother and be crowned into everlasting life.

We hope to visit all of you before long. I think of you all many times a day, but I know I don't show it, for I have never been much of a hand to write. Why can't some of you come up our way soon? I would be more than glad to have you. Tell Bennie and the children and all "Hello" for me.

As you will notice that I started this March 14th and wrote a little along when I felt like writing, and that wasn't very often. I think I promised you that if I ever felt like it, I would write some of my experience and send it to you. This is the first time I have ever written any of my experience for any one to read. I have tried many times to write, but most of the time I tear it up and throw it away. If you didn't get anything out of this, will you please throw it away. What I have is precious to me, but I can't tell it as I would like to.

A brother, I hope, in Christ,  
Arzie Clifton  
Stoneville, N. C.  
Thursday, March 14

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### THE FIRST COMMANDMENT

"Then one of them, which was a lawyer, asked Him a question, tempting Him, and saying, Master, which is the great commandment in the law? Jesus said unto him,

Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Math. 22:35-40.

Perfect love is the fulfillment of all law and against such there is no law. By love the Apostle says, we know that we have passed from death unto life, because we love the Brethren, and he that loves not his brother abides in death. See 1 Jno. 3:14. Paul says, But God who is rich in mercy, for His great love wherewith He loved us, Even when we were dead in sins, hath quickened us together with Christ. (by grace are ye save) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus; That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus. For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2: 4-10.

There is not one thing enjoined on the creature to do in order to receive this grace, but it all comes to him by the foreordination of the Almighty God, which includes all the creating, all the electing, all the giving of life, all the calling, all the faith, all the love, all the good works, all for the reason that none

should boast. All the blessings that come to the Lord's people and to all others, come to them wholly unmerited, but all come according to God's purpose and His Pleasure. Christ Jesus, the Lord, was the only man who was capable of keeping the perfect law and loving God with all His heart, all His soul and all His mind and His neighbor as Himself. His people were chosen and created in Himself before the world was (that is, before man was formed of the dust of the ground,) and are a certain number, a definite number, whose names are written in heaven. It takes a great love indeed for a man to volunteer to take on himself another man's sins and guilt, and suffer die in his stead in order that his friend might go free. It seems apparent that He loved them better than Himself. His love never ceases, neither increases. It is an everlasting love, as He says, "Having His own which was in the world, He loved them to the end." He fulfilled the law in their stead, took on Himself their condemnation and guilt, all their disobedience and unrighteousness, and imputed to them all His obedience and righteousness, so that He could present them to the Father without spot or wrinkle or any such thing. This is all a great mystery, and none of the human race know anything about this wonderful mystery except those who were chosen, elected, predestinated, foreordained, regenerated and "born again, not of a corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." 1 Peter 1:23. And John says, "Which were

born, not of blood, not of the will of the flesh, not of the will of man, but of God." Jno. 1:13. So we see from the above scripture that man's free will, so called, is not considered in the matter, neither his believing, his accepting, not his praying, nor anything else which he thinks he can or must do, plays any part in the arrangement. But they tell us how a man can get saved. Let us see what Jesus Himself says about the matter. "And they were astonished out of measure, saying among themselves, Who then can be saved? And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible." So God only can save, and He does so without any of the instrumentalities of man in any respect, but they say, "I do not believe that these portions of scripture mean just what they say." They do not expect to get to heaven on God's love and mercy, but on their own merits; yet He Christ, has said, Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee." Jer. 1:3. John 6:37 says, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven not to do mine own will, but the will of Him that sent me. And this is the Father's will which hath sent me, that of all which He hath given me I should lose nothing, but should raise it up again at the last day." Again He said, "No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day." Jno.

6:44. Thomas required of Jesus, "Lord, we know not whither Thou goest; and how can we know the way? Jesus saith unto Him, I am the way, the truth, and the life; no man cometh unto the Father, but by me."

Many in the world today expect to be crowned with a golden crown for what they have done for God, and point out to Him that by persuasion they have caused millions to be saved in heaven, that otherwise would not have been there. They seem to think God will crown them and set them on high seats according to the good they have done in helping Him to save the millions that would have been lost in hell, had they not worked so hard in converting them, causing them to repent, accept, believe "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 creation. 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." 2nd Peter 3:3-5. Paul says in the Acts 17:30, "And the times of this ignorance God winked at." Poor pitiful, ignorant people, they know not what they do, but God will take care of them according to His purpose, will and pleasure, and may His little children be thankful to Him that He has given them light to see these things, and to love and honor Him, and love one another, with the love that the world knows

nothing of, but shall remain in darkness until the judgment of the great day. Matthew says, or Christ says as recorded by Matthew. "Many will say to me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me ye that work iniquity. Matt. 7:22-23.

Yours in an humble hope,  
(Elder) H. L. Rogers  
Denton, Kentucky

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#### HOSPITAL—JAPAN

Dearest Sweetheart,

It is visiting hours. I will (tried to write with left hand, left hand no good either,) spend with you. Dear, will I be unable to write you? The Lord cuts down completely! Cannot walk, cannot think, cannot see to read, cannot write. Must give all things and rest completely! But Lord, let me write you a little each day. Thou, Oh Lord, giveth every thought! I cannot express them now, but it may please Thee to loose me again. I trust in Thee—Thee only. Hope you can read, I have no pain. You see exactly my failing. Dr. has been good to me, saw me again today Yesterday he said, "Don't worry about your mind, you are OK in the mind, but this trouble is real, not imaginary." Still my Carolyn, I feel the Lord sent it and He can remove it, when and as He pleases. I am truly a baby now, in every sense, but as **He** wills, I shall be lifted again.

Sunday and Monday was Mil-

dred's graduation, and Saralyn her part in choir. Hope the Lord was with you—showed His Face! May He keep us all. Oh Lord, we all are so dependent upon Thee! "It is I, be not afraid." May He be with you girls too.

Love,

Douglas

June 15, 1952

This letter was written eight days later than the one preceeding.—Ed.

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### LETTER FROM JAPAN

(Failing in health but still on Army duty.)

Dearest Sweethearts, (His wife and two daughters)

I went out after supper to walk around. I went by the library and by the Chapel. The Noncom was there playing the organ and singing. I went in and got a Bible, such as they have there that I like—not just a testament; and one of King James version. Yes, I could have lived without it, having my own, but I had thought to get one for sometime. I talked with the Noncom there for some fifteen or more minutes. He too, is a Baptist, but not my kind. (?) It doesn't take long to find out those things. At times I WILL get to talking those things. Really I thought as I walked up that way, "Yes, I am searching for something, something more than a book too.

Yes, I am searching, but it can not be found in such a Chapel. No, not likely; it must be given of My Lord. Still I must search. Typing

and especially hand writing is more of an effort than before. Must I be cut down on that? Oh, I fear many things I seem to be sort of shut up, and yet, if I could open up, I feel that there is much I feel like saying, yet, I seem not to be able to say it, I do not have coordination of my movements that I had or need.

I rode out to Yoro Falls Sunday, and saw pretty scenes of nature. I saw some burned posts to make an arch. Why burned first? to make them last longer. "A hand plucked out of the fire." (Zech.) Actually the burning makes it last longer, makes insects (idols of this life) dislike its looks and taste — unfit for insects, not good for the world! But in the end, makes it last longer, even into eternity. Oh, may the Lord pluck us out of the burning, as a brand out of the fire! Preserve us, make us unfit for the world, make us endure time and last through eternity.

Douglas

When this letter was written by Brother Alston to his wife and daughters, he was just before entering the hospital where a diagnosis proved the existance of a brain tumor. He soon underwent an operation to remove the tumor, but it was not successful, because a malignancy had already set up. This resulted in his early death, much to our sorrow, for he was a man of God with a wonderful understanding of the scriptures. Ed.

## Zion's Landmark

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

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Vol. XCI

No. 24

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Entered at the postoffice at Wilson  
as second class matter.

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WILSON, N. C. Nov. 1, 1958

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### WHY DID HE ASK FOR TWO?

Dear Brother Adams:

Will you please give your views on Gen. 27:9, and explain why Jacob was asked to get two kids, when it seems that one should have been more than a man could eat. The word "Two" is what I am pondering over.

A brother in hope,  
J. H. Cassell  
Stuart, Virginia

The verse on which Brother Cassell desires my views, reads as follows. "Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy Father, such as he loveth." Gen. 27:9.

If we understood the customs of the people in ancient times, we would better understand, (at least in a natural way) why things were done as they were. For instance, we read, that Jacob agreed to work seven years for Rachel. At the expiration of the seven years, his

Uncle Laban gave him Leah instead of Rachel. Jacob complained that his ncle had beguiled him by giving him Leah instead of Rachel. His Uncle Laban said, "It must not be so done in our country, to give the younger before the first born. Fulfil her week, and we will give thee this also for the service, which thou shalt serve with me yet seven other years." Gen. 29:26, 27. By this we glean from the Holy Scriptures, that the custom must be observed; the older must be taken into wedlock before the younger.

It is said that Joseph sent messes unto his brethren (or food) but Benjamin's mess was five times as much as any of theirs. See Gen. 43:34.

John Gadsby in his book, the title of which is "Wonderings in the East" from the year of 1846 to 1852 says, quote "On one occasion when Mr. Midden dined with the Governor of Damietta, no less than one hundred and thirty dishes, of various sorts, were set before the guest and removed in rapid succession. When a host wishes to do especial honor to a particular guest, he takes care that a dish is constantly before him. Every movement of the guest is observed, and the dishes allowed to remain or are removed and replaced, quick as a thought, in accordance with that movement. So it was with Benjamin. Joseph sent messes, not one mess merely, but messes, to all his brethren; but Benjamin's mess was five times as much as either of the others, or rather his messes were five times as many as any of theirs. That is, he had five times as many dishes placed before him as they had. Not

that he ate five times as much as they did, but that he was shown to be the most distinguished guest by having a larger number of dishes from which to select what he did eat, selecting a tit-bit here and a tit-bit there, exactly as would be done in the present day." Unquote. The above mentioned custom which was observed in the East, may shed some light on why Rebecca had Jacob take two good kids from the flock of the goats. Not that Isaac could eat two, but she wished to honor him by placing before him a much larger serving than really necessary since this was a special occasion when Jacob was to receive the blessing.

Another reason could be assigned as to why Rebecca had Jacob take TWO kids from the goats instead of just one. She had the goodly raiments of Esau in her house which she put on Jacob, see Gen. 27:15, but it is possible that the skin of one kid was not sufficient to cover the hands of Jacob and the smooth of his neck. See Gen. 27:16. If it should be further questioned as to why Rebecca took two kids without consulting her husband, the Jewish writers say, "That in her dowry or matrimonial contract, she was to take two kids of the goats every day." See Gill's Commentary, 27th. ch., Gen. verse 9.

Joseph gave his brothers changes of raiments. To Benjamin he gave five changes of raiments. It was the custom of the east that the king furnish the clothing of those whom he admitted in his presence. This would suggest that Benjamin appeared before the king more often than his brothers. He was the honored guest. The Prodigal Son wore

the garment which was furnished by his Father upon his return home. When his Father took him into his embrace, he said to his servants, "Bring forth the best robe, and put it upon 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." Luke 15:22,23,24.

Those who are admitted into Spiritual communion with Jesus Christ, (Who is King of kings and Lord of lords) never wear their garments (works of their righteousness). When they are taken into His embrace, He clothes them with the robe of righteousness and the garment of salvation. The robe which the Father put on His son would suggest to our minds that it was an emblem of the robe of righteousness with which Jesus clothes His humble poor. The ring is an emblem of the endless love of God. "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. His shoes are an emblem of peace. The chosen of God are shod with the preparation of the gospel of peace. See Eph. 6:15. The Prodigal Son felt unworthy of the many favours bestowed upon him by the Father. The redeemed of the Lord feel unworthy of the many blessings which are theirs to enjoy when they are permitted to have this sweet communion with Jesus Christ and hear the glad tidings of the gospel which is food and drink for their souls.

T. F. Adams

**RESOLUTIONS OF RESPECT**

We, the church at Bethany, Johnston County, N. C., desire to bow in humble submission to our heavenly father in removing by death our dear Sister Mandy Starling. She united with the church about fifty years ago, and passed from this life July 19, 1958.

Therefore, be it resolved:

First: That in the passing of our sister, we feel our loss, but in humble submission to the one who doeth all things well, we hope to remain in peace and love.

Second: That we extend to the family our heart felt sympathy.

Done by order of the church in conference this, the sixteenth day of August, 1958.

Elder M. F. Westbrook, Moderator  
Brother W. H. Woodard, Church Clerk

**OBITUARY OF SISTER  
CORINNA HURDLE**

Sister Corinna Hurdle passed away August 23, 1958. She was born April 28, 1870, the daughter of Alexander Long and Fannie Whitfield Long. She was married to the late Nathan P. Hurdle on October 18, 1899. A daughter, Mrs. Aulick Keaton, and one son, Clyde Hurdle, survive her.

On Sunday, July 11, 1937 she joined Wheeler's Primitive Baptist Church and proved a devoted and faithful member as long as she was able to attend. She will be greatly missed by all who dearly loved her. May we humbly bow in submission to God's will.

Humbly submitted:  
Sister Mollie Long  
Sister Sudie Whitfield  
Brother Reuben Bowes  
Committee.

**IN MEMORY OF  
MR. SUMPTER SMITH**

Mr. Sumpter Smith, a close friend and life long associate of the writer, died June 17, 1958, after a short illness. He was a native of Geneva County, Alabama, and had resided in the Wicksburg community all of his life. He was a prominent citizen and official of his county.

He is survived by three sons, Harvey, Homer and Luther; two daughters, Maudie Lee and Sonja Faye; his wife; two brothers, A. J. and Marlin; one sister, Mrs. Eula Raines, and eleven grandchildren. One brother, Marcus, passed away suddenly a short time ago.

Funeral services were conducted at the residence by Elder J. J. Collins and Rev. James Branch, on June 18th with interment in Good Water Cemetery. Ward-Wilson Funeral Home was in charge of arrangements.

Elder J. J. Collins  
RFD 2, Box 117  
Newton, Alabama

**CHURCH TO BE ORGANIZED**

Dear Brother Adams:

Please publish, God willing, that we have called for a presbytery, to meet with us at a place called Mount Sheppard on the fifth Sunday in November at 10 o'clock, for the purpose of organizing a church, and we are inviting all of our dear brethren and sisters and friends with whom we are in fellowship to meet with us.

The building is located just off Highway 64. All who wish to meet with us will come to Asheboro, N. C.; take Highway 64 west towards Lexington, N. C.; follow it until you cross Carraway Creek. Take the first right hand dirt road to the building.

We hope to have all day services and dinner on the ground. All who feel to do so, please bring lunch.

Yours in sweet fellowship,  
Elder S. T. Atkinson, Sr.  
2101-A Guyer Street,  
High Point, N. C.

**MILL BRANCH UNION**

The Mill Branch Union is appointed to be held with the Church at Pireway, Saturday and fifth Sunday in November, 1958.

Pireway Church is located in Columbus County, N. C., about one mile north of Waccamaw River beside Highway 904. Those coming by way of Wilmington, N. C., on Highway 17 will come to Grissette-town; here turn right on Highway 904 and follow to church. Those coming by way of Tabor City, N. C., follow 904 from Tabor City. Follow this route to church.

All Baptist of the same faith and order are invited to attend.

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

**HAS YOUR SUBSCRIPTION  
EXPIRED?**

Dear Subscribers,

Please check the expiration date on the label of your Landmark. If your time has expired, and you desire to renew your subscription please send us your renewal. This will help us to pay our monthly printing expenses. If however, you are not in a position to pay at the present time, please notify us that you plan to pay later. If you do not plan to renew, please write us to discontinue your subscription and include your back due if any.

Editor

# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

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VOL. XCII

NOVEMBER 15, 1958

No. 1

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## PSALM XLI

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Blessed is he that considereth the poor: 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.

I said, LORD, be merciful unto me: heal my soul; for I have sinned against thee.

Mine enemies speak evil of me, When shall he die, and his name perish?

And if he come to see me, he speaketh vanity: his heart gathereth iniquity to itself; when he goeth abroad, he telleth it.

All that hate me whisper together against me: against me do they devise my hurt.

An evil disease, say they, cleaveth fast unto him: and now that he lieth he shall rise up no more.

Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.

But thou, O LORD, be merciful unto me, and raise me up, that I may requite them.

By this I know that thou favourest me, because mine enemy doth not triumph over me.

And as for me, thou upholdest me in mine integrity, and settest me before thy face for ever.

Blessed be the LORD God of Israel from everlasting, and to everlasting. Amen, and Amen.

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## EDITOR

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

## ASSOCIATE EDITOR

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

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**\$3.00 PER YEAR  
TO ELDERS \$2.00 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*

### SUFFICIENT GRACE

Dear Brother and Sister Adams,  
Dear Readers too,  
May God's richest blessings abide  
with you.  
Christ came, His life He gave,  
That we might have life beyond  
the grave.

Have life more abundantly, He  
said,  
I am the God of the living, not of  
the dead.  
He says, "My grace is sufficient  
for thee,"  
But the question arises to trouble  
me,

Am I in that number He was talk-  
ing to?  
When He spoke those words so very  
true.  
I am just a poor begger for a seat,  
At my Dear Redeemer's feet.

He is making intercession with the  
Father above,  
For those embraced in that cove-  
nant of love,  
And when we press the dying pil-  
low may we say,  
Come death; Come! I gladly wel-  
come thee.

While I was at work one fair day,  
No one was having anything to say  
All at once it seemed to me,  
Heaven and its beauty I could see.

I had sung this song all the way

through,

The machine seemed to be hum-  
ming it too.

I am a stranger here below,  
And what I am, 'tis hard to know.

The world seemed so strange, I  
felt so alone

Surely Heaven is my sweet Home!  
But the question arose that made  
me tremble with fear,

Have I ever known the Saviour  
Dear?

In the pardon and forgiveness of  
my sin,

Is that why I have these troubles  
and trials within?

I ask God that He that spark of  
hope revive,

That I might feel He is still alive.

And when He comes to claim His  
own,

We may meet around the blood  
washed throne.

There in endless ages His praises  
will sing,

Of our Lord and Saviour, our Heav-  
enly King.

A little sister whose hope is so  
small,

Some times I wonder if I have  
one at all.

Sunie Whitley  
605 S. 4th Street  
Albemarle, N. C.

**THE LAMB'S WIFE**

Dear Brother Adams,

When we are blessed to see the bride, the Lamb's Wife, with all her beauties, by an eye of faith, and can behold the spotless garment she is wearing and how, through her suffering and tribulations she has, by the righteousness of a King and a Prince that should reign in judgment, been made by the righteousness of the King to release herself of all the oils and splashes on her garment and has been able to clothe all her children with spotless garments, we are overwhelmed with joy and gladness because of our hope that we are one of these children.

Now we are beginning to wonder who and where this bride is, and we want to know something about her origin; and certainly where there is or has been a bride, there is or has been a bridegroom, so to find out something about this bride and bridegroom I would like to call your attention to the book of Genesis and the creation and formation according to God's word.

We find according to the word of God that God did beget, elect, and choose a bride and this bride was chosen in His Son, and this Son was Christ. We find also, according to the word of God that He, the Son, and the Father were one in spirit and in truth and that the Father seeketh such to worship Him in Spirit and in truth. So now, we see the Son had a Father and that the Father did choose an elect, and did predestinate a bride to be preordained and conformed to the image of the Son. We know this is God's work, and we know

this is God's creation for we find that God did create the world and the earth, and without Him there was nothing made that was made. So now we begin to want to see or know the origin of this bride who is the mother of all that were created in the Son. We want to know her back ground and the assurance her family has, that this bride and her Husband are able to provide both spiritual and natural blessings and ample support for her family from the morning of time till the end; and we are interested in a people that died under the law and to the love of sin, and have redeemed unto life.

Now to establish the necessary facts for the required proof as I see it, I will have to take you back to the natural creation, that is, when God created the earth and the fulness thereof. The first day when God spoke this world into existence, was the beginning of God's manifestation of His creation. He did not have to speak the world into existence to know He had created something. But that is the manifestation of that creation. In other words, all things that have been were created in the mind and foreknowledge of God and bringing these things to pass is the manifestation that He had already created in His mind and purpose. This being true, the Lord spoke saying, "As I have thought so shall it come to pass, as I purposed so shall it stand." Now to me this is the dividing line.

Now we have seen in this thought that the speaking of the natural world into existence is the same as that which was created before

hand; and now we see in the coming to pass that this was included in that thought. In the first day after He had brought to pass and manifested that which He had created, we hear Him saying, "Let there be light." According to God's word the earth, which He had before created in His mind and purpose and had now manifested, was covered in water and darkness. So God said, "Let there be light." This I believe is the light of the Son, to wit, the Church or the bride. Remember it was the fourth day that God created the sun, moon and stars, placed them in the heavens. but God said let there be light four days before the sun, moon and stars, placed in the heavens. So we see this light which is to me the spiritual light was there in the beginning just as God had spoken when He said: "Let there be light;" just the same as the earth was. We see the creation of the church as well as we see the creation of the earth. Now according to God's word we know that Adam was created when the earth was created.

We find that Eve, Adam's bride, was also created, but not manifestly so, neither was the Bridegroom manifested until God made a firmament to divide the waters, and God called the dry land earth; and the gathering together of the waters called He seas. The scripture says of the firmament which God made, that it divided the waters from the waters. "God made this firmament and divided the waters which were under the firmament from the waters which were above the firmament." Gen. 1:7. So ap-

parently there is as much water above us as there is around us and the waters that were divided from the waters was the same water that returned to earth and brought the flood upon the earth.

This water which was divided from the waters that are above us or was before the flood, represents the love of God regardless of the transgression in the garden. There is as much of God's love above us as there is around us, and as the water came back and destroyed every creeping thing from the earth that God had created, just so the love of God that was above the wicked generations which the water destroyed found favor in Noah's sight. That love preserved him and all his household and all that were contained in the ark, that seed of mankind and every living thing might be preserved. Likewise that which was above in that ark did preserve the righteous seed or the prince of the King and Queen and take notice that this ark was constructed by Noah according to God's word and not according to Noah.

God sent an angel to Noah with a pattern of the ark and specifications of how long to build it, how wide to build it, and how high to build it. There were three stories which to me represent the three dispensations, two thousand years before the flood, under the law and then followed the gospel reign after Christ. This is the third story of the ark, the nearest to the Son. The days before the flood represent the first story which was buried under the water; the second story is a type of the two thousand years of

the law day. It came up to the water level; there the third story began and was above the water. The third story is a type of the gospel dispensation, the church which has been delivered and set free from bondage. The second story, buried to the water line, could not get above the water, the first being buried in the water was submerged under the second and third stories. Certainly the first story could not become or replace the second or third story, neither could the second story replace either the first or third stories. That was just as impossible as it would be for the devil to replace God, or change places with Him.

Just as there were three stories in the ark, there are three in the God head — for He is a triune God three in one. God Himself being the first, represents the first story of the ark, and the first period or story of our experience, for God gives life — the Father always imparts life to his children — so God the Father imparts life to His children by quickening them when He condemns sin in the flesh and they learn they are sinners. This is a dark period or story in their lives.

As the first story was submerged in the water, so is the convicted sinner submerged in a sea of trouble and his life is filled with darkness. The bride, the Lamb's wife, was created in the Son, which represents the second story, or the covenant made by God who swore to Noah that this natural world would never be destroyed by water again, here representing God's love of the bride that was created in the Son who should never

be destroyed. God made a covenant with Abraham which is comparative to the promise of covenant made with Noah.

The second story is also submerged in darkness or water to the waterline, which is deep enough that both stories are in darkness. The first story being the type of the first stage of the experience of the child of grace when they are in total darkness; the second story being submerged to the water line, represents the law day or the second stage of the experience of a child of grace, when one feels so keenly the need and urge to improve his condition in God's sight by doing that, that is pleasing to Him. But here he meets with failure in his effort to please God with the works of his own hand and remains in the sea of trouble and darkness, reaching a state of despair, when the Son makes Himself known as his deliverer, his saviour, his redeemer. The third story was above the water and far above this natural world. Here the child of grace sees the light. He has learned he is a dependent, helpless sinner, and in his deliverance, he has learned that Christ died that sinners shall live. That He took on Himself their guilt and imputed to them His righteousness.

All these stories were built according to God's command. This was an ark of safety for all that were in the ark. The first and second stories of the ark were essential parts of the ark, even though they were in the water, for they were supporting the third story and made its location more secure. The flood of water was destructive to

the natural creation, but it preserved those in the ark. Just as there are three in the God head — there are three stages in the experience of God's people, for after their deliverance they are visited by the Holy Ghost when He takes the things of His and shows them unto them, and enables them to rejoice in His promises. They now rejoice in the light of God revealed to them by the Holy Ghost. This experience is comparative to the third story of the ark, which was above the world or above the troubled waters and in the light, however its light is sometimes darkened by heavy clouds and storms, as is that of the child of grace, but when the clouds and storms pass the light again shines into the hearts of the children of light and they are made to rejoice. This third part of the ark is the gospel dispensation and is sitting on top of the first and second stories of the ark. Here we see the third story as the church in her perfect state, redeemed from under the curse of the law. She is here better described by one of the writers of old: "My dove, my undefiled is but one." Through all of her afflictions and persecutions an everlasting hand has shielded and protected her. She is in that ark of safety where the destructive waters never reach.

Those of His people who have the gift of the Holy Ghost dwell so to speak, in the third story of the ark where there is light. The church of God is above the world and above the law under which Christ was born to redeem them that were under the law. There is no food under the law for those who have

been visited by the Holy Ghost. By the death of Christ the law was fulfilled and the church was redeemed. Thus He set it above the law and glorified it. Now the law having been fulfilled, God's oath and covenant with Noah is also fulfilled. He ruled in judgment and is the King that reigned in righteousness. The body of Jesus was crucified but the Divine Spirit, the Deity, was not. This child Jesus was the child that John spoke of in Revelation: "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 pain to be delivered. Rev 12:1-2. This woman was the church of God, and she was to be delivered of this Prince. We see Him and His Father one in spirit and truth.

The Prince was born of a woman and had a fleshy body, and according to God's word, this Prince stood a Lamb slain from the foundation of the world and this Prince was sent by His Father to save His people from their sins and to save those His Father gave Him before the foundation of the world. See Eph. 1:4.

To Be Continued.  
L. D. Reaves  
Box 52  
Coats, N. C.

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### EXPERIENCE

Dear Brother Adams:

I feel to write of a few things that I have touched, tasted, handled and experienced if not deceived, realizing I must soon pass on. Sometimes I feel the sweetness of

these crumbs when I am so blessed.

When I was a boy I did not enjoy much of what other children enjoyed, because I was so serious minded about my eternal welfare, but when I was about sixteen years of age, it became even more serious to me. I felt to be a condemned sinner not fit to live or fit to die, realizing my thoughts were full of sin. The more I tried to get out of this state of mind, the deeper I would get into it. When I would go to bed at night, I would try to pray, promising the Lord that if He would let me live another day, I would do better; but the next day I would find myself in worse shape. This troubled me more and more for my condition was growing worse all the time. When I would see and hear people joking and laughing, I could not see how they could do so, it was such a serious matter to me.

I was cut off from the pleasures of young folks, because I could not get anything but condemnation from much of their conversations and carrying on. I felt I would be better off married, but who could love me enough to marry me? What girl could get any comfort out of what I had to say? Generally the girls seemed to be looking for a good time and the pleasures of this world. They were light - hearted and happy, while I was heavy-hearted and serious. I had nothing to offer a girl for I was just a condemned sinner. I did not feel like anybody would want to hear me tell my feelings, because few of them would know what I was talking about. I felt like I would seem

crazy to the world.

The Good Lord finally visited my burdened soul and gave me sweet relief. When I was delivered from this load of sin, I was thrown in the company of some precious old people. They seemed to like me better than the young people did. As you can see, I felt to be one born out of due season, one to myself, a stranger here below and different from other young people in my age class.

My pilgrimage led me to the church a number of years ago, where I have received much comfort and consolation. It is a great joy to meet with brethren and sisters of like faith and experience where we can abide in love and fellowship and rejoice in the gospel messages from our pulpits.

I try to lead an orderly life, but I feel as Paul expressed it, when he said, "How to perform that which is good I find not." In my early experience, I did not know the Lord had ordered my course. I then lived on my frames and feelings, but now the promises bring me great comfort. A few years ago when our ministers would get into the deep things of the scriptures, rich in the doctrine, I could not follow them, because I did not know what they were talking about, I had not experienced these things and it was not food for me, but the sincere milk of the word fed me and filled my soul with joy. I was a babe in Christ, I hope. I now can appreciate the words of John the Baptist and believe I now know the truth of them, when he said: "He must increase, but I must decrease." Jno. 30.

As the children of God grow in grace, they feel to be more helpless, more dependent and more humble. Some scriptures I accept as history until they are revealed to me, but I find life when I am blessed to understand them and can taste their sweetness in my experience.

Brother Adams, I do not know why I am writing this letter. Last night while I was trying to go to sleep, but could not; I felt impressed to write to you a few things I hope I have experienced. This I have done for my relief.

A sinner saved by grace if  
saved at all,

D. T. Adcock  
RFD 3,  
Lillington, N. C.

---

#### A GOOD LETTER

Dear Brethren and Sisters in Christ:

For some reason it came forcibly into my mind last night to try to write you good people, which I have been made to love. I am not worthy to attempt this writing, but I feel it must be done before my mind will be at ease, and I hope and trust that God will give me strength to do so. I am hoping this will be given a little space in Zion's Landmark. I have been to the Baptist Hospital again and this time I had a bad operation on my back, but I am now blessed to be back home again.

I want to request all of you good people to come to see me, or if you are too far to come, please write me. I am always glad to either

hear from you or to see you, I gladly welcome you. I have always felt to be different from anyone else; sure there is no one like me. I often wonder if I even have a hope in Christ at all, yet I can witness with the writer, I believe, who said, "If in this life only, we have hope in Christ, we are of all men most miserable." I feel to have a great need of more and more evidence of a good hope in Christ.

Brother and Sister, the doctor says it will be six months before I can ride in a car again, if I get along well. This will be a long time with me to stay at home, so if any of you have a mind to do so, this unworthy one will be glad to see you come or hear from you. Both will do a great deal to relieve my loneliness.

I believe in an all powerful God, one who goes all the way. He never makes a mistake, and His will is done and it stands as He purposes. He has been good to this unworthy one. I desire that I may be blessed to be submissive to His will, and willing to suffer what He puts on me. After trouble, trials and pains are over, I hope He has a better place prepared for me after this life. My hope is small, but at times it means a great deal to me.

I hope He gives each of you a mind to come and talk with this unworthy one.

A sister in Christ, I hope; A little one if one at all,

Trudie Bullins  
Lawsonville, N. C.

**MORE ON FOUR BEASTS**

Dear Brother Adams, and Readers of Zion's Landmark,

Having read your views of the four beasts, which I enjoyed very much, I have a desire to set fourth a different picture of the four beasts as mentioned in Revelation. First, we want to know who is doing the writing to whom it is written and what the subject matter is.

"The Revelation of Jesus Christ, which God gave unto Him, to shew unto his servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John: Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw." Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." Rev. 1:1-3. "John to the seven churches which are in Asia: Grace be unto you, and peace, from Him which is, and which was, and which is to come; and from the seven Spirits which are before His throne." Rev. 1:4. From the beginning of this verse we learn who it is that is doing the writing, and to whom he is writing. In the first portion of this chapter, we have the subject matter, the revelation of Jesus Christ. Not what any of the Prophets said but what Jesus Christ said, which is all together a different scene from any the Prophets described.

In the 10th verse we read, "I was in the spirit on the Lord's day. Keep this in mind. The 11th verse says, "What thou seest write in a book and send it unto the seven

Churches which are in Asia." Which establishes to whom it was written. I understand that the seven churches of Asia are types of all the churches under the gospel dispensation of time. Now we must look to the fourth chapter and fourth verse "And round about the throne were four and twenty seats; and upon the seats were four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold." Notice, not a vacant seat. The latter portion of the sixth verse, says, "And round about the throne, were four beasts full of eyes before and behind. Did you ever see a beast with eyes before and behind? Did any of the prophets ever mention any beast of that description:

Verse seven gives us a description of the four beasts as follows: "And the first beast was like a lion and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle." All these four beasts are figurative. The eighth verse reads: "And the four beasts had each of them six wings about him; and they were full of eyes within." This was a wonderful vision that John had. I understand this revelation is written under seven heads or titles. They were written to the seven churches and neither of the churches was in the same condition nor under the same Angel, but each was under a different head. So are the four beasts, and every child of God who has been truly born again of the Holy Spirit from above has eyes before and behind. And you too are a figure of one of the four beasts. Let

me ask you this question, was there ever a time in your life that you did not understand the Gospel, and it was foolishness to you and a stumbling block? But since you have been wrought upon by the Holy Spirit, that which was to you a stumbling block, is now food to your hungry soul. Can you tell me why this is true? In my opinion it is because you see what you were and are by nature. You can now see what the grace of God has done for you. You hunger for the truth and you now receive the joy from the drippings of the sanctuary. I understand that Matthew, Mark, Luke and John, in a figurative sense, are the four beasts that John saw. All four of them were born and reared under the law dispensation, and each of them was called by Jesus Himself, and taught in the Gospel of the Kingdom of Heaven, which was at hand. See Matt. 10:6:7. "But go rather to the lost sheep of the house of Israel, and as ye go, preach, saying the Kingdom of heaven is at hand." Did they obey the voice of Jesus? They certainly did.

Was Matthew, Mark, Luke and John among the twelve that Jesus first chose? If so, then do you not think that each of them could be one of the four beasts? Well, let us see if we can find out. Matthew is of the Lion type man or beast as referred to in Revelation. In the beginning of Matthew's writings, he immediately went into the Genealogy of the blood relationship of the Child Jesus back to Adam. He was not afraid of any one disputing his testimony, for he mentioned them by generation. But not so with

Mark. Compare the first chapter with that of Matthew and you will see the difference. Mark starts out by saying, "The beginning of the Gospel of Jesus Christ, the son of God," and he establishes it by referring to the Prophets. "As it is written in the Prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee." Here we have Mark looking before him at the beginning of the gospel of Jesus Christ, and then looking behind at the Prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee." Here we have Mark looking before him at the beginning of the gospel of Jesus Christ, and then looking behind at the Prophet's statements. Yet he was called a calf. Now let us look at Luke, the beast with a face as a man: "for as much as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, Even as they delivered them unto us, which from the beginning were eye witnesses, and ministers of the word; It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, That thou mightest know the certainty of those things, wherein thou hast been instructed." Luke 1:1:4.

Now analyze the first chapter of Matthew, Mark, and Luke, and notice the subject under consideration; then compare with that of John, which reads as follows: In the beginning was the Word, and the Word was with God, and the

Word was God. 'The same was in the beginning with God.' That eagle type beast has gone back to the very foundation of all things not only that, but he says that all things were made by Him, and without Him was not anything made that was made. Here we have John looking with the eyes behind going back to the very beginning of time. Did the other three writers do that? Read and compare. It is said the eagle can see further than any other fowl or beast. In Matthew we have positive declarations as to who Jesus was by blood relationship as a foundation for his gospel of the Kingdom of Heaven. But apparently Mark cared nothing for the blood relationship. He looked at the Gospel he preached, together with other visible miracles which he witnessed.

Luke argued the cause of all that had taken place referring back to the Prophets, looking back behind, then looking at the present time of those things he was an eye witness to, and what Jesus did and taught. In every God called minister there are all four of these beastly attributes that are figures. Through these gifts some are more able in the gospel than others. Some are deeper in the doctrine, while others are deeper in the experience, tender, reaching the babes in Christ. The true called minister of God is first, as brave as a lion, second, he is a burden bearer, third he is a man setting forth the gospel and proving his points by giving the testimonies of the Prophets as the foundation of his assertions, which bring satisfaction and comfort to

his hearers, because they support and confirm their spiritual experiences. And when in the spirit, he is lifted up and souses away as does the eagle.

This is when he is given an insight into the heavenly beauties and sweet mysteries of the wonderful works of God in His mercy and grace to poor sinners. Here the dumb is enabled to speak of His great love and mercy in a crucified Saviour of sinners.

These four are connected with the opening of the seven seals, but I see that this article will be too long if I continue further. I hope to follow it with the opening of the seals in another article.

Yours in hope,  
(Elder) B. B. Walston

We are looking forward to Bro. Walston's commitment on the Seven Seals. — Ed.

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### HIS GOODNESS AND MERCY

Elder M. F. Westbrook,  
Dune, N. C.

Dear Elder Westbrook:

We were all glad to have you visit our people again. The Lord blessed you with good liberty to speak in His great name and to proclaim something of His goodness and mercy. We, in this present state, only know in part of the works of God. We, like Moses, would like very much to view the promised land. The poet says, "A glimpse of Thee and Thy sweet store, Thou dost to me impart, But kindly shew me more and more, Till Thou dost fill my heart." Jordan with its swelling stream still rolls and is betwixt here and there. Death like a narrow sea divides,

this heavenly land from ours. Here we see only in part, then we will see face to face.

In this life we experience both sorrows and joys. Much of the time in doubts and sometimes we are almost despair. Paul says, "Cast down, but not destroyed." The poet says, "O! could we make our doubts remove those gloomy doubts that rise, and see the Canaan that we love, with unobscured eyes. Could we but climb where Moses stood, and view the landscape o'er; Not Jordan's stream nor death's cold flood should fright us from the shore."

Several of the poets speak of the fair land of Canaan. In the scriptures it is spoken of as a goodly land, a land flowing with milk and honey. Isaiah speaking in the power of the Spirit says, to the poor and to those who have no money, "Come ye, buy and eat, yea, come, buy wine and milk with out money and without price." "Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live." To these poor souls God has said, "I will make an everlasting covenant with you, even the sure mercies of David." Isa. 55:1-3. Here David is spoken of as Christ, and Isaiah speaking under and in the power of the Spirit says: "Behold I have given him for a witness to the people, a leader and commander to the people." Isa. 55:5. He again is spoken of as the standard of the people. When His Ministers are blest to "Go through, go through the gates; prepare ye the way of

the people; cast up, cast up the highway; lift up a standard for the people." Isa. 62:10. Then it is that the people can understand that which the Lord hath said, "Surely I will no more give thy corn to be meat for thine enemies: and the sons of the stranger shall not drink thy wine for the which thou hast labored: But they that have gathered it shall eat it and praise the Lord. Isa. 62:8-10. And they shall them "The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken."

Much of these we see and receive in a figure and in types and shadows. It points to a better day and a better world. The Savior said this world is not my home. As certain as we have been quickened together with him and risen with Him, this applies to those whose hope the Lord is, The thought of the blessed hereafter, ties in and can be seen and sometimes felt when we are blest to worship. They that worship must worship in spirit and in truth. Here it is we are blest to drink of Canaan's milk and wine. Here it is that they that have gathered it shall eat it and praise the Lord, and they that have brought it together shall drink it in the courts of His holiness. We are glad that Our God has blessed some from time to time not to lose sight of these and that some from time to time can feel within the effects of His Holiness and can say in Spirit and in truth, "Praise the Lord." Across the river there will be no doubts nor darkness. The poet has well said: "Oh, the transporting, rapturous scene, that rises to my

sight! Sweet fields arrayed in living green, and rivers of delight! All o'er these wide - extended plains shines one eternal day; There God the Sun forever reigns, And scatters night away. Filled with delight my raptured Soul, Can here no longer stay; Through Jordan's waves around me roll, Fearless I'd launch away."

The Apostle Paul in speaking of his brethren says, "I would that ye knew what great conflict I have for you, that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge." Col. 2-1-3. It is a great joy and consolation to have assurance and some knowledge of the blessings of the gospel. We know it must be to you as you go in and out before the people that you, according to the Word, feel to speak with a degree of certainty. The Apostle says, "For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." I Thes. 1:5. Paul says, "If the trumpet give an uncertain sound, who shall prepare himself for battle?" I Cor. 14:8. Jesus says, "If any man shall say unto you, Lo, here is Christ, or there; believe it not." Matt. 24:23. and "Wherefore if they shall say unto you, Behold, He is in the desert; go not forth.

Matt. 24:26. The God of all grace and the teachings of His word is our guide. May we be found faithful and count it a privilege to suffer in His name. May God bless and keep both you and yours and bless you with all spiritual blessings.

The people enjoyed the sermon and spoke nicely of you and your fine manner. We hope you will soon come back and be blest to speak (as of ancient times) the same things on the next Sabbath day.

Yours in hope of the world to come,

(Elder) J. E. Mewborn  
Snow Hill, N. C.

This was written by Elder Mewborn to Elder Westbrook and Elder Westbrook sent it to us for publication in Zion's Landmark. We hope our Readers enjoy it. Ed.

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#### REQUEST

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

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

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

EDITOR

## Zion's Landmark

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

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### Editor

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

### Associate Editor

ELDER H. O. NASH,  
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Vol. XCII

No. 1

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Entered at the postoffice at Wilson as second class matter.

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WILSON, N. C.

Nov. 15, 1958

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### VIEWS ON JOHN 6

Mrs. Mary Miller, 200 Parkway, Spray, N. C., requests my views on the 6th chapter of John, particularly the words of Jesus, which read as follows: "Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is He which cometh down from heaven, and giveth life unto the world. Then said they unto Him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." Jno. 6: 32-35.

The words of men in nature can not be compared to the words of Jesus. 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 spir-

itually discerned." 1st. Cor. 2:14.

When infants are born into the world, they have life, and they must have food and drink to sustain this natural life. When their allotted days expire, natural food can no longer sustain life in them, and death of the natural follows. Death of this natural life is common to all mankind. Elijah, who "Went up by a whirlwind into heaven," is one exception. See 2nd. Kings 2:11.

Those who are born of the Spirit of God have Spiritual life. This life will never die. This life is eternal and was given by Jesus Christ. He said, "and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." Jno. 10:28. As natural food and drink is essential to the growth and strength of the natural man, even so, Spiritual food and drink is necessary for the growth in grace and the knowledge of the truth of those who are born of the Spirit of God. The flesh and blood of Jesus Christ is not food and drink for the natural man; but the inner man or new man feeds upon the crucified and risen Saviour.

This heavenly food and drink is the flesh and blood of the Son of Man. He said, "For my flesh is meat indeed, and my blood is drink indeed." Jno. 6:55.

"The Jews therefore strove among themselves, saying, How can this man give us His flesh to eat? Then Jesus said unto them, 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. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise

up at the last day." John 6:52, 53, 54. These words were confusing to many of His disciples; (followers) they followed Him for the loaves and fishes and to see the miracles which He performed. Eating His flesh and drinking His blood was beyond their conception and understanding. "Many therefore of His disciples, when they had heard this, said, This is an hard saying; who can hear it?" John 6:60.

Jesus said, "The words that I speak unto you, they are Spirit, and they are life." But His words were confusing to those who possessed only a carnal mind; it is said, "From that time many of His disciples went back and walked no more with Him." John 6:66. Jesus is not only meat but also the bread of life. He is both meat and bread to the hungry souls that are born of the Spirit of God. The supper consisting of the bread and cup, which Jesus instituted before His crucifixion, is not the bread and cup of life; but the bread and cup are emblems of His body and shed blood. This supper is observed by baptised believers organized into a Church. The bread is an emblem of His body. "I am that bread of life." John 6:48; and John 6:55 says, "My flesh is meat indeed, and my blood is drink indeed." John 6:51 says, "I am the living bread which came down from Heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world", His people. His blood cleanses His Spiritual life, the life of Jesus. His flesh, the living bread, sustains this

life and promotes growth in grace. The true observance of this supper is to shew forth His death until He (Jesus) comes. Paul said, "For as often as ye eat this bread, and drink this cup, ye do shew forth the Lord's death till He come." 1st. Cor. 11:26.

Eating the flesh and drinking the blood of Jesus was not as the unbelieving Jews thought, when He said, "Except ye eat the flesh of the Son of Man and drink His blood ye have no life in you." The words of Jesus are lifeless to unbelievers, but they are Spirit to the believers. They live and feast upon His words. When the devil tempted Him by saying, "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.

The redeemed of the Lord eat the flesh of the Son Man and drink His blood, not in a natural way, but Spiritual. Those who have received pardon and peach for their sins and transgressions and have a good hope through Jesus Christ, rejoice in Him and His promises and feast upon a crucified and risen Saviour. This was the doctrine that the Apostle Paul taught. He said, "For I am determined not to know anything among you, save Jesus Christ and Him crucified." 1st Cor. 2:2. In giving further testimony of His crucifixion and resurrection, Paul said, "Who was delivered for our offences, and was raised again for our justification." Rom. 4:25. Christ suffered and was put to death in the flesh for the sins of

those whom the Father gave Him (in covenant) before the world began. He poured out His blood on the cross that His people might have everlasting life.

When the children of God are enabled to partake of the Living Bread, and drink His blood, they can witness with David when he said, "The Lord is my rock, and my Fortress, and my Deliverer; my God, my Strength, in whom I will trust, My Buckler, and the Horn of my salvation, and my High Tower." Psalms 18:2. They can also rejoice when they can commune with Him in spirit as did Job when he said, "For I know that my Redeemer liveth, and that He shall stand at the later day upon the earth." Job 19:25. It is a feast to the souls of His poor and afflicted people to have some evidence that Jesus Christ stood between God the Father who was offended and themselves as the offenders for transgressing His Holy law. When it is manifested to His "Purchased Possession" that Christ made reconciliation to God the Father for their sins and transgressions, they have the witness within to testify that Jesus is the way, the truth and the life, and that there is none other name given under Heaven among men whereby they must be saved. preached (as well as the true servants in succeeding generations) is music to ear of those who have ears to hear, and hunger and thirst after righteousness. When the preparation is made in the heart, and the gospel is preached, it is glad

tidings to the redeemed family of God. In this Heavenly experience they eat the flesh of the Son of Man and drink His blood. They do not get the fullness in this life, because Paul said they "see through a glass darkly; but then face to face." 1st. Cor. 13:12. Those who have "tasted that the Lord is gracious" see 1st. Peter 2:3 will enjoy His fullness in the world to come. While they sojourn here in this world, their prayers will often be like the experience of David, "Restore unto me the joy of thy salvation; and uphold me with thy free Spirit." Psalms 51:12.

Those who have "Tasted that the Lord is gracious" will continue to eat the flesh of the Son of Man and drink His blood. This is Heavenly food and drink. The lives of the animal kingdom are slain to support the natural life of the living. Even so, Jesus laid down His life that the subjects of His Kingdom might have life. He said of Himself, "I am come that they might have life, and that they might have it more abundantly." John 10:10.

T. F. Adams

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#### FIFTH SUNDAY MEETING

There will be, the Lord willing, a fifth Sunday meeting held with the Church at Smith's Grove, November 30, 1958. Services will be held on Saturday night commencing at 7:00 P. M., and at 10:00 A. M. on Sunday.

The church is located near Oakboro, N. C.

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

C. D. Whitley,  
Oakboro, N. C.

# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--: AT -:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. XCII

DECEMBER 1, 1958

No. 2

## PSALM XLII

As the hart panteth after the water brooks, so panteth my soul after thee, O God.

My soul thirsteth for God, for the living God: when shall I come and appear before God?

My tears have been my meat day and night, while they continually say unto me, Where is thy God?

When I remember these things, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy, and praise, with a multitude that kept holyday.

Why art thou cast down, O my soul? and why are thou disquieted in me? hope thou in God: for I shall yet praise him for the help of his countenance.

O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar.

Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me.

Yet the LORD will command his lovingkindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life.

I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?

As with a sword in my bones, mine enemies reproach me; while they say daily unto me, Where is thy God?

Why art thou cast down, O my soul? and why are thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God.

## EDITOR

ELDER T. F. ADAMS

WILLOW SPRINGS, N. C.

## ASSOCIATE EDITOR

ELDER H. O. NASH

431 Hardendorf Ave., N. E.  
Atlanta, Ga.

**\$3.00 PER YEAR  
TO ELDERS \$2.00 PER YEAR**

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

# ZION'S LANDMARK

## *Devoted To The Cause of Jesus Christ*

### “SALVATION”

Dearly Beloved;

It has been quite a while since I have written anything for publication in our family paper “Zion’s Landmark,” although I have been strongly impressed to do so, but was fearful to make the attempt, fearful that the impression to write was prompted only from a carnal desire to try to comply with the request of many of the brethren and friends who have repeatedly asked me to write again. Some of them have said to me, “Brother Whitley, what is wrong? We are missing your articles in the Landmark. This means a lot to me, and is appreciated more than mere words can ever express. It makes me feel most humble, for I realize only too well, that if anyone has ever received a crumb from the pen of this unworthy writer, all honor and praise is due the giver of every good and perfect gift.

Another reason why I have hesitated to write is the fear that I might write something that should not be written and wound the feelings of some of God’s little ones, and if I know my heart, there is nothing in this world that I desire less. However, knowing Elder Adams as I do, and having the utmost confidence in his judgment, I feel confident that he would never permit anything to be published that is unsound, or that would tend to cause confusion or unrest among the household of faith. So having

this in mind, and I hope, A sincere desire for divine guidance, I take courage and will try, the Lord willing, to jot down a few thoughts in connection with a subject which has been occupying my thoughts more or less for the last two days.

The subject that arrested my mind yesterday morning is the word “Salvation.” I feel that I would be safe in saying, that there is no greater text in the Bible than this one word “Salvation.” I will also venture to say, that there is no other subject talked about more, and understood less. Salvation is a hidden mystery to the carnal mind of all the human race. It is such a great mystery and so completely hidden that none of the religious professors of the world ever have or ever will be able to explore it. We hear Jesus saying, “I thank thee, O Father, Lord of heaven and of earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father; for so it seemed good in thy sight.” Luke 10:21. I suppose all bible readers would say that salvation is by the grace of God because, to argue otherwise would flatly contradict the testimony of the Apostle Paul for he emphatically declared in Ephesians 2:5 “By grace ye are saved” Yet they do not seem to realize that to contend that you have to do something to get grace is also a flat contradiction to his words in verses 8

and 9 saying, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Webster defines the word grace thus, "The unmerited favor and love of God toward man in Christ". It would be absurd to argue that you had to do something to get grace because it is a free gift. If it isn't free, it isn't grace. Paul says, "Now to him that worketh is the reward not reckoned of grace, but of debt." Rom. 4:4. He also said, Rom. 11:6. "If by grace then is no more of works; otherwise grace is no more grace. But if it be of works then is it no more grace: otherwise work is no more work." Says one, "Did not Paul say By grace are ye saved through faith? Yes, he said that and more, He also said faith is not of ourselves but the gift of God. I could make a world as easy as I could have faith unless it be given me. Before any one can believe in the Lord Jesus Christ, something must be done for him and that something is he must be born again.

We find in Holy writ that, "Whosoever believeth that Jesus is the Christ is born of God." 1st. John, 5:1. David says, "I will praise thee, O Lord My God, with all my heart: and I will glorify thy name forevermore. For great is Thy mercy toward me: and Thou hast delivered my soul from the lowest hell." Psalms. 86:12 and 13. He also said in Psalms, 62:6, "He (God) only is my rock and my salvation: He is my defense; I shall not be moved." In the 40th Psalms, we hear him saying, "I waited patiently for the Lord; and He in-

clined 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." Jonah was made to cry unto the Lord out of the fish's belly, He says, I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I and Thou heardest my voice." Chap. 2; Ver. 2. In verse 7, He says, "When my soul fainted within me I remembered the Lord: and my prayer came in unto thee, into Thy holy temple. He was made willing to be God's anything for he says in verse 9, "But I will sacrifice unto thee with the voice of thanksgiving, I will pay that that I have vowed, SALVATION IS OF THE LORD."

Jesus came to seek and to save that which was lost. He came not to be ministered unto but to minister, and to give his life a ransom for many. Says one, How many? All that the Father gave him. For we hear him saying in John 6:37-39. "All that the Father giveth me SHALL come to me; and him that cometh to me I shall in no wise cast out, For I came down from heaven not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of which he hath given me I should lose nothing, but should raise it up again at the last day." Says one, I just cannot understand this for the bible says that God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have ev-

erlasting life. Yes, we find this recorded in John 3:16 as spoken by Jesus Christ the son of God. This is an excellent arminian text, and is not doubt used more by them than any other verse in the bible. But if I have any spiritual understanding, this, as well as all other scripture, belongs to God's children. For we hear the Apostle saying, "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 (not the world) may be perfect throughly furnished unto all good works." Tim. 3:16 - 17. We also find that there is a division to be made of the word of truth. In his charge to Timothy, we hear Paul saying, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2nd. Tim. 2,15. He didn't say rightly divide the truth, Jesus is the truth and is not, and cannot be divided. But rightly divide the word of truth. In other words, rightly apply the word of truth. Jesus said, "It is not meet to take the children's bread and cast it to dogs". Matt. 15:26. Also Mark 7:27.

In His sermon in the mount, Jesus said to His disciples, "Give not that which is Holy unto the dogs, neither cast ye your pearl before swine, lest they trample them under foot and turn again and rend you." Matt. 6:6. I do not understand that Jesus meant the Adamic world, but the world of his people. Ezekiel, saw a wheel as it were in the middle of a wheel. A world in a world, God's elect are

in the world, but not of the world. Jesus said to his disciples, "If ye were of the world the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:19. If God loves everybody, they will all be housed in heaven without the loss of one, because the love of God cannot fail. Paul says in Rom. 8:38-39, "For I am persuaded, that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor heights, nor depth, nor ANY OTHER CREATURE, shall be able to separate us from the love of God, which we have in Christ Jesus our Lord. God's elect is the world that God so loved that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life. He did not say whosoever will believe, but whosoever BELIEVETH. It is impossible to believe in Him unless YOU ARE IN HIM. And all who are in Him were chosen in Him before the foundation of the world. Paul says, "According as He (God) hath chosen us in Him (Christ) before the foundation of the world, that we should be holy and without blame before Him in love: Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, To the praise of the glory of His grace, WHEREIN HE HATH MADE US ACCEPTED IN THE BELOVED." Eph. 1:4-6. Not that we have accepted Him. But he hath made us accepted in the beloved. How? By the death, burial, resurrection and ascension of

His only begotten Son Jesus Christ, the Captain of our salvation. "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 sheds on us abundantly through Jesus Christ our Saviour. Titus, 3:5.

Every member of the mystical body of Christ was foreknown of God in the covenant of grace ordered in all things and sure. And Paul tells us in Rom. 8:29, "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." If God loved the whole Adamic world, would not Jesus have prayed for the world as well as for his disciples? We hear Him saying John 17:6-9. "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. I pray for them: I pray not for the world, but for them which thou hast given me; for they are Thine." To prove that God did not love everybody, we only have to refer to the 9th. chapter of Romans. "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?" I am glad the apostle asked this question. I feel that he knew that someone would try to accuse God of being unjust. I am also glad that he answered his own question, saying, '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 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. 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. Therefore hath he mercy on whom he will have mercy, and whom he will he 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 to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor? What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory, Even us, whom he hath called, not of the Jews only, but also of the Gentiles. As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not be-

loved." Rom. 9:10 to 26. Says one, if this be true what is preaching for? The command to Peter was to feed, not make sheep. Jesus said to Peter, "Feed my sheep, and feed my Lambs." He did not say once to Go make sheep and Lambs. Paul's charge to Timothy was, "Take heed unto thyself, and to all the flock, over which the Holy Ghost hath made you overseer, to feed the church of God which He hath purchased with His own blood." Jesus says, "The gospel of the kingdom shall be preached in all the world FOR A WITNESS (not to save sinners) unto all nations and then the end cometh. Matt. 24: 14.

The gospel is a witness to the salvation of all the chosen elect. The gospel is not salvation but it is THE GLAD TIDINGS OF SALVATION TO THE BELIEVER. It is food and drink to the spiritual man. It edifies and builds up in that pure and holy faith which was once delivered to the saints. Paul preached this glorious truth at Antioch and when the Gentiles heard it they were glad, and they glorified the word of the Lord, and as many as were ordained unto eternal life believed. Why were they glad? Because it was good news to them. It was glad tidings indeed. It was the gospel of their salvation. They did not glorify Paul, but they glorified the word of the Lord. They glorified the Captian of their salvation.

When the children of Israel came to the red sea, they saw no way of escape. The enemy (Egyptians) was closing in on them. They could not go backward. The red

sea in front, they could not go forward, They were at the end of their strength, and apparently at the end of their flight. But we hear Moses (a type of Christ) saying to the. "Stand still, and see the salvation of God, For the Egyptians that ye see today, ye shall see them again no more forever. And at the command of God Moses lifted up his rod and stretched out his hand over the sea, and the Lord caused the sea to go back by a strong east wind all night, and made the sea dry land and the waters were divided, and the children of Israel passed through the midst of the sea on dry land. (Exodus, 14, read the entire chapter.) See how the Egyptians who sought to pursue the children of Israel were drowned in the red sea? The children of Israel did nothing to bring about this great deliverance. They were only the happy recipients of it. They did not accept it but received it with joy. It was not an offering, but a free Gift.

As it is written, "The wages of sin is death, but the Gift of God is eternal life through Jesus Christ our Lord. No sinner has the power to accept salvation, It is a free gift of God to His chosen elect. A criminal who has been condemned to death by the laws of our country, has no power to accept a stay of execution. But if at the last moment, the news should come that he has been granted a reprieve. He is the recipient of mercy. It is written in the Holy Scripture that, "Ye have sold your selves for naught, but ye shall be redeemed without money." Our Federal Head, to wit, Adam, fell by transgression in the

garden of Eden, involving all man kind with him. But Eternal Wisdom had prepared a cure, even before the disease (sin) ever entered into the world. The Grace of God that bringeth Salvation was treasured in the Lord Jesus Christ before the world began. Paul told Timothy to, "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." 2nd. Tim. 1:8 to 11. The gospel does not give life, but brings LIFE TO LIGHT by the appearing of our Saviour Jesus Christ. The Poet says, "Salvation through our dying God, Is finished and complete; He paid what e'er His people owed, And cancelled all their debt." He did not pay just a part. He did not just make the down payment as many of us do when we buy property, and leave the balance to be paid in monthly installments. But He paid it ALL. He made the full and complete atonement, satisfying divine justice, making the heirs of Salvation FREE FROM THE LAW OF SIN AND DEATH. As another Poet so beautifully wrote, "Jesus

Paid it all, All to Him I owe. Sin had left a crimson stain, He washed it white as snow."

Humbly submitted

C. D. Whitley

Rt. 1

Oakboro, N. C.

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### THE LAMB'S WIFE

(Continued from The Last Issue.)

The Prince who rules in judgment was crucified and gave up the Ghost on the cross. The three days Christ lay in the heart of the earth are figurative of the Father, Son and Holy Ghost, which also represent the first, second and third stories of the ark, and we find the same type in our own being — the body, the soul and the spirit. From Adam, the fall of the Bride, the Church, we see that God loved this Bride that was created in Christ with an everlasting love. So it was necessary for God to instruct Noah as to how to build the ark that His creation might be preserved the creation that was created in Christ. The Prince had not been born, nor had the Holy Ghost been made manifest.

So we see that three stories of the ark were built according to the pattern and instructions, and while we see this deluge of water, and know according to God's word it was destructive to God's natural creation, yet it supported the ark and those in it. In that sense the water, to my mind, represents the love of God which surrounded the ark and the first and second stories buried in it. Now as I have said, His people, the Bride which was created in Christ, feel short of the glory of God in the trans-

gression in the Garden of Eden, the Garden being a figure of Heaven and Immortal Glory - the church and every thing for the pleasure and benefit of Adam and Eve were there in the Garden, even the forbidden fruit and the tree of life; and if they had not been deceived by the serpent and partakers of the three of the knowledge of good and evil, then this Prince would never have been born. In this transgression we see that the whole church — the Bride — fell, and as I have said, we, the church, are conceived in sin and shaped in iniquity, the practical part of sin we put into practice.

This is the first story of the ark, when the flood comes, and we are overshadowed with the Holy Ghost or see the third story above us and the light it possesses, we are condemned and placed under the law — the second story of the ark — and that which is the third story we can see above us, where we so much desire to live. Even though the second story is surrounded by water up to the water level, it can not sink because it is built on top of the first story and the first story is completely buried in God's love, the ark of God, the church. The woman or the church has been travailing four thousand years with child, the Prince, the one that shall rule in judgment, and we know that a Prince is only born of a queen and a king, and lives in royalty as does the queen, the wife of the king. Christ is the King, the one that reigns in righteousness, and his bride is the Queen. There must be a mystical relationship between the king and queen before the

queen could be conceived with the prince. Now when did this conception take place? Apparently it took place in the morning of time in the Garden of Eden. Let us see if we can justify this expression by the word of God. We have already acknowledged that the bride was created in Christ and that Christ was the Son of God, and that He and His Father were one in spirit.

Here we come to God's natural creation and the manifestation of it. According to God's word, Adam and Eve were created and both were created when the earth was created, but were not manifested dust of the ground after dry land had appeared and the waters had divided from the waters that dry land might appear. Now the dividing of the water means to me the dividing of God's love. We see there are two kingdoms, the visible and the invisible. The visible is the militant church which was set up here in the world. According to God's word after these two kingdoms had been separated He loved both. The water that was divided by the firmament that God created, separated the love of God from that which He gathered together on land, and called the seas which to me represent seas of God's love and bride, the Lamb's wife who is surrounded by this love.

God created and formed everything that was to creep upon land and all the fowls of the air, and the fish of the sea. All this was completed and finished before Adam was ever formed and after all these things, according to God's word, were completed, we hear Him say, "Let us make man in

our image." He formed Adam from the dust of the ground and breathed the breath of life into his nostrils, and Adam became a living soul. Adam's bride was formed in him but had not been made manifest to him. God breathed the breath of life into Adam, Eve lived also, because she was part of him.

According to the word of God, when Adam was formed, he was placed in the Garden of Eden, but had no part in being there for God put him there. After he had been placed in the Garden of Eden by the hand of the Lord, we see according to the word, that God presented everything, that He had made, to Adam and they were called according to the name Adam called them; and after he had named everything, God caused a deep sleep to come upon Adam and He removed one of his ribs from Adam's side and closed up the flesh and from this rib, He made Eve and presented her to him. Adam said, "This is flesh of my flesh and bone of my bone; she shall be called woman." They were in the Garden of Eden when this was done. The scriptures give no account of God having breathed the breath of life into her nostrils, so she evidently had life from the rib taken from Adam.

There is a vast difference in creation and formation. Adam and Eve were both created at the same time. When the earth was created and when Adam was formed of the dust of the ground, Eve was formed in him, but only as a rib of his body, but that rib had life, because of the life Adam had, and when she was presented to him by God,

Adam was given knowledge that she was apart of him or was bone of his bone and flesh of his flesh, and he recognized her as his bride. This was formation. (Having been formed from something) Let us now consider the term creation. We see God, the Father, and the Son are one in Spirit.

We, according to the Apostle Paul, see a people created in this Son, the Son of God, Christ. The Apostle said: "Ye were created in Christ before the world was," and we see that here is a people that were created in the Son. Adam and Eve were placed in the Garden and placed under a law. Here Eve was deceived by the serpent, the most subtle beast in the field. She partook of the fruit and gave to her husband, the bridegroom. God commanded Adam when He placed him into the Garden of Eden saying, "Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil thou shalt not eat of it: for in the day that thou eatest thereof thou shalt die. Having transgressed as they did, the commandment of God, the law had to be executed and the penalty of that law was death. So they were under a death sentence, and condemned to die. This they did, but not a corporal death, for Adam and Eve were driven from the garden, and Adam was told by God that he should till the ground and should live by the sweat of his face. In this transgression they were separated from the righteous state in which they were formed after being created.

When Eve partook of the tree of the knowledge of good and evil, she

and Adam were separated and she being Adam's bride, gave unto him of the forbidden fruit and Adam did eat and they went down together into sin and death. Adam was not born into this world, neither was Eve, but were created when the earth was created and formed of the dust of the ground. He loved her because she was a part of him: So we see them twain, but as one flesh, and we hear the Lord saying, "What God has joined together let no man put asunder. I do not believe that means all the marriages that are being performed under the ceremonial law, for He says, "If we sow to the flesh we shall of the flesh reap corruption." Many marriages in my opinion, are of the lust of the flesh, and are sowing seed to the flesh and will reap of it, corruption, but every one that God has joined together, He said, "Let no man put asunder.

After the transgression the Lord told Adam he should live by the sweat of the face; but he told Eve that in sorrow she should bring forth children and to replenish the earth. This has and is being done by nature. But here is a bride that was not formed but was created in the Son of God, to wit, Christ. She is the church, the bride of Christ for whom He died. We see this bride and bridegroom joined together by the Father, and the transgressions of the bride and groom that was formed of the dust of the ground will not separate them, for she shall bring forth children in sorrow and replenish the earth, so the death they died in the garden will not separate them, because we hear the Apostle

saying, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor death, nor any other creature, shall be able to separate us from the love of which is in Christ Jesus our Lord. type of Christ and Eva type of the church, and the created bride was created in the Son. In the fall of Adam and Eve, they being types of Christ and the Church, they fell short of the glory of God whereby in the transgression the church or Bride was sold under sin and then there started the travail of this woman to be delivered of this man-child and she was delivered and this child was the Prince that should rule in judgment and the Christ child was the one the Bride was created in.

After the fall, the Prince was the one that redeemed the bride and the Bridegroom. The third part of the trinity or the third story of the ark of God and this story is built above the first and second stories, is all complete; the bride is above the law with all her bills paid, never to be remembered against her by the Prince who ruled in judgment.

May God bless Zion every where, is my prayer.

(Elder) L. D. Reaves  
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### GRAVITY

**Gravity;** A God given force of attraction between particles of matter. Every particle of matter in the universe attracts every other particle with a force directly pro-

portional to the product of the masses and inversely proportional to the square of the distance between them. ( $F$  equals  $G MM'-D^2$ )

Is the load that you carry too heavy? No, it is exactly heavy enough that it may stay on the face of the earth. Except for its weight, and except for the force of gravity, we would all be slung off the face of the earth out into the eternal beyond. Also, the earth and the planets and the moon and the stars would fly off into space at random. There is a most intricate balance of forces set up that every body should remain in its orbit and exactly at its speed of rotation. Every grain of sand and every particle of dust is so balanced that it remains in its ordained place to serve its ordained purpose, and to bring about the end that was designed and determined before the foundation of this world. Could this extremely intricate balance of forces, ever so well balanced as to keep every dust particle in its place, as well as every planet in its orbit, have come about by mere chance? God created the heavens and the earth and all that in them is. Yes, every particle of dust in the atmosphere is under His eye and His purpose.

**Friction:** Without Gravity, we could not walk; our car could not run, because there would be no friction, our building would collapse for the very nails hold the beams in place by friction. without friction you could not stop your car, nor could you turn it from one direction to another. Did this too come about without the knowledge and fore-ordination of God?

**Matter:** Let us look for a moment at the structure of matter. Consider table salt, Sodium Chloride, NaCL, which sits on every table to season our foods. Take just one tiny crystal. It consists of millions of molecules. If possible, consider a single one.

**Molecule:** This molecule is the smallest particle of this substance which can exist in the state of salt and which possesses the properties that belong to the substance, salt.

This molecule is too small to be seen by the eye even with the help of a microscope; yet, it has been found that his molecule is made up of more than one kind of elemental substance, and can be chemically separated into two atoms, each of which have entirely different properties for each other and from the original substance, salt. Thus molecules are made up of smaller substances called atoms. All atoms of one element are identical chemically.

**Atoms:** Then is the atom a solid body of matter? the atom is believed to consist of electrons, protons, and neutrons; and the atomic bomb is exploded on this basis. The atom is, in its structure, believed to be a complete solar system, functioning with perfect accuracy, yet so minute as to be almost inconceivable to the human mind. It is perfection in infinity in the realm of the infinitely small; the solar system in the heavens, of which this earth is only a small part, is similarly functioning with the same perfect accuracy, yet is so large as to be almost inconceivable to the human mind. In either case we have the same extreme

accuracy in a balance of many intricate forces in the system infinitely small, and the system infinitely large. Who but an Almighty God could set up such balances and forces in the realms of infinity!

Suppose for a moment that the tiniest of these forces in the infinitely small atomic solar system should become unbalanced; what would be the result? That is, what occurs when we have an atomic explosion, and that is the phenomenon underlying the atomic bomb. The electron is knocked out of its orbit in the atomic solar system. Think of the minuteness of the atom; think of the smallest element of that tiny solar system; think of the infinite force and heat and radiation and power of explosion in the atomic bomb! Think of the infinite force God has put into this, the tiniest part of the tiniest atom of matter. Does not this give us some little conception of the infinite power of God? Then turn loose your imagination; all the imaginative powers within and that you can muster into force: thing now for a moment of the infinitely large heavenly solar system of which this whole world is but one of its minutest parts. Suppose God, in His infinity, should please to knock a planet out of the heavenly solar system. If we get such infinite power from the atomic explosion, what can you imagine would be the extent of the infinite power manifested in the explosion in the heavenly solar system. Yet God placed this solar system that we know, in space, and handles it in the hallow of His

hand. Does this not give us some little finite conception of the Omnipotence of the power of God? Who could be so bold and so foolish as to think for an instant that all of this comes by chance, or comes by the effort and knowledge of poor puny man? "What is man that Thou are mindful of him, or the son of man that Thou visiteth him?"

There are millions and millions of atoms. Who can say whether or not there are as many or more or less solar systems in God's heavens? The distance between one atomic solar system and another is relatively enormous; so is the distance between our solar system and the stars relatively enormous. But they are all in the palm of His Hand, the Hand of great Omnipresence! And just as the atoms are parts of the molecule and millions of molecules go together to form one tiny piece of matter; so many millions of the infinitely large solar system in the heavens go together to form a bit of matter in the eyes of an Infinite God!

**NUMBERS:** Thy seed shall be as the sands of the sea. We count them without thought. We all can conceive of and visualize ten objects. We have an understanding conception of ten. Even one hundred is within the range of our conception; or yet one thousand. But where is the man who can visualize fully, the meaning of one million? How long would it take you to count a million? Could you do it in an hour, or even all afternoon? If you could count a unit number each second, and did not water, or sleep, but counted con-

tantly, it would take you a little less than twelve days. If you counted for eight work hours per day, this would take you more than a month. Should you lay one million one dollar bills end to end they would reach for a distance of over ninety-five miles. Then consider one billion and one trillion, or a quadrillion! or a quintillion sextillion! octillion, nonillion, decillion! Each is one thousand times the number before it. Such numbers are infinitely large and beyond any possibly human conception; they become only figures, and are expressed in powers of ten. For example ten exponent twelve means ten multiplied by itself twelve times and equals one trillion.

Who can number the sands of the sea? Who can number the seed of Abraham? If you did not stop to rest or eat or drink, but continuously counted one unit per second, you could count a billion in about 32 years; and to a trillion in about 32 thousand years! That is the life time of 457 generations of people counting continuously every second from the day of their birth until they were seventy years old. Yet the nation is financed in terms of billions. What then should we say of the numbers called quadrillions and on and on and on unto the realms of infinity?

Again we have the same realm of numbers in fractional parts of half of an inch; or one fourth, or one eighth or even a sixteenth, or

thirty-second part of an inch; or yet a hundredth part of a thousandth part of an inch. But what about a millionth part, or a billionth, trillionth etc. Such small parts are not conceivable to the human mind, and mean nothing except infinitely minute in our conception. However, according to the science of figures, they represent a concrete part. Such numbers are the mathematics of the atomic solar system, even though they are far beyond the realms of finite conception of man. Only God knows the meaning of the infinite. Only God knows the count of the sands of the seas. Numbers have no limit, and comparatively speaking, our limit of comprehension is so small as to be negligible in the sight of an Infinite God.

A. D. Alston

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#### REQUEST

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

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

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

EDITOR

## Zion's Landmark

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

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Vol. XCII

No. 2

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Entered at the postoffice at Wilson  
as second class matter.

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WILSON, N. C.

Dec. 1, 1958

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### FAITH

"Now faith is the substance of things hoped for, the evidence of things not seen." Hebrews 11:1.

Faith is not something that one can lay down or pick up of their own volition, as many think, but without it we cannot please God. Faith produces belief, for how could we believe in that which we have no faith? Faith is the substance or foundation upon which belief rest. Faith enables one to embrace invisible and intangible things, things that we cannot prove or produce. "Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed blessed are they that have not seen, and yet have believed." John 20:29. Thomas was seeking proof that Jesus had risen from the dead. For, he said, "Except I shall see in his hands the print of the nails, and put my finger into print of the nails, and thrust my hand into his side, I will not believe." John 20-25. We derive evidence from

three sources, by what we see, by what we experience and by revelation.

In Heb. 11, we see the effects of faith as manifested in the primitive Martyrs. Many of their names are listed in this chapter. "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth." Heb. 11:33-38. But with all these glorious blessings faith brought to them, they received not the promise. They all heard, and perhaps read of the promises made to Abraham of a resting place; and of the promise of the coming Messiah, but they all died without having seen the Lord's Anointed. Christ was not at that time manifested in the flesh, but was the hope and expectation "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced

them, and confessed that they were strangers and pilgrims on the earth." Verse 13.

"God having provided some better things for us, that they without us should not be made perfect." Verse 40. The Lord Jesus Christ and His Gospel are the better things that God hath provided. And they could not be perfect until that which is perfect is come. They had the shadows, types, offerings and sacrifices; we have the substance to which all these things pointed. They had faith in types, we have faith in the substance. Those who worshiped under offerings and sacrifices could not be perfect until the perfect sacrifice was made. Now that the perfect sacrifice has been made, all the elect who lived before Christ, as well all who has and will live since the advent of Christ, are made perfect by His sacrifice. Therefore, we conclude, that we all are the children of God by faith in Christ Jesus.

We read in the Scriptures of a variety of faiths, the faith of God, the faith of Christ, the faith of God's elect, the faith of men, the faith of devils, of living faith, and dead faith. Let us be assured that our faith will be tried of what sort it is, whether the faith of God, or the faith of men. Peter said, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: Whom having not seen, ye love; in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of

your faith, even the salvation of your souls." 1 Peter 1:7,8,9.

We have described in the Scriptures, the origin, power, and principle of faith that works by love and purifies the heart, which subdues kingdoms, obtains promises, stops the mouths of lions and quenches the violence of fire. This should encourage the children of God to fear not the torture of their enemies. When the three Jews, Shadrach, Meshach, and Abednego refused to obey the decree that Nebuchadnezzar made that all people, the nations, and the languages, should worship the golden image which he had made, the king went into a rage, and demanded that the three be brought before him. Then the king said, "Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, dulcimer and all kinds of music, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning firey furnace; and who is that God that shall deliver you out of my hands? Shadrach, Mechach, and Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning firey furnace, and he will deliver us out of thine hand, O king, But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Daniel 3:15 through 18. This is the faith of God's elect. This is the faith that quenches the violence of fire.

Some seem to think that it is as easy to fill the soul, heart and body with faith, as it would be to turn a facet and fill a glass with water. But those who have felt to be governed by the power of faith, have learned that their labors are in vain to control its operations. Faith exercises the individual instead of the individual exercising it. The operations of faith are marvellously exemplified in the patriarchs, prophets, men and women of God, from righteous Abel down to the present age. How often has this faith softened the bed of dying saints? How often has it lighted up the room in which they lay; robbing death of its terror and the grave of victory? If we believe the testimony of many whom we have known, and have passed on to their eternal reward; we cannot admit that the creature has any power over the operations of faith. Jesus is the author of faith, and we may be sure that which we profess as faith will be tried, whether it be the faith of God, or temporary that flies away when clouds gather thick and hover low; when trials and afflictions come and we are disappointed in our anticipation of something which turned out contrary to our desire. A Sister in the church told me that she had faith that could move mountains until she got into an automobile, then her faith flew out the window. About all that I know to do in the exercise of faith is, when doubts, and fears, make us tremble and faint, to call upon the Lord to increase our faith. The children of God are led by faith, walk by faith and live by faith. False faith made

the Pharisee boast of his good works, true faith made the publican smite his breast and say, Lord be merciful to me a sinner.

Faith is the substance, or foundation on which hope rests and lives, for we live by hope. 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." Galatians 2:20. Faith enabled the old testament saints to believe that a Saviour was to come into world, and so prophesied of Him, of his sufferings, and the glory that should follow. Faith gives a kind of a possession or evidence of things eternal and invisible: while the things that are seen are temporal and subject to deterioration. Paul told Timothy to "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." 1-Timothy 6:12. Faith is the sword with which believers are to fight their battles. Saul advised David not to go to battle with the Philistine because he was a man of war from youth. But David remembered how that the Lord had delivered him from the lion and the bear; this inspired his faith to go against the uncircumcised Philistine. his deliverance from the lion and the bear served as an endowment to David's faith that the Lord would be with him and deliver him from this Philistine.

(Continued in Next Issue)

H. O. Nash

# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. XCII

DECEMBER 15, 1958

No. 3

## PSALM XLII.

Judge me, O God, and plead my cause against an ungodly nation:  
O deliver me from the deceitful and unjust man.

For thou art the God of my strength: why dost thou cast me off?  
why go I mourning because of the oppression of the enemy?

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.

Why art thou cast down, O my soul? and why are thou disquited  
within me? hope in God: for I shall yet praise him, who is the health  
of my countenance, and my God.

## PSALM XLIV.

We have heard with our ears, O God, our fathers have told us,  
what work thou didst in their days, in the times of old.

How thou didst drive out the heathen with thy hand, and plantedst  
them; how thou didst afflict the people, and cast them out.

For they got not the land in possession by their own sword, neither  
did their own arm save them: but thy right hand, and thin arm, and  
the light of thy countenance, because thou hadst a favour unto them.

Thou art my King, O God: command deliverances for Jacob.

Through thee will we push down our enemies: through thy name  
will we tread them under that rise up against us.

For I will not trust in my bow, neither shall my sword save me.

But thou hast saved us from our enemies, and hast put them to  
shame that hated us.

In God we boast all the day long, and praise thy name for ever.  
Selah.

But thou hast cast off, and put us to shame; and goest not forth  
with our armies.

## EDITOR

ELDER T. F. ADAMS

WILLOW SPRINGS, N. C.

## ASSOCIATE EDITOR

ELDER H. O. NASH

431 Hardendorf Ave., N. E.  
Atlanta, Ga.

**\$3.00 PER YEAR**  
**TO ELDERS \$2.00 PER YEAR**

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

# ZION'S LANDMARK

## *Devoted To The Cause of Jesus Christ*

### A PRECIOUS LETTER

Dear Brother Adams:

I am enclosing a very precious letter I received today. I feel like it is too precious to lay aside. If it is as sweet to you as it is to me, I feel like you will love to print it and let others share it also. This precious Sister has had such wonderful experiences — if I only could have such I feel I would not doubt as I do.

Please remember me and also this dear Sister when blessed in prayer.

Mrs. Fosco Williams  
133 Martinsville Road  
Danville, Virginia

Dear Sister Williams:

Will answer your sweet letter I received today. I was so glad to hear from you, although, I feel so little, poor and unworthy to even make the attempt to write to you. You asked me about my health. I am not as thin as I was, but it seems I get weaker every day, I have been having trouble with my leg. My doctor thought three months ago that I might lose it. A large vein broke and I almost lost all my blood. It drew and a gland at the back of my knee turned green. I didn't worry about it. The reason I do not like to mention my afflictions, is because I feel like it is good to be afflicted. I used to dread being sick, but I have seen so many wonderful things, blessings of the Lord, beau-

ties of Heaven, that I feel I should not grumble at the pain I suffer in this sin cursed world. We are just passing through. There is nothing here but sin, sorrow, trials, tribulation and troubles.

I hope the God of Heaven and earth will give me wisdom and faith to press on to that sweet and happy Home. I hope He has shown me since I was 8 years old that there was a place prepared for me in Heaven where there will be no suffering, no pain, no trials and tribulation; but all will join in one accord to sing God's praise in an endless day. What a glorious day that will be. Some times I find myself saying, "Lord, I want to go Home. I am tired of the walk of life." It is so seldom I am able to go to Church when our meetings convene I used to be blessed to attend Ross Church. I believe my greatest enjoyment on earth is over. I travel in darkness most of my time and go feeling so cast down and dejected; although, it must be good for us to be so, for if we were never down and in darkness, we could never be raised up into the marvellous light of our Saviour, to praise Him for His goodness and mercy which He has so liberally bestowed upon us. I go in fear and trembling so much of my time! But sometimes my hope is so little that I have to hope that I have a hope and sometimes it is so great I can go about my duties praising God for His wonder-

ful work and bountiful grace.

Dear Sister, pray for me when at the throne of grace if it's God's will, and write more next time. Answer soon.

Your poor little humble sister in hope,

Gladys Wray  
Patrick Springs, Virginia  
June 6

---

**HE WENT WITH THEM**

AND IT CAME TO PASS, THAT, WHILE THEY COMMUNED TOGETHER AND REASONED, JESUS HIMSELF DREW NEAR, AND WENT WITH THEM. Luke 24:15.

This Scripture speaks of two of His disciples who went from Jerusalem to the village called Emmaus. They had known their Lord and Master here on earth; they had seen the many miracles performed; the afflicted healed, the blind given sight, the impotent made strong, and the dead restored to life. They had received instructions from the Lord, had learned to depend on His word for they had troubles by His word and His presence. He was their Master, their Saviour, Shepherd and King. They loved Him and honored Him and followed Him all the days of their lives.

But alas, He had been betrayed, and He had been taken and turned over to the merciless rulers and Pharisees. He had been tried, crowned with a crown of thorns, hung upon a cross between Heaven and earth; He had been crucified! Even taken and buried. A great stone was rolled against the door of the tomb, and a guard of soldiers made sure that He should

not be taken away. "We trusted that it had been He which should have redeemed Israel" but lo, He is gone. Our Lord and Master has been taken away from us and all hope is now gone. We are destitute and hopelessly lost! Although He was mighty in word and deed, He has been taken and crucified.

"And beside all this, today is the third day since these things were done" and the soldiers fell asleep and the stone was found rolled away, and the tomb was found empty; His body is gone! These things are beyond our understanding; we are perplexed, all our hope is gone, and we know not which way to turn or what to do.

Dear Brother, have you ever made the trip from Jerusalem to Emmaus? Have you come to the place where all that you ever hoped in, and trusted in, and looked to for strength and support and protection have been taken from before your eyes? Have you been left destitute and broken hearted to face the impossible and knowing not One to whom you can cry for mercy?

In despair, the disciples walked from Jerusalem. Spiritually, Jerusalem, founded in peace, is the city of the living God. So the disciples were found walking away from the city of God, and way from the fountain of peace. When the Lord hides Himself from us for a moment, we always start on a journey from Jerusalem. Peter said "I go a fishing" and the other disciples said "We also go with thee." We all turn aside, look to human reason, depend on self ability, set which is the devil's kingdom, and

start the journey from Jerusalem to Jerico!

“And it came to pass—”, not by chance or by accident or a happen so, but by the foreordained and pre-destinated purpose of God. It came to pass, so that the weakness and doubting and despairing hope of the disciples might be strengthened, and that the God of Heaven and earth might be glorified. “Go and shew John again those things” (Matt. 11:4). How great are our doubts and fears, and how many times we have to be shown!

However, let us look in upon the conversation between these disciples. Our Scripture says “while they communed together and reasoned”. They communed one with another, not about the things and pursuits of this world nor about the pleasures and lusts of this life, but rather about their grief and their great loss, and the wonders of the things that had taken place before their eyes. All of their reasonings failed utterly to explain to them these occurrences. Indeed, how could these things be? In their communing, they were praying for understanding and seeking for the right way and desirous of being able to walk therein. They were “in the way” of seeking and communing and finding out the things of God.

“Where two or three are gathered together in my name, there am I in the midst of them” (Matt. 18:20). Thus “Jesus Himself drew near, and went with them”. What a Blessed and comforting condition we dwell in when Jesus draws near and goes with us! Man is completely and utterly helpless to bring

himself near to Jesus; but must wait for Jesus to come near to him, and to walk with him and to show the way. Jesus walked with these disciples, and they knew not that it was Jesus. Is that not significant? Has not Jesus many times come unto you, possibly in an affliction or a trial or a temptation when you knew Him not? Yea, it seems to be the evil spirit himself; for surely no good can come out of such sorrows and afflictions! But just as the crisis, Jesus gives us a little glimpse of His Face, and as we reach out to grasp Him, He is gone. As we open the door to our Beloved, He is not there, but our very hands are dripping with His sweet smelling myrrh; His blessing has melted our heart and we go again to the city of God crying for Him.

Once again Jesus showed to the disciples all of the things concerning Himself. And “as He sat at meat with them, He took bread and blessed it, and brake, and gave to them”. Who but Jesus our Lord and Saviour, can bless and break bread to us? This is the bread of life, and the food on which our very souls must live. When Jesus broke bread unto them, their eyes were opened, and their hearts were melted, their souls were stirred within them, and they arose the same hour and returned to Jerusalem, the city of the living God and the place of peace, and to the other disciples. They declared unto them all the things that had occurred unto them saying “The Lord has risen indeed”! They went to commune with their Brethren and to declare what great things the

Lord had done for them.

Oh that the Lord might draw near and go with us always That He might take us by the hand and lead us through all trials and temptations. He has promised that He will never forsake His little ones, but we are so weak and cannot often feel that we are in that number that rests in His Hand. But let us not forget that the Lord teaches us grace and faith and love and all of His attributes, not by removing the thorn or pain or affliction or trial, but by enabling us not forget that the Lord teaches us grace and faith and love and all of His attributes, not by removing the thorn or pain or affliction or trail, but by enabling us to bear and endure those things. Our patience is proven by endurance. May we be enabled to recognize the presence of the Lord in all things, and know that as our days may demand, so shall (by His mercy) our strength be.

A. D. Alston  
 March 16, 1949

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**FEEDING THE SHEEP**

Dear Brother Adams:

I am sending you my renewal for the paper once more It has been in the family for many years. I enjoy your writings very much, you preach just what I believe. Christ told Peter to feed His sheep and feed His lambs. The lambs eat the sincere milk of the word, but the sheep must have hard corn which means hard doctrine. If you do not have the food how can you feed them? What I believe is that the Gospel is preached today as it was when the scriptures were writ-

ten and unless a man is blessed with a revelation from Heaven, he cannot feed the sheep or lambs either. "The foundation of God standeth sure having this seal, The Lord knoweth them that are His." 2 Tim. 2;19. If the food is not good, I cannot eat it, there is nothing new under the sun, what is being done now has already been done in the mind and purpose of God. Isaiah said, "He declared the end from the beginning and from ancient times the things that are not yet done, saying my counsel shall stand, and I will do all my pleasure." Isa. 46:10.

These people gave me a home 65 years ago, but I loved them even before that. I was a thousand miles from home when that great light that shined around Paul, also shined around me, and I was made to call upon Him and say, "Lord, be merciful to me, a sinner." If I have ever been born again it was at this time and place, walking down the street of Houston, Texas. I cannot tell any one how happy I was, because the Queen of Sheba said that the half has never been told.

I will soon be eighty-one years old, and I can say that the Lord has blessed me all the days of my life and may His name have all the honor, glory and praise for the wonderful works to the children of men. Brother Adams, pardon me for taking up so much of your time but these few thoughts came on my mind.

D. J. Vick  
 423 Aycock Street  
 Swelton Heights  
 Rocky Mount, N. C.

**GOD'S SOVEREIGN ELECT**

Dear Brother Adams,

I have attempted to write an article and if you see fit to publish it that will be all right.

Hope everything is well with you. We have been blessed with good health for which we hope to be thankful.

In hope, I remain,

Your brother,  
John F. Simpson  
2430 Lincoln Avenue  
Granite City, Illinois

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from Heaven, not to do mine own will, but the will of Him that sent me. And this is the Father's will which hath sent me, that of all which He hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of Him that sent me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day." John 6:37-40.

From the above portion of Scripture, as well as many, many others, the doctrine of God's sovereign election is clearly set forth and it is the only doctrine which accounts satisfactorily for the actual difference, which exists between the true believer in the finished work of Christ and all other doctrines which are of this world.

The Scriptures plainly set forth that God is perfect. This no one will deny. God being perfect, then He must be perfect in all His attributes. One of His attributes being foreknowledge, it equally

must be as is God-perfect. Is it not reasonable to say that God's foreknowledge, being perfect, must embrace all time, which is eternity? No beginning nor end. God's foreknowledge embraces all time and all events. Then is it not right and proper to ascribe and give honor where honor is due? 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."

This, as well as many other portions of Scripture, sets forth that God in His infinite wisdom chose a portion of His creation before the foundation of the world and hath given them to His Son, Jesus Christ, and all who have been given to Him shall come to Him and believe without any exception. Christ said: "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." John 6:37. This people is redeemed by the shedding of the blood of Christ according to God's eternal purpose. They are, by the grace of God, made believers. It is nothing they have done or said, but it is Christ's perfect atonement that satisfied divine justice, now they are no longer under the law but under grace. Christ has made a perfect atonement. He has fully satisfied the law and atoned for every sin and every obligation of His elect, those who believe on Him. They are no longer under the same obligation to obey the law. Paul says, "For sin shall not have dominion over you: for ye are not under the law, but under grace." If Christ paid for their

debt, and hath redeemed them literally, they are not their own as they have been bought with a price and that price is not of corruptible things as silver and gold but was redeemed by the most precious thing this world has ever had poured out on it. Every one for whom Christ's blood was poured out, will cry unto the Lord to be merciful to him a sinner. Gal. 3:13 says, "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." If we were redeemed by Christ, we were equally crucified with Him and the nail, as the Prophet Isaiah says, is in a sure place. What can be more sure than Christ?

Regardless as to what the many false teachers of this world attempt to set forth and to teach, let us believe that the Bible plainly sets forth an unconditional, absolute decree of election, exactly to be accomplishment and purpose of God and not to the creature. I equally believe that God in his infinite wisdom has reasons, which are perfectly satisfactory to Himself, and which, if they were made known, would be perfectly satisfactory to us. I further believe that God's children are the only recipients as they are made willing in the day of His power, and that precisely in the manner in which they are led by the grace of God and given to believe in Christ, the Son of God.

In reading the Bible I find that Jesus Christ often speaks of a part of mankind, as given Him of the Father. This is recorded several

times in the 17th. chapter of John. For example: John 17:2, "As thou hast given Him power over all flesh, that He should give eternal life to as many as thou hast given Him." This sets forth in its strongest terms as does all the Bible that God the Father has given to Christ, His Son, a part of the human race, and those who have thus been given to Christ, are the persons who shall have eternal life and that in and through Christ.

God being perfect, His purpose is equally perfect; then there can be no unforeseen occurrence and no event not predetermined. It was God who eternally entertained a design respecting human salvation and that by writing their names in the Lamb's Book of Life and giving it to His Son Jesus Christ. As to this I feel there can be no dispute and the purpose of God correspond with what actually takes place and that all to the glory of God. Romans 8:33, "Who shall lay anything to the charge of God's elect? It is God that justifieth." God has a wise and Holy plan and all events take place in conformity to it. This, in a sense, is advocated even by the unregenerated man, the armianian who attempts to preach prophecy. What is prophecy but predestination? Some may say, why believe in the doctrine of election as there is but very few that believe that today. Our opinions, nor those of any other mortal, are entitled to be regarded. Neither are they entitled to regard any other than those which are taught by revelation and confirmed by the Scriptures as laid down in the Bible. No opinion or reasoning re-

specting the truth as it is in Christ Jesus can be relied upon, except that which rests on the declarations of the Scriptures. This must and is relied on by those who believe the truth.

The doctrine of Election was according to God's own purpose and grace. The creature plainly and emphatically was not counseled in this choice as God chose whomsoever He saw fit. Paul says, "According as He hath chosen us in Him before the foundation of the world." II Timothy 1:9 says, "Who hath saved us, and called us with an Holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began." Now the evidence, II Timothy 1:10, "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."

Some may say it is not fair that some are chosen and others are not. It is indeed a mercy of great magnitude for particular persons to be chosen to enjoy important blessings, while others are passed by and left out. It is certainly an affair of no less magnitude for communities or large societies of men to be chosen to enjoy blessings and others left out whether the blessings be temporal or Spiritual. Why are some communities stricken and others spared? It can only be that all events take place in such a manner as is consistent with the determination of God regardless as to our understanding. Human reason, when freed from selfishness

and envy and is restrained by the Divine Spirit of God, does, in apprehension, perfectly approve that God' will be done, whether it be the doctrine of election, which is of God or whatever it may be. It can always be remembered that God's love is the cause of our love for Him. I John 4:10, "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." Also the 19th verse, "We love Him, because He first loved us." Again it is the Creator and not of the creature.

I do not want to make you weary with my writing, as there is no end, but to sum it up in as few words as possible, "All that the Father giveth me, shall come to me." Their coming follows as a consequence of their being given. So this mode of expression always means, "Him that cometh unto me I will in no wise cast out." He, not being cast out, and being accepted, is none other than the consequence of his coming to Christ.

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Editor

# Zion's Landmark

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

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Vol. XCII

No. 3

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Entered at the postoffice at Wilson  
as second class matter.

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WILSON, N. C.      Dec. 15, 1958

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**THE ARMOUR OF LIGHT**

Dear Brother Adams:

I would like to have your views  
on Romans 13:11,12 and Ephesians  
5:14.

Yours in hope,  
C. L. Coble  
Oakboro, N. C.

The 11th. and 12th. verses of  
Romans, 13th. chapter to which our  
Brother referred reads as follows:  
"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."

Before we approach this subject,  
there are some important things to  
be considered. First, the words  
which were written by the Apostle  
Paul are not words that were dic-  
tated by the carnal mind. Neither  
are they received by a natural  
man. We often refer to what Paul

said, also James, John, Peter, and  
the Prophets, as well as many oth-  
ers. In reality, they are not the  
words of these men. They are  
words given by inspiration which  
they were moved by the Holy  
Ghost to speak or write. In the  
scriptures we find recorded. "For  
the Prophecy came not in old time  
by the will of man: but Holy men  
of God spake as they were moved  
by the Holy Ghost." 2nd. Peter 1:  
21.

In the preceding verses, of which  
our Brother asks my views, the A-  
postle had been treating on the con-  
duct and behaviour of those who  
profess to be followers of Jesus  
Christ. He was interested in them,  
as every true servant of God is,  
of those whom the Holy Ghost has  
given them the oversight. The Apos-  
tle was appointed for their natural,  
moral, civil and Spiritual good. This  
is observed by the instruction given  
the Roman Brethren. The things  
which the Apostle wrote to the Ro-  
man Brethren as a reminder of ex-  
hortation were not only good for  
THEM, but to the faithful in Christ  
Jesus in succeeding generations.  
Paul wrote and taught by inspira-  
tion. Every child of grace is so  
taught in this gospel day. Examine  
yourselves, Dear Brethren and Sis-  
ters, Are not the words of the text  
your very experience? Is it not your  
daily endeavor to "Put on the whole  
armour of God, that ye may be able  
to stand against the wiles of the  
devil?" Eph. 6:11. There are many  
such exhortations contained in the  
scriptures. They are nothing we can  
do within ourselves, but we are  
made conscious of this great need  
when we are brought into the true

light of God and through Him only are we given the power to put on the whole armour of God at times. How needy and dependent we are on our Heavenly Father for strength. Faithful parents give good advice to their children. They teach them good morals, not by words only, but by example. The soul of the Apostle yearned for the good and welfare of Zion. God gave him a special love for them.

At the beginning of chapter 13 he said, "Let every soul be subject to the higher powers. For there is no power but of God: The powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: And they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil." Rom. 13:1,2,3. The Apostle's meaning is this. If a man obeys the laws, he has no reason to be afraid of rulers, magistrates, or any officer who is empowered with authority to execute judgment. They are not a terror to good work (or to those who obey the laws). They execute judgment upon the law breakers. Paul said, "Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murders of mothers, for man - slayers, for whoremongers, for them that defile themselves with mankind, for men - stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; According to the glorious gospel of the Blessed God, which was com-

mitted to my trust." 1st. Tim. 1:9, 10,11.

We may not like all the laws which are written on the statute books, but those who obey them have a conscience void of offense. In the 7th. verse, he said, "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." The Saviour Himself laid this example. He said to Peter, "Of whom do the kings of the earth take custom or tribute? Of their own children or strangers? Peter saith unto him, of strangers. Jesus saith unto him, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee." Matt. 17:25,26,27.

As a further manifestation of Paul's love for the Brethren he said, "Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law." Rom. 13:8. If a man loves his neighbour he will do him good. The law of God is written in his heart and put into his mind. His desire will be to follow the teaching of the Saviour. "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 Apostle having treated upon the importance of obeying the laws of the land, paying tribute to whom tribute is due, custom to whom custom is due, fear to whom fear is

due and honor to whom honor is due, and "love they neighbour as thyself." We now proceed to the words of which our Brother asks my views. "And that, knowing the time, that now is is high time to awake out of sleep: for now is our salvation nearer than when we believed." These are soul stiring words. They are sown by the Apostle, but dictated from Heaven. They are quick and powerful; and are sharper than a two-edged sword. These words are not directed to dead sinners who are dead in trespasses and in sin. They are spoken to the living. A Church may become careless and indolent or lukewarm and indifferent about good order, their obligation to the Church and to each other. But the word of God pierces their souls. The Lord has His way of waking them up. Sometimes it is by words in tenderness and love. Again it may be by sharp rebukes, sore trials and persecutions. Whatever way He arouses them, it has the desired effect. He wakes them out of sleep and reminds them of what manner of men they ought to be. Reader, when this word of God pricks your heart, does it not make you feel that you have fallen far short of living the life that a child of God should live? It makes you fear and tremble. Sometimes you are made to wonder, "Can one so vile and sinful as I (If it were based on our own works, we could not) ever reach Heaven?" The pleadings of the publican are frequently felt. "God be merciful to me, a sinner." These piercing words of God spoken by Paul, "It is high time to awake out of sleep" are good for the soul.

They bring those who are awakened, to the feet of Jesus. Through this awakening you are made to realize over and over again, "What manner of persons ought we to be in all Holy conversation and godliness"! (see 2nd. Peter 3:11.) This realization removes any cause for boasting or presumption, and brings His people down in humbleness.

In your sojourn here on earth, the words of Paul are so fitted to remind you, "To awake out of sleep for now is our salvation nearer than when we first believed." Every moment, every hour and every day that we live, is a reminder that our salvation, (if so be that we are the children of God) is nearer when we shall be delivered from sin and corruption and enter into the world of glory.

The nearer the time comes when we must approach death, knowing that this body must die, the more forcibly the word of God continues to ring in the soul. "But the day of the Lord will come as a thief in the night; in the which the Heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all Holy conversation and Godliness." 2nd. Peter 3:10,11. If these words (which are the words of God) cause your soul to fear and quake, you evidently are numbered among the living, and not the dead.

The Apostle now proceeds to say, "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." Again this is an experience that is spoken into the hearts of His people. It is a state of being and means nothing to them except when it is so applied. We can neither cast off the works of darkness nor put on the armour of light; but when the light of Christ appears, the works of darkness are dispelled. No words can express the joy this brings into the souls of His Little Ones. The Apostle is speaking to comfort the Brethren which applies to His people of today. The saints had passed through amny sore trials, sorrows and afflictions; persecutions, doubts and fears. He said, "The night is far spent", that is, their troubles would soon be over. They had trials without. They also had trials within. The thorn in the flesh—the sin which dwells in the body—was a hinderance to them in doing the good that they would. The troubled soul can witness with Paul, "For the good that I would I do not: but the evil which I would not that do I." Rom. 7:19. This darkness which enshrouds the soul so much, produces grief and sorrow. The Apostle reminds them that "the night is far spent, the day is at hand." That is, their sojourn here would soon be over. They are now encouraged to cast off the works of darkness. "And let us put on the armour of light." The word 'let' does not carry the meaning that you can "Let" or not "Let". It carries force, 'God said, Let there be light and there was light.' Again Jesus said, "Let your light so shine before men that they may see your good works and glorify

your Father which is in Heaven." A natural light will shine. The life of Jesus in the heart of His people will shine. John said, "In Him was life; and the life was the light of men." John 1:4.

The armour of light is not the clothing that is furnished by the persons who wear them. The government furnishes food and clothing as well as the armour for those who are chosen to serve their country. The King (in ancient times) furnished the clothing for those who were permitted to come into his presence. When the Father of the Prodigal Son took him into his embrace, he put the best robe upon him, also the ring on his finger and shoes on his feet. He prepared the fatted calf. Joseph gave his Brothers changes of raiment. He gave them messes (or food); Benjamin's mess was five times more than his Brothers; he gave him five changes. Brothers had plenty of clothing and food, but Benjamin was the honored guest, the Youngest Brother.

Paul said, "Let us cast off the works of darkness and put on the armour of light." Those who come into communion with Jesus Christ are clothed with His righteousness and the garments of salvation. The armour which is the protective clothing or covering worn as a shield from danger in warfare. His people have the shield of faith, the breastplate of righteousness, the helmet of salvation, the sword of the Spirit, which is the word of God. Their lions are girt about with truth. They are shod with the preparation of the gospel of peace. With these, they can quench the fiery darts of the wicked. See Eph.

6:14,15,16,17. They are adorned with the doctrine of God, our Saviour. In the 13th. verse he said, "Let us walk honestly, as in the day; Not in rioting, and drunkenness, not in chamgering and wantonness, not in strife and envying." Those who are clothed with the righteousness of Jesus and the armour of God have two walks in life. Their inward walk is by faith. Their outward walk is their manner and conversation before men.

Eph. 5:14 Reads as follows:

"Wherefore he saith, Awake thou that sleepeth, and arise from the dead, and Christ shall give thee light."

In Eph. 5:15 (of which our Brother asks my views) the Apostle is quoting the words of the Prophet. He wrote in his own words but the meaning is the same. The Prophet prophesied of the coming of the Messiah, and the glory that should be revealed. He said, "Arise, and shine, for thy light is come, and the glory of the Lord is risen upon thee." Isaiah 60:1. This prophecy has more particular reference to the conversion of the Gentiles, as will be observed from the following scriptures. "The Lord of Zab' u-lon, and the Lord of Neph'tha-lim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; The people which sat in darkness saw great light; and to them which sat in the region and shadow of death, light is sprung up." Matt. 4:15, 16. See also Isaiah 42:5,6,7.

Paul was a minister of the Gentiles. He was preaching to them glad tidings. The time for the Prophecy is now made manifest, among the converted Gentiles to re-

ceive joy and gladness, as well as the converted people among the Jews. The Lord was making known the riches of His mercy, on a people which He had before spoken of by the mouth of His Prophets. It is worthy of our notice that when the Apostles were given instructions to the converted souls, they often drew from the testimony of the Patriots and Prophets for supporting testimony. Paul said, "As He saith also in Osee, I will call them my people, which were not my people and her beloved, which was not beloved." Rom. 9:25. This was the prophecy of Hosea.

What thrilling words to the souls of those who had so long sat in darkness. "Wherefore he saith, Awake thou that sleepeth, and arise from the dead, (or from among those who were dead in trespasses and in sin) and Christ shall give thee light." The light of which the Apostle spoke is the life of Jesus. John said, "In Him was life; and the life was the light of men." John 1:4. Those who have been redeemed from under the law have this light to see Zion, (the Church) a city that is set upon a hill that cannot be hid. It is hid from the wise and prudent, but revealed unto babes.

T. F. Adams

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### FAITH

(Continued From Last Issue)

David didn't feel to go against the Philistine with the armour that Saul provided; for he had not provided it. But his past experience gave evidence, though the results were not yet realized, that the Lord would again deliver him.

The faith by which we are justified, no creature, saint or sinner, has anything to do in creating it, because Christ is the author and finisher of it. This leaves no room nor opportunity for creatures to serve in its creation or exercise. Some years ago a Brother told me that a traveling preacher came through Georgia and preached at his church and admonished the brethren to exercise faith. At the close of the meeting, this brother said he went to the Elder and gave him fifty cents, and said, this will take you out of the county. The one who gives faith, must exercise the faith he gives. If faith was the production of men it would be the property of men. But the Scriptures declare that it is the gift of God, and without it, it is impossible to please God. In this relation, the faith of God, as the righteousness, sanctification and redemption is His, and He is the author and finisher of it. The faith of which we are trying to speak is the substance of things hoped for, the evidence of things not seen. It is a living principle in every child of God which actualizes to them these things which the wisdom and power of man cannot discern nor comprehend. The operations of faith are confidence and reliance on His precious promises, discoveries of His dealings and the revelation of Christ in all His fullness and glory. Faith in exercise suppresses fear, strengthens and confirms the christian's hope, glories in the cross of Jesus Christ, and points out the way to the throne of grace. It inspires those who possess it to endure hardness as good soldiers, and

to face the enemy with increased courage.

"For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." 1-Cor. 13:12. It is good to have a glass (the Word of God, the Scriptures of truth) through which to look for the blessings the giver of faith hath provided for His people while they live in the world. Through this "glass" they behold wondrous things, things that are not seen by the natural eye, but things they may be visualized by the eye of faith. Yes, it is wonderful to see through the Word of the Scriptures, that God has provided some better things for them that love Him. The clearest vision we have while on this terrestrial ball, is not to be compared to the time when all darkness will be obliterated, and He will be our light, and we shall see Him face to face, and be like Him. Then we shall see Him as our Elder Brother and as our blessed Saviour. God said to Moses, "With him will I speak, mouth to mouth, even apparently, and not in dark speeches." Yes, the time will come when we will not see through a glass darkly, but will behold Him, not looking forth at the windows, shewing Himself through the lattice, but seeing and speaking to Him face to face, and come into possession of all that faith anticipates. Until then, may we be satisfied and say with the poet:

"Faith is the Spirit's evidence,  
A witness to the soul;  
It claims no merits in its self,  
But comes to Christ for all.

its substance is the Lord of life,  
The Christian is its home;  
It leads the soul to full supplies;  
And points out joys to come.

It claims in Christ a legacy,  
And helps the child to see:  
This faith, dear Savior, is thy gift,  
O give this faith to me."

H. O. Nash

**ROBERT LANIER WHITEHURST**

Our beloved Brother and Deacon Robert Lanier Whitehurst, son of the late James S. and Harriet E. Roebuck Whitehurst was born in Pitt County July 3, 1888 and died August 16, 1958, making his life on earth 70 years, one month, and 13 days.

He moved with his parents to Martin County in the year of 1906 and farmed all his life. He was married to Glendora Mobley December 11, 1911. To this union seven children were born. Surviving besides his wife, Sister Whitehurst, and three sons, James Staton, Elbert, and C. B., all of Williamston, two daughters, Mrs. Ermer Fay Holiday and Mrs. Mary Frances Warren, also of Williamston, one son preceding him in death.

He united with the Church at Bear Brass Saturday before the 3rd. Sunday in June, 1912, baptized on Sunday by Elder John N. Rogerson. His life was one of faithful service. He was ordained a deacon 3rd. Sunday in August, 1951, which office he filled faithfully. His health failed and he underwent major surgery which only gave him temporary relief. All that loving hands and skilled physicians and prayers of family, Brethren and friends could not stay the hand of Him who called him home. He was taken to Church 3rd. Saturday in July, that being his last visit. He asked the Brethren to sing "A few more days on earth to spend and all my toils and cares shall end and I shall see my God and friends and praise His Name On High." His suffering was great but he bore it with great patience, ever looking to the God of salvation to raise us from the dead to receive that Glory that He has in store for them that love Him.

May God remember all that mourn his passing with His great mercy and cause His mantel to fall on others. His funeral was conducted at the Bear Grass Church by Elders A. B. Ayers, E. C. Harrison, and Raleigh Poppin. His body was laid to rest beneath a beautiful floral offering in the Woodlawn Cemetery in Williamston, N. C., to await that bright and cloudless morn when the dead in

Christ shall rise and the Glory of His resurrection have.

Done by order of the Church in conference, Saturday before the third Sunday in September, 1958.

(Elder) A. B. Ayers, Moderator  
(Elder) E. C. Harrison, Clerk  
(Elder) A. B. Ayers, Committee

**OBITUARY OF ELDER JARRELL**

It is with a sad and broken heart I will try to write a few lines in memory of my Dear, Loving Husband who passed away on July 28, 1958. It is so hard and so sad to me to lose my mate, but I feel our loss is his eternal gain. I feel his Spirit has gone back to the one who gave it and his body is waiting to be raised and fashioned like unto our Blessed Lord, when he will sing praises to His great and glorious name.

Elder W. E. Jarrell, 62, of Route 2, Lexington, N. C., died late Monday evening at his home after a long illness. He was born on January 22, 1896, the son of Charles and Barbara Ellen Jarrell. He was a retired merchant and minister having served as pastor of New Pierce's Chapel Primitive Baptist Church on old highway 64 and of Round Peak Primitive Baptist Church near Mount Airy. Surviving are his wife, Alma Hunt Jarrell, three sons, Troy and John Jarrell of Route 2, Lexington, N. C.; Richard Jarrell of High Point, N. C., and one daughter, Mrs. Paul Clinard of Route 2, Lexington, N. C., one brother, James Jarrell of Greensboro, N. C., one sister, Mrs. Charlie Workman of Thomasville, N. C.; eleven grandchildren and two great grandchildren to mourn their loss. Funeral services were held at New Pierce's Chapel Church on Wednesday at 2:00 o'clock p. m., conducted by Elder W. J. Puckett and Elder S. W. Bunn and Elder S. T. Atkinson and several others were there and all made comforting remarks, after which his body was laid to rest beneath a mound of beautiful flowers in Toms Creek Primitive Baptist Church Cemetery. "Loving memories never die as years roll on and days pass by: in our hearts a memory is kept of one we loved and will never forget."

Written by his loving and heart broken wife.

Alma Jarrell  
R. F. D. 2  
Lexington, N. C.

**IN MEMORIAM**

Sister Ernest Rogers Ward, daughter of Thomas Rogers and Caroline Cherry Rogers, was born September 1, 1876 and lived in the Bear Grass community all of her life. She died July 20, 1958, making her life on earth 81 years, 10 months, and 10 days.

She was married to James H. Ward in 1914, who preceded her in death. She united with the Church at Bear Grass

Saturday before the third Sunday in June, 1930 and was baptized on Sunday by the pastor, Elder B. S. Cowin, where she was a good faithful member. In her last years, her health was poor and her sight impaired which prevented her from attending.

She leaves two step-sons and three step-daughters and a number of nephews and nieces together with all the Brethren and friends to mourn her passing.

We feel that a Mother in Israel has fallen. Her funeral was held at the Church of her membership by the pastor, Elder A. B. Ayers, assisted by Elder Arnold and her body was laid to rest in the family cemetery.

Done by order of the Church in conference, Saturday before the 3rd. Sunday in August, 1958.

(Elder) A. B. Ayers, Moderator

(Elder) E. C. Harrison, Clerk

(Elder) A. B. Ayers, Committee

#### SISTER LUCY PEEL MOBLEY

Sister Lucy Peel Mobley, daughter of the late John Henry Dawson and Nellie Clark Peel was born in Martin County, January 27, 1885 and died September 3, 1958 making her life on earth 73 years, 7 months, and 7 days.

She was married to John L. Mobley, December 30, 1903. To this union, one son survives with 7 grandchildren.

She united with the Church at Bear Grass, Saturday before 3rd. Sunday in May, 1910, was baptized on Sunday by the pastor, Elder John N. Rogerson. She proved herself to be a faithful member.

She lived with her father and waited on him for many years. After his death she bought a farm and operated it until 1950. During this time her son's wife died leaving seven children of which she assumed a mother's care of them which put a heavy burden on her but she bore her burdens faithfully to her family and Church.

Selling her farm and moving to Williamston in 1950, where her son would be close to his work she continued her loving, motherly care for her family and Church to the end.

Surely her life was one of service. She will live on in our memory until we sleep with her in the dust. She leaves to mourn their loss the son and grandchildren, 2 sisters, Mrs. S. H. Mobley, of Williamston, N. C., and Mrs. John H. Wynn of Everetts, N. C., one brother, Henry D. Peel of Stokes, N. C., with a host of nephews and nieces, Brethren and friends.

Her funeral was held in the Church at Bear Grass conducted by Elders A. B. Ayers and E. C. Harrison. Her body was

laid to rest in the Woodlawn Cemetery deadbeneath a beautiful floral offering to await the voice of God to awake the dead and take them Home to Himself in Glory.

Done by order of the Church in conference, Saturday before the 3rd. Sunday in September, 1958.

(Elder) A. B. Ayers, Moderator

(Elder) E. C. Harrison, Clerk

(Elder) A. B. Ayers, Committee

#### SISTER ALMA OGBURN

Sister Alma Ogburn was born July 12, 1878, and expired from this life July 25, 1958. She therefore, was spared to the ripe old age of eighty years and 13 days. She was never married and made her home with her brother, Brother Ross C. Ogburn and his wife, Sister Lillie Ogburn.

In addition to Brother Ross, she is survived by a sister, Mrs. Minnie Barbour, and several nieces and nephews.

Sister Alma united with Willow Springs Primitive Baptist Church the fourth Sunday in August, 1925. She has lived a quiet, conservative life, worthy of the profession she made and the doctrine she loved.

She was in failing health the last several years of her life. It fills our hearts with sadness to see our Brethren and Sisters called Home, but John, the Revelator said, "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Brother Ross and Sister Lillie did not spare any means within their ability, to take care of Sister Alma's needs.

Sister Alma's funeral was conducted at Willow Springs Church by her pastor, and her body was laid to rest in the Church Cemetery.

The Church requests that a copy of this obituary be sent the family, a copy sent to Zion's Landmark for publication, and a copy by recorded in our Church records.

Done by order of the Church in conference on Saturday before the fourth Sunday in August, 1958.

Brother E. B. Pearce

Elder T. F. Adams

Sister Pauline W. Adams  
Committee

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# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. XCII

JANUARY 1, 1959

No. 4

### PSALM XLIV.

Thou makest us to turn back from the enemy: and they which hate us spoil for themselves.

Thou hast given us like sheep appointed for meat; and hast scattered us among the heathen.

Thou sellest thy people for nought, and dost not increase thy wealth by their price.

Thou makest us a reproach to our neighbours, a scorn and a decision to them that are round about us.

Thou makest us a byword among the heathen, a shaking of the head among the people.

My confusion is continually before me, and the shame of my face hath covered me.

For the voice of him that reproacheth and blasphemeth; by reason of thy enemy and avenger.

All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant.

Our heart is not turned back, neither have our steps declined from thy way;

Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death.

If we have forgotten the name of our God, or stretched out our hands to a strange god;

Shall not God search this out? for he knoweth the secrets of the heart.

Yea, for thy sake are we killed all the day long: we are counted as sheep for the slaughter.

Awake, why sleepest thou, O Lord? arise, cast us not off for ever. Wherefore hidest thou thy face, and forgettest our affliction and our oppression?

### EDITOR

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

### ASSOCIATE EDITOR

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Atlanta, Ga.

**\$3.00 PER YEAR  
TO ELDERS \$2.00 PER YEAR**

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

# ZION'S LANDMARK

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## *Devoted To The Cause of Jesus Christ*

### CHURCH DISCIPLINE

I wish to write on a special feature of Church discipline. In the broad sense the scope of our subject is too wide and varied for a single discourse. Neither the Savior nor any apostle or writer of the New Testament scriptures ever dwelt at length upon the subject; but they wrote and spake incidentally on this as well as on all other subjects, as the occasion seemed to demand; and taking them as a pattern, we think it is best to dwell mainly upon the subjects that demand immediate attention. There is a time and a season to all things.

The prudent husbandman knows when to plant and how to cultivate. Then there are seasons when he must devote his time and attention specially to the preserving of the health of his gardens and orchards. He must watch for the fungus diseases and destructive insects, all of which must be combatted before their destructive work is accomplished. The labor spent must be timely, with prudent applications. It is no uncommon thing for a novice, that is, an inexperienced and careless husbandman, in his efforts to destroy infectious diseases of plants, to destroy the plants themselves. And we might say, here The kingdom of heaven is like unto this.

We will now look upon the kingdom of heaven as the garden of the Lord. The church of Jesus Christ are the plants, which our

heavenly Father hath planted. All other plants shall be rooted up. The one who built the church and planted the church, has placed over it overseers, that is, pastors and teachers, to watch over these plants, to water them, and to feed them with knowledge and understanding; all of which is for the perfecting of the body that it may grow fruit to the honor of the great Husbandman.

Each individual church is composed of individual persons or plants. Who prepares these plants for the garden of the Lord? Our Heavenly Father does this. It is done by regeneration and the new birth. "Ye must be born again." This birth is from above, and is no part of the work of men. It is God's preparation. Morality in men and women will not produce this effect, neither can it be used as an aid. If men and women could be regenerated and born again by virtue of morality or reformation, then salvation would be of works, and not of grace. Regeneration and the new birth can and should produce or cause reformation and a moral course in this life, because the old man is to some extent restrained by the new man. We have no right to consider one a child of God whose moral life is not good, for we are told, "Ye shall know them by their fruits." Matt. 7:16.

Men and women are received into the church of God upon a profession of faith and godliness, and

thence forward are required to maintain good works and to live continually in the denial of ungodliness and worldly lusts. Paul said, "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."—Titus 2:11, 12. This is the order of life that gives to us a continual right to the Lord's Supper and all of the privileges of the church of God. When a member ceases to live orderly, righteously and morally, these blessed privileges are to be denied him. The righteous conduct of the children of God is a prevention of the word of God being blasphemed. To this end Paul commanded Titus, saying: "But speak thou the things which become sound doctrine: that the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husband, to love chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed."

Matt. 18:15, 17; Moreover if thy brother shall trespass against thee go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church let him be unto thee as an heathen man and a publican.

Job 36:10, 15; He openeth also their ear to discipline, and commandeth that they return from iniquity.

If they obey and serve him, they shall spend their days in prosperity, and their years in pleasures.

But if they obey not, they shall perish by the sword, and they shall die without knowledge.

But the hypocrites in heart heap up wrath; they cry not when he bindeth them.

They die in youth, and their life is among the unclean.

He delivereth the poor in his affliction, and openeth their ears in oppression.

I have now laid the foundation for what I purpose to say on a peculiar or distinct feature of discipline.

It seems to be the impression and understanding of many of our brethren and sisters that a church cannot deal with a member for an offence that cannot be proved by church - evidence; that none can be a proper witness, except members of our own demonination or church. This is good so far as it is good, but it will not reach every case that should be reached. Men cannot scripturally be ordained to the ministry, eldership, or bishopric, when they are not of good report of them that are without. Those without are not summoned before the church to say what they know of the matter; but the church has knowledge of what their report

is and the evidence of those without comes before the waiting presbytery indirectly, that is through the church.

We will now consider the instructions of Paul to the church at Corinth: He said: "It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from you. For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." — Cor. 5:1-5. Paul's action in this matter was based on what was commonly reported; and upon this ground he commanded the church in the name of our Lord Jesus Christ, to deliver the accused unto Satan for the destruction of the flesh, as the proper punishment for his deed. This the church did.

By reference to 2 Cor. 2:1-11. Paul, observing the result of his first letter, especially upon the excluded member, gave this advice to the church: "Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him, lest

perhaps such a one be swallowed up with over-much sorrow. Wherefore I beseech you that ye would confirm your love toward him. For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things."

We will now turn to Paul's second letter to the Thessalonians. Here he says, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." The church is in a state of rebellion that refuses to do this: for it is strictly commanded, "In the name of our Lord Jesus Christ." It would be impossible to name every disorderly thing. But associated with the comment are named things like this: Eating the bread of others for naught. To work for one's bread is enjoined. So it would be disorderly in a member living in idleness, and failing thereby to supply himself, and those dependent upon him, with bread. It is not commanded that the church feed able-bodied persons who will not work. But there is a commandment that such should not eat. The apostle put it thus: "Neither did we eat any man's bread for naught; but wrought with labor and travail night and day, that we might not be chargeable to any of you; not because we have not power, but to make ourselves an example unto you to follow us. For even when we were with you, this we commanded you, that if any man would not work, neither shall he eat. For we hear

that there are some which walk among you disorderly, working not at all, but are busy-bodies." Then, a little farther down in the same chapter, he adds: "If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother." Here punishment does not seem to be exclusion from membership, but a suspension of church privileges till he shall become ashamed of himself and repent. To feed an idler is to encourage him in his idleness and disorderly walk. It is right to feed and bless the poor and needy, if not of this idle class of busy bodies.

Now and then a church may be found who has a member that, according to what is commonly reported and believed, even by the church, is guilty of some immoral shames religion. It may be commonly reported and generally believed that a certain brother is a common drunkard and uses profane language before the world, but no positive proof of his guilt can be had by church members. Or, on the other hand it may be that a sister is reported commonly, by the world, and generally believed by the church, to be an adulteress, yet no church proof is available. In such cases what should be done: If the accused be guilty or not, it slanders the cause of religion. It is truly the duty of the church to take action upon the matter, showing, even the world, that she does not approve of such a course. There are at least two reasons demanding prompt action on the part

of the church. The one is, The church should protect her members against false accusations. The other is, The church should save the cause, above all things, by marking them by whose conduct the church has been made to suffer reproach. The church, as well as individual members, should strive to live above reproach. The Savior said to his disciples, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

The church in our judgement may exclude members on the ground of common or general reports, when the church feels, from what she has observed, that she has no reasonable ground to disbelieve what is commonly reported. See 1 Cor. 5:1-5. Or, judging from 2 Thes. 3:13-14, the church may deny to that member the right to the communion till such an one shall have convinced the church, by an orderly and upright life, that such rumors are untrue, or that such an one has suffered sufficiently for his unbecoming course, and through deep sorrow has been sufficiently subdued and humbled before the Lord.

God's people, that Satan may not get the advantage of them, should dwell as much in the light as possible. They should not only shun evil, but even the appearance of evil. Evil delights in darkness.

But none of us are perfect in the flesh and each needs the love, pity and forbearance of all, even at our best state. Paul said, "If so be that ye have heard Him (Christ) and have been taught by Him, as the

truth is in Jesus; that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts: and be renewed in the Spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true Holiness." Eph. 4:21-24. It is doubtful that false accusations can find much of a lodging place concerning them even in the minds of their enemies.

Gervase E. Duncan  
R.F.D. 1  
Radford, Virginia

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#### BELIEF AND CONFESSION

Dear Brother Adams:

For sometime I have had a mind to write to you, and more especially so since being favored to hear you at South West Church Monday night after the third Sunday in June, but because of such a feeling of unworthiness and unfitness, I have been afraid to make the attempt; however, I hope that I have been made to know that all of our fitness is in the Lord Jesus Christ, and that unless he guides my hands, anything that I may do, say or write will be of no profit to the household of faith or any honor to His Grand and Glorious Name.

Since I have been so afflicted I have not been able to get around among the Brethren and Sisters as much as I would like. I do not get to go to our meetings like I did before being so sick, it has been almost a year now, but when I do get to go, the Brethren and Sisters manifest a great love and fellowship for me, for which I do feel grateful to our Divine Providence,

for it is such a wonderful blessing, and especially to such a great sinner as I feel to be.

I have had some thoughts on a portion of scripture to be found in the book of Romans, which is as follows: "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. Rom. 10:10 We read another scripture where God said, "I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." Jer. 31:33. I am firmly convinced beyond a doubt that unless God writes this law in their hearts no man nor woman can believe unto righteousness, nor will they be able to make a confession unto salvation. If I am not deceived I do believe that every part or particle of our salvation must come down from above, and it is made possible for the shed blood of Christ Jesus the Lord, completely contrary to the doctrine the world is preaching today, whereby they invited the sinner to come to Christ and accept Him as their personal Savior.

I have read the scriptures very carefully, and I have failed to find a single paragraph that substantiates such a doctrine, however, I hope that I know that spiritual wisdom does not come from reading the bible or any other book, but it must come down from above by the revelation of Jesus Christ into our poor hearts, 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. 2:11;12. When we have this experience and are brought into the realization of it, we are made to know how poor we are and how dependent on Christ we are. It humbles us in the spirit, but makes us strong in the Lord. Again Paul said, "Finally, my Brethren, be strong in the Lord, and in the power of His might. This is our very condition when He reveals Himself in us. Jesus said on one occasion, "Blessed are the poor in spirit, for their's is the Kingdom of Heaven. Matt. 5:3. This does not mean they are going to be blessed later, but the blessing is received at the present time, because the verb is in the present tense. So when one of His is poor in Spirit this one is also blessed in Spirit, and He also says, "for theirs is the kingdom of Heaven. Matt. 5:3. This does not mean they are going to be blessed later, but the blessing is received at the present time, because the verb is in the present tense. So when one of His is poor in Spirit this one is also blessed in Spirit, and He also says, "for their's is the kingdom of Heaven." And He says, "For behold, the kingdom of God is within you." Luke 17:21. What a wonderful blessing it is to be poor in Spirit with the Kingdom of Heaven within you. No wonder the little one in Christ has foretastes of Heaven, when they are enabled to rejoice in Him and feel that wonderful peace that is found only in Him. I am glad that Jesus used these words; it is a great comfort to me, for if any mortal has ever been made poor, I feel that I have, and especially so during my last

illness. Almost all the time I have felt to be less than the least of all saints, if one at all. The Apostle Paul used these words, "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." I am glad he said "is this grace given," for it plainly shows that it is not of works but of grace that the gospel is preached; and too, it could not be searched out as many claim today. Only God in His wonderful wisdom reveals these "unsearchable riches" to poor sinners by His grace.

When I first began to have impressions to speak in His Great Name, I said it was impossible for me to do it, and I began to find excuses to prove same. There were plenty to be found, for I was poor in this world's goods and ignorant of how to begin, but finally I felt that If I could be a big preacher, then I would not mind it so badly, but behold when I came to see into the matter, I learned that all of God's preachers are little ones, and they are made able and strong only through Him who gives both poverty and riches according to the needs of His people. So there are no Big Preachers in Christ. This knowledge caused me to realize my dependence more than ever before. I felt to be in a terrible condition, with the urge to begin but ignorant of how to do so. Dear Brother, if not deceived, when I was last stricken down in health, I thought it was too late, that God was now going to kill me for my disobedience, which I truly felt was just; yet I could not refrain from

begging for mercy because I was so much in need. In this suffering I have been made willing to stand on my feet when the Lord gave me strength even though sometimes what I say, I fear is worth very little, but we are told to "comfort wherewith we ourselves are comforted of God'."

I will come to a close realizing this is getting rather lengthy. Please pray for me and mine when at a throne of grace, and come to see us every time you can. I do not feel this is fit to be printed in Zion's Landmark but do with it as you see fit.

Much love to you and your family, I am

In need of mercy,  
J. B. Pollard  
Jacksonville, N. C.

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### THOMAS

"A Twin" (Didymus — a twin)  
Thomas, called Didymus.

Apostle: Matt 10:3; Mark 3:18;  
Luke 6:15; Acts 1:13.

**Zeal Shown** John 11:16. "then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go that we may die with him."

This was on the occasion of Lazarus's death and raising. Jesus had just said to His disciples that "Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him." Jesus had heard of the sickness of Lazarus, and had abode in the same place for two days. Now that He said, "Let us go unto him." the disciples reminded him of the dangers, saying (John 11:8) "Master,

the Jews of late sought to stone thee; and goeth Thou thither again?" Thus when Thomas said, "Let us also go, they we may die with him," it showed forth the zeal of Thomas and the ardent love of his master.

**Unbelief shown:** John 14:1-6. "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. And whither I go ye know, and the way ye know. **Thomas, saith unto him, Lord, we know not whither Thou goeth; and how can we know the way?** Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father, but by me." Oh, it is dark, we can not see one step of the way; how can we take even one step in the darkness? So far Thomas and all of the disciples had walked all their way by sight, as led by their Jesus taking their hands and teaching and telling and showing every step of the way. Later when Jesus ascended, He sent the Holy Spirit to guide them; He sent the Holy Ghost upon them, and they received the gift and the ability to walk by faith. It was a fear, and a doubt and a prayer.

Thomas was one slow to believe, seeing all the difficulties of a case, subject to despondency, viewing things on the darker side, yet full of ardent love for his master.

**Slow to believe:** John 24-29. "Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe." This bold exclamation conveys to us the vehem-

ence of his doubt. It also tells that Thomas held a most vivid picture the body suspended between heaven and earth. "Then saith He 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 believeing. And Thomas answered and said unto him, My Lord and my God." Thomas knew Him, not only as his Lord and Master, but as the Father and God of Heaven and earth! Lord, I do believe, help Thou mine unbelief "Thomas, because thou has seen me, thou hast believed; blessed are they that have not seen, and yet have believed." (As if to say,) Thomas, you have seen me, you have been taught by me, and have walked by sight; now you must walk by faith, I will no longer walk with you and talk with you and lead and teach you in person — but through the Holy Spirit — you must walk by faith, in darkness. I am the way, seek ye Me.

A. D. Alston

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This is extra; not scheduled. I just want to say (cast my vote—opinion) that God made satan, or created him or brought him into being. God had a work for him to do just as surely as He had for His own angels to do. Did not Jesus choose twelve, and one of them was a devil? Did He not have a definite work for Judas to do? Was it not necessary that that work be done? though woe unto him by whom it was done! Why did not God destroy satan at the beginning of time instead of at the end of time, if He did not have a use for

Him? If satan is self existing, how could God destroy him at all: Yet the "everlasting fire" was prepared for the devil and his angels. Christ in His death destroyed him that had the power of death. (Heb. 2:14) God brought him into being, sin came from this "father of lies" but God sets his bounds: as natural beings, or as spirits, were brought into being by Him. What about 'his angels? He formed the crooked serpent and the wicked for the day of evil. (Job 26:13.)

I have been gradually reading the book of Job. Job was an upright and a perfect man. One that feared God and eschewed evil; yet in his affliction and trials, he complained against the Lord and spoke without knowledge and wisdom. The sovereignty of God in all creation is beautifully set forth in Chapters 38, 39, 40 and 41. When He spoke to Job out of the whirlwind. In questioning Job, He brings before him the wonders of all creation, and asks, "Where wast thou? Didst thou do these things? Who art thou to question the ways of God?" etc. All this is most wonderful: How can man complain in the face of it?

A. D. Alston

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### A GIFT FROM GOD

Dear Brother Adams and Readers of Zion's Landmark:

The Church of God has been on mind for sometime, and God willing I hope to make a few brief remarks or comments regarding it, for I do not wish to take the space from more gifted writers whose articles I enjoy so much. I was asked this question once,

"Do you think you can do anything yourself toward accepting Christ?" I said, "No, grace is a gift of God; (and the scriptures say we are saved by grace.) it can not be worked for, (because grace is a free gift) neither can it be bought, and anyone has to be brought down by the power of Almighty God to see himself a condemned sinner, and this condition must be made manifest to him and he must be given a praying heart before he or she can ask for grace or mercy." In other words, he or she is brought to pray through the knowledge of a great need of mercy from God because of this one's lost condition and just condemnation before God. "No one can beg for mercy until he feels the need of mercy." I added.

Brother Adams, I believe these are the ones and the only ones that compose the mystical body of the church of God.

Christ is coming again in power,  
Only the Father Knows the hour.  
(See Matt. 24:36.)

Yes, He's coming to claim His  
own,  
His Bride that God promised His  
Son.

She longs to see Him face to face  
He who saved her by redeeming  
grace.

She will be so bright and fair  
As she rises to meet Him in the  
air.

She'll adorn a robe of righteous-  
ness pure,

And the Saviour's love for her is  
secure.

The redeemed in Christ often feel lonely and sometimes long to go Home to Christ, but the Saviour gently leads, directs and comforts them as they journey on. Yes they long for that mansion Christ said he was gone to prepare for His people where the Bride, the Lamb's wife, will be forever free from struggle and strife.

A sister in humble hope,  
Sunie Whitley,  
605 South Fourth St.  
Albemarle, N. C.

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#### A DREAM

Dear Brother: Elder Adams,  
Feeling impressed to write concerning things revealed to me, I am making the attempt. Several years ago, I dreamed I saw my Saviour in a white cloud in the east. There appeared to be a golden rod behind Him. His robe was silver-bright. In His travel He came over me. He appeared to have all power in Heaven and earth, and every minute He would look down at me. I heard a voice saying, "It will out live evil, sin and corruption and rise in everlasting triumph and glory with its head, the soul with the God head, soul and body." We read, "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." Col. 3:4.

I believe the brightness of the glory will be so powerful; it will consume the wicked. When the great trumpet is sounded and the voice of the Son of God, He will descend with the Holy Angels and

a uniting of our souls and bodies in the graves; the righteous will rise in purity. The clay will not affect their robes for in the resurrection the bodies will be spiritual. They will come forth singing and shouting salvation to their Heavenly King, flying without wings by the power of God, to meet our Lord in the cloud of His glory, and the people of God, living on earth, will be changed in a flash, and they will ascend together. Then farewell to this vain world. The natural things will not affect the righteous for their eyes are on God and in great triumph, they will not look upon the things of time.

The power of God will carry us home on eagle wings, (the great love of God) We will fly. In Heaven the love of God will fill the space. It will be our breath, our life. Love fills Heaven, our sweet Home in glory. We will know each other there, for the Blessed Spirit of God knows all things and will make all things known to those blessed with the inheritance of Christ — a treasure that is as everlasting as the Word itself. Once this came to me, "My boundless stores of treasures filled with boundless stores of grace."

Your sister in hope,  
Mollie Salmons  
Box 47, Woolwine, Va.

**EMMA CHAROLETTE LAWRENCE**

My mother, Emma Charolette Lawrence was born 1873, June 19, and died May 20, 1958, making her stay on earth 84 years, 11 months, 29 days. She was married in the year of 1888, October 17 to Bedford Brown Lawrence who lived until January 16, 1957, making his stay on earth 88 years, two months, 22 days. To this union was born 8 children, three of which survive, Brother Sylvester W. Lawrence of Otway, N. C.; Sister Beulah

Weaver of the home and Mrs. Cora D. Gillikin of Norfolk, Virginia; 14 grandchildren; 24 great grandchildren and one great, great grandchild. She was a firm believer in salvation by grace and attended her church meetings as long as her health permitted her to go.

She was afflicted about 55 years with asthma and was confined to her bed for about 30 years of that time, and when she was not suffering the agonies of asthma, she looked very cheerful and loved to see her friends come in and talk with her. May the Good Lord bless and comfort all of her loved ones and those who mourn the loss of her.

Written by one who stood by her until the last minute of life. Her funeral was conducted by Elder Eddie Humphrey at her home, and the body laid to rest beside her husband in the church cemetery. Done by order of North River Church in conference Saturday before the first Sunday in July, 1958. The Church ordered a copy be kept on its record, one sent to the Zion's Landmark, and one to the Signs of the Times.

Written by a very sad hearted son,  
Sylvester W. Lawrence  
R.F.D. 1, Box 268  
Beaufort, N. C.  
Elder Eddie Humphrey, Moderator  
Sylvester W. Lawrence, Clerk

**RESOLUTION OF RESPECT**

**RESOLVED FIRST**—In the passing of Sister Gillis the Church has sustained a great loss. She united with the Roxboro Primitive Baptist Church by letter on September 13, 1916. She was a member of our Church in Roxboro 42 years. She always filled her seat except for the past few years of her life when she was afflicted so she could not come regularly but she was devoted to her church. Her mind was on her church when she could not come. She had the best of attention in her affliction. All was done for her that could be done but they could not stay the hand of death

**RESOLVED SECOND**—That we extend to her family our heartfelt sympathy in the death of their mother. May the Lord bless you and enable you to say "Thy will be done," and to feel that your Dear Mother is now resting in the Paradise of God's love.

**RESOLVED THIRD**—That a copy of these resolutions be sent to the bereaved family, one to our religious paper for publication and one spread on our church record.

Done by order of conference, December 6, 1958.

(Elder) L. P. Martin, Moderator  
F. D. Long, Clerk

## Zion's Landmark

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

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Vol. XCII

No. 4

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Entered at the postoffice at Wilson  
as second class matter.

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WILSON, N. C.

Jan. 1, 1959

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### VIEWS ON I KINGS 13

Dear Brother Adams:

I have many different passages of scriptures that I would like your views on. I would like for you to read the 13th. chapter of the 1st Kings and write your views as to what the meaning is. I am especially concerned with the 18th. verse and the remainder of the chapter.

Do you think the old Prophet is a true or false prophet?

Yours in hope of mercy,  
Bysie Greathouse  
R.F.D. 2, Box 15  
Elkin, West Virginia

The principal characters spoken of in chapter 13 are Jer'o-bo'am, the man of God and the old Prophet. Jer'o-bo'am was king over ten tribes of Israel. The twelve tribes of Israel over which David reigned for forty years became divided during the reign of his son Solomon. The reason for God's judgment in taking the kingdom from Solomon is expressed chapter

11, verse 31, 32 and 33. "Behold I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee. (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:) Because that they have forsaken me, and have worshipped Ashtarith the goddess of the Zidonites, Chemosh the god of the Moabites and Malcom the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his Father." The one tribe which Solomon now reigned over was for the purpose of giving David, his servant, a light before God in Jerusalem. "And unto his son will I give one tribe, that David my servant may have a light alway before me in Jerusalem, the city which I have chosen me to put my name there." 1st Kings 11:36.

After the death of Solomon, his son, Re-ho-boam reigned as king in his stead. Jerusalem was in Judah (the Kingdom over which Rehoboam reigned. This city was an old established place in which the Israelites for many years came to make their sacrificial offerings. Jeroboam, (who was now king over the ten tribes) became fearful and uneasy. He was afraid his people would go back, (not by force of Rehoboam) but voluntarily to their old place of worship and in time to come would forsake their government and probably kill him, which is expressed in chapter 12, verse 27. "If this people go up to do sacrifice in the house of the Lord at

Jerusalem, then shall the heart of this people turn again into their Lord, even unto Rehoboam, king of Judah, and they shall kill me, and go again to Rehoboam, king of Judah."

To head off that which he feared his people would do, he took counsel, and made two calves of gold, and said unto them, "It is too much for you to go up to Jerusalem; behold thy gods, O Israel, which brought thee up out of the land of Egypt." In making these images he transgressed the 2nd. commandment in the law which God gave to Moses. "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in Heaven above, or that is in earth beneath or that is in the water under the earth." Ex. 20:4. To add more sin he made priests of the lowest of the people, which were not of the sons of Levi. This was another violation of God's law. He further adds more sin when he, (himself) offered upon the altar, and burned incense.

This idolatry in worshipping false gods brought rebukes from God. He sent the man of God to warn the king of what would later come to pass.

In the thirteenth chapter we find recorded that the man of God cried against the altar, and said that a child shall be born unto the house of David, "Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee." 13:2. This prophecy was a long way off, but certain and sure, which was fulfilled in the days of Josiah. See 2nd.

Kings 23:19.

The Lord gave a sign by the mouth of the Man of God that His word was true. "Behold, the altar shall be rent, and the ashes that are upon it shall be poured out." This was done immediately. See verses 3,4,5. Instead of trembling at the word of God, the king attempted to assault the Prophet, but putting forth his hand to lay hold upon him. The rebuke by the man of God kindled hate in the heart of the king. "They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly" Amos 5:10. The Lord withered the hand of the king which thwarted him from his attempt, and he entreated the Prophet to pray to God that his hand might be restored. This the Prophet did, and his hand was restored. The Saviour said, "Do good to them that hate you, and pray for them that spitefully use you, and persecute you." See Matt. 5:44. This the man of God did.

The king entreated the man of God to go home with him, and refresh himself, promising him a reward; But the man of God replied by saying, "If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place." See verses 7 and 8. The lord had charged by him not to eat nor drink in this place of idolatry. He was further charged by God, not to return the same way which he came, and this he heeded. There was an old Prophet that dwelt at Bethel, who heard of the Man of God. This message was conveyed to him by his sons. They told their

Father the words which the Man of God spoke unto the king, and he saddled his ass and went in search of the Man of God, and he found him out of the city sitting under an oak.

The old Prophet deceived the man of God. He said, "I am a Prophet also as thou art." He further said that an angel of the Lord spoke unto him, "Saying, Bring him back with thee, unto thine house, that he may eat bread and drink water. But he lied unto him." See verse 18. Notwithstanding that God said to the Man of God that he should not eat nor drink in Bethel (that idolatrous city); the words of the old Prophet seemed so sincere that he yielded to him, and accepted what he had said as the truth. So he went back and ate and drank. What can we say about the Man of God who went back with the old Prophet and ate and drank? This was not in accord with the command of God to him. His sincerity is unquestionable, but the Man of God was deceived by the old Prophet, as was Eve by the serpent in the Garden of Eden. The old Prophet said, "I am a Prophet as thou art; and an angel spake unto me by the word of the Lord." etc. But he lied. And the Man of God reaped the destruction that God had promised him. "Thus saith the Lord, Forasmuch as thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commnded thee, But camest back, and hast eaten bread and drunk water in the place, of the which the Lord did say to thee, Eat no bread, and drink no water;

thy carcase shall not come unto the sepulchre of they fathers. And when he was gone, a lion met him by the way, and slew him." 1st. Kings 13: 21,22,24. We can with propriety say that the word of God is unfathomable. The words of Job are very appropriate at this time. "The deceived and the deceiver are his, and He (God) giveth not account of any of His matters." Job 12:16.

To us it is strange that God sent this message to the Man of God by the old Prophet — "Thy carcase shall not come unto the sepulchres of thy Fathers." There are many things recorded in Holy Writ that are strange to us. It is as Job said, "He giveth not account of any of His matters." God spoke to Balaam by his ass. One commentator said, "The doom of Saul was read by the devil in the person of Samuel's likeness." See 1st. Sam. 28:17.

Our Sister asked the question, "Do you think the old Prophet was a true Prophet or false?" Jesus said, "Wherefore by their fruits ye shall know them." Matt. 7:20.

If there is any evidence recorded in the scriptures to show that the old Prophet of Bethel was a true Prophet, I fail to see it. He lied to the Man of God, by saying that an angel spake unto him by the word of the Lord, "Saying, Bring him back with thee into thine house, that he may eat bread and drink water." If he ever reproved the king or the people of his country for their idolatrous worship, there is no mention made of it. God did not see fit to make use of him as a witness against the idolatry of the city in which he lived.

It appears on the surface that he

had a tender feeling and great admiration for the Man of God. After the lion slew him, he went for his body and brought it back and buried it in his own grave; "And mourned over him, saying, "Alas, my Brother." He spoke to his sons, saying, "When I am dead, then bury me in the sepulchre wherein the man of God is buried; lay my bones beside his bones: For the saying which he cried by the word of the Lord against the altar in Bethel, and against all the houses of the high places which are in the cities of Samaria, shall surely come to pass." Verses 31,32.

What could be the motive of the old Prophet, in charging his sons to lay his bones beside the bones of the Man of God? Was it not for the purpose of escaping the burning of his bones when this prophecy was fulfilled? "Lay my bones beside his bones", said he. This was for the safety and security of his own bones when Josiah comes to take up the bones of those wicked idolaters in Bethel and the cities of Samaria and burns them.

It was many years before this prophecy (by the Man of God) as fulfilled. But God's word is sure and certain. When the time ripened, God sent Josiah (of the House of David) to take up the bones of those wicked men in Bethel and the cities of Samaria and burned them upon the altar. He saw the title, or epitaph, on the tomb of the man of God and he said, "Let him alone; let no man move his bones. So they let his bones alone, with the bones of the Prophet that came out of Samaria." 2nd. Kings 23:18.

The epitaph on the grave of the

man of God preserved the remembrance of his prophecy and was a standing testimony against the idolaters of Bethel.

It is said the old Prophet mourned over the Man of God. There is some question as to whether he truly felt sorrowful of his death for the love he had, or whether his lying to the man of God produced a guilty conscience and made him feel that he was the cause of his death. Whether his conscience was lashing him because of fear of eternal torment, or whether his morning was an act of sincerity because of Godly sorrow unto repentance is a question. Without the revealed word of God to direct us into the secret of why things are as they are, we are forced to bow to the inspired words recorded in Holy Writ, "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law." Deut. 29:29.

It may be that the old Prophet, thought to laugh at him; if so, he was forced to weep over him in stead. Like Joab at his brother Abner's funeral, he was compelled to be a mourner for him whom he had caused the death of. See 2nd. Samuel 3:31.

Our carnal mind cannot fathom the depths of God's Holy will. To us the case was lamentable that the good Man of God should die for one offense, while the old lying Prophet escaped the vengeance of God so far as we know, and an idolatrous king continued for a time in pomp and power. God has a purpose worthy of Himself in raising

up wicked men. They, (although not aware of it carry out His purpose. "Surely the wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain." Ps. 76:10. Paul said, "For the scriptures saith unto Pharoah, even for this same purpose have I raised thee up, that I might shew my pow-might be delared throughout all the earth." Rom. 9:17. Many seemingly, live at ease in this life, while others have troubles and sorrow. The rich man lived in luxury. When death came, in hell he lifted up his eyes. Lazarus was a poor beggar. When he died, he was carried by the angel into Abraham's bosom.

Unconverted men never pray for pardon for their sins and transgressions. Jeraboam asked the Man of God to pray that his withered hand might be restored. Like Pharoah, who besought Moses to pray that the plagues might be removed. With all the threats of God against the immoral conduct of the idolatrous worshippers in Bethel, Jeroboam did not reform. He continued to put in the lowest men (regardless of how immoral) as priests in high places.

The law of the Lord must be felt in the soul to convince a sinner that he is totally depraved. The grace of God saves him from an eternal death. The blood of Jesus Christ cleanses His people from all sins. Jeroboam was sill wedded to his golden calves.

The 13th. chapter of the 1st. Kings closes in the following words. "After this thing, Jeroboam returned not from his evil way, but made again of the lowest of the people,

priests of the high places: whosoever would, he consecrated him, and he became one of the priests of the high places. And this thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth."

T. F. Adams

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#### BROTHER WILLIE D. BURCH

Brother Willie D. Burch passed away at his home on September 2, 1958 at the ripe old age of 73 years.

Brother Burch was a faithful member of Prospect Hill Primitive Baptist Church for more than 42 years, having united with the Church in May, 1916, he was baptized by the late Elder B. F. McKinney.

Brother Burch will be greatly missed by the members and friends of the church at Prospect Hill. He occupied the same seat for many years and as we look at the place he sat, we realize that he has gone on to be at rest with all the Saints of God.

The funeral service was conducted from the Church by Elder W. C. King in the absence of the pastor on September 4, 1958, and the body was laid to rest in the Cooper Burial Grounds to await the resurrection of all the Saints of God.

Written by his Pastor,  
Elder W. B. Stadler

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#### REQUEST

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

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

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

EDITOR

# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. XCII

JANUARY 15, 1959

No. 5

## PSALM XLIV.

For our soul is bowed down to the dust: our belly cleaveth unto the earth.

Arise for our help, and redeem us for thy mercies' sake.

## PSALM XLV.

My heart is inditing a good matter: I speak of the things which I have made touching the King: my tongue is the pen of a ready writer.

Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.

Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty.

And in thy majesty ride prosperously, because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things.

Thine arrows are sharp in the heart of the King's enemies; whereby the people fall under thee.

Thy throne, O God, is forever and ever: the sceptre of thy kingdom is a right sceptre.

Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

All thy garments smell of Myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad.

King's daughters were among thy honourable women: upon thy right hand did stand the queen in gold of Ophir.

Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house;

So shall the King greatly desire thy beauty: for he is thy Lord; and worship thou him.

And the daughter of Tyre shall be there with a gift; even the rich among the people shall entreat thy favour.

## EDITOR

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

## ASSOCIATE EDITOR

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

**\$3.00 PER YEAR  
TO ELDERS \$2.00 PER YEAR**

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

# ZION'S LANDMARK

## *Devoted To The Cause of Jesus Christ*

### GOD'S BLESSINGS

Dear Brother Adams,

This lovely morning, with the sun shining after having had rained almost continuously for a month or longer, it is good to feel we may enjoy the sun that warms the earth once again.

How much more is our spirit lifted when given to feel His blessed Spirit permeate our souls and the gloom and mist disappear as if by magic, after passing through a long period of darkness, in which we have not felt the presence of the Lord. The return of the natural sun with the warming influence most surely causes the vegetation to spring up and such a reviving manifested all over! So with the soul of the child of God at the return of His love manifested in our very being, doubts and fears vanish immediately. Our soul begins to sing again in praise to His Holy Name, what has seemed only darkness and despair is forgotten. Our minds are carried above the confusion and many evils of which we have been heir to, while in this state or condition and we can now look back on them, as some hideous nightmare and wonder why we were so cast down by them.

This does not mean they were not real and that our imagination was working overtime, for they were most real, as everyone who has this hope in them can and will testify. The state of exaltation is real also, something we desire

more than anything in this life and it matters not how low we have gone in the slough of despondency, there is not one moment but that our souls are desiring and pleading for the return of His love, to lift us out of this terrible condition. This is evidence of life, if we were dead in sin, so such desires would be in us, to the contrary, we would revel in sin, as a sweet morsel, having no desire to be delivered from its baneful effect. "If in this life only we have hope in Christ we are of all men most miserable." I Cor. 15:19.

If the hope we have received did not reach beyond this life, when we have suffered so many sorrows and trials, having tasted a little sweetness of what Heaven is, it is easy for the child of God to agree with the Apostle's language.

How awful the thought, that our hope will end with this life, or what we have assumed to be a hope in Christ will prove to be only a profession of our own presumption.

Is it not true though, that such fear of just being mistaken in doubts and fears, is the best evidence we can have, that it is more than a mere profession? I am persuaded this is true and I am of the opinion the professor never doubts, but is satisfied his case is good, hence no fear of God. The fear of God is the beginning of wisdom, and the child of God never ceases to fear Him.

Jude describes those who are

only professors thus: they "crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." Jude 4. These men crept in unawares, into the church militant here in time. He that climbeth up any other way than by the door, is a thief and robber, Christ is the Door. If a person were discovered creeping into our home, we would most certainly conclude he was a robber, or worse, possibly a murder. They creep in unawares into the church, without the church knowing or realizing they are thieves and robbers. It could not be otherwise, if they were recognized as such, the church would not receive them, ungodly men turning the grace of God into lasciviousness, and denying the only Lord God and our Lord Jesus Christ.

It is the ungodly that turn the grace of God into lasciviousness, they deny the only Lord God. It is this character that creeps in quietly, unaware, not the child of God, for he is added to the church by the inward workings of the Spirit of Christ. They do not creep in stealthily but are added. If the matter were left to them after the Spirit has shown them what a mass of corruption they are, I doubt seriously if one would come but this revealing in their hearts of their nothingness, only tends to cause the desire to increase to be one, finally they are brought to feel they must have a home with the children, of God or they can not live. Instead of being ungodly in

thought and deed, their whole desire is to be Holy, to walk in the path of righteousness and to shun the very appearance of evil.

But these, the ungodly speak evil of the things they know not but what they know naturally, as brute beasts, in those things they corrupt themselves. These are spots in your feast of charity when they feast with you, feeding themselves without fear, clouds they are without water, carried about by winds, trees whose fruit withereth, and they are without fruit; twice dead, plucked up by the roots, raging waves of the sea foaming out their own shame, wandering stars, to whom is reserved the blackness of darkness forever. What a dark picture is this of some in the church of God, not really in the body of Christ but in a member of the visible organization. They speak evil of the things they know nothing about but what they know naturally, and by this, corrupt themselves. See Jude 10. They are as "brute beasts," not just as beast, but "brute beasts," which undoubtedly is meant they are more ferocious than just beasts. They are spots in your feast of charity (love) which cause us to think of garments or clothing. The finer the material, the more spots of foreign nature will stand out. The garments of the righteous are fine linen, clean and white for the fine linen is the righteousness of the saints. See Rev. 19:8.

These natural ones, the ungodly Judge describes, feed themselves without fear, while they feast with you. The first evidence of the dealings of the Lord with His children

is that they fear, "The fear of the Lord is the beginning of wisdom." This we are told in the scriptures and we know it is true from experience. I do not believe that fear ever ceases, in my case it has increased rather than diminished. Does the child of God feed himself? If so, I have been in the dark these many years, but if being without fear is a mark of the child of God, I suppose feeding himself would be also. Peter, in speaking of the very same character, says "They count it pleasure to riot in the day time. Spots they are, and blemishes: sporting themselves with their own deceivings while they feast with you." 2nd. Peter 2:13. "Count it a pleasure to riot in the day time." I have seen just a little evidence of the spirit of riot in the natural being or in nature and it was a fearful thing to behold. A policeman had abused a service man in the attempt to arrest him for fighting on the street and being intoxicated, men and women were searching for the officer on the word or rumor being passed around and they no doubt would have killed the officer, if possible, on the strength of the word of someone, with no thought of the rumor.

I was particularly impressed by what I saw and heard on that night, realizing a man's life could have been taken first on the word of some person or persons and no truth in the rumor, and secondly, if true, that he had abused the service man, they had taken the law into their own hands with no regard to it as to penalty for the crime and etc.

To sum up then, rioting is that which is opposed to the law and lawful procedure regardless of the reason that prompts such action and no nation can stand long, when rioting is permitted, neither will the church continue long where this spirit is at work, unless order is enforced.

"Sporting themselves with their own deceivings while they feast with you." This "sporting themselves" is exactly opposite and contrary to the evidences of an humble follower of the Lamb of God, a meek and contrite spirit. Their deceivings are of their own contrivings, and please note "they feast with you, "the church, but I am bold to say this feasting is not of the Spirit. It can not be for they are of the flesh and the feasting here mentioned is on things of the flesh, pride, self will, anger, backbiting, whispers and seeking for prestige.

"Enoch also, the seventh from Adam, prophesied of these; saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him. 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 time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit," etc. Jude 14:19. The word tells us these were prophesied of by Enoch. They were the ungodly, murmurers and complainers walking after their own lusts, courting the favor of men because they seek advantage. They separate themselves from the church, because they are sensual, not having the Spirit.

Does this not convince us, the church never sets up bars of non-fellowship but the enemy does this, because they are not Spiritual and the entire climate does not agree with them, they are not at home among the children of God. They are despisers of them that follow after Holiness. "But ye, Beloved, Building up yourselves on your most Holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ, unto eternal life. And of some have compassion making a difference: and others save with fear, pulling them out of the fire, hating even the garments spotted by the flesh." Jude 20:23.

The Apostle is careful to point out to the church here, that some of the children of God have been caught in this separating, through deception and no doubt by being confused and he says have compassion on them, making a difference between them and those who are not deceived. The church of God, having the love of Christ in their

hearts will most surely see and recognize these children and have compassion on them. I do not have light, as to the last clause, others save with fear, etc., other than to say, they were led by the flesh, which resulted in their garments being spotted by the flesh. I will venture this far, it was the work system, works for salvation, as is the case every time there is a separating or falling away from the church.

The difference may not be too pronounced at the time of separating, but it will grow more and more so as time passes, so in a few years it will bear little or no resemblance to the orderly church. Paul, addressing the Corinthians said, "I hear that there be divisions among you, that they which are approved may be made manifest learn in these things, that it is for purifying of the church, manifesting those who are approved before God and those who are not approved. While I hope to see the character that is approved, and some of the evidences of that gracious Spirit in wothers; I am often made to wonder if I bear one mark. I am not much concerned about who the other character is but my concern is for myself. If I am only a professor, not a possessor, my being a member of the church here is worth nothing to me.

Brother Adams, I began this last month and wrote part of what appears, laid it aside for days and little did I think I would complete it. If you think it is worthy of print you may do so but if only fit for

the waste basket, please put it there. I have written as I understand the matter.

Your brother in hope,  
 (Elder) L. B. Hylton  
 RFD 1, Box 285  
 Princeton, West Virginia

### HEBREWS, 8TH. CHAPTER

In this chapter the apostle is showing the great contrast between Priesthoods, one of Christ and one of Aaron. The Priesthood of Aaron consisted of earthly things, having an earthly domain, whereas the Priesthood of Christ had to do with divine things, whose source was from the right hand of the throne of the Majesty in the Heavens. In clarifying the great contrast, he sums matters up in these words: "We have such an high Priest." Then states he is a minister of the sanctuary, and of the true tabernacle, leaving the impression that all other tabernacles were states, the Lord pitched this tabernacle, and not man. Now it stands to reason this high Priest, being a minister, evidently administers, and administer in this tabernacle the Lord pitched, the Lord evidently pitched this tabernacle for the purpose of this high Priest administering in it. Where is this tabernacle, and sanctuary of God? This is not a guessing game, the facts are, this true tabernacle and sanctuary of God pitched of God is pitched in the hearts of His children, wherever and whoever they are, and their several necessities are taken care of by this high Priest of God (not their wants but their needs only).

In keeping with the law, Aaron

was ordained to offer gifts and sacrifices, but his gifts and sacrifices consisted of the same material of which he himself consisted of, He was never able to offer a gift or sacrifice superior to himself in substance, no indeed, a man can not lift himself by his own boot straps, but Aaron offered gifts and sacrifices, wherefore it is of necessity that this man have somewhat also to offer. You evidently know it is in common usage today that Christ is offering salvation to all every where, and it is obligatory on the part of of the person to accept in order to get the benefits of this salvation. Now Aaron made his offerings and sacrifices based upon the law, whereas this high Priest of God makes his offerings and sacrifices based upon necessity, necessity on the part of whom? — the person, or the high Priest of God? The ordination of Aaron put him to functioning, although it was law, it authorized him to move into action and Aaron adhered strictly to his ordination, which of course served as an example and shadow of Heavenly things, not heavenly things in fact, but only as an example and shadow.

If this high Priest of God were on earth he would not be a Priest, for Priests on earth offer gifts according to the law, this high Priest of God is above all law, principalities and powers, and operates strictly under His ordination, being ordained of God, "the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrat-

ed for evermore." Heb. 7:28. The admonition God gave Moses when he was about to build the tabernacle was of cautious words. To be sure Moses followed the pattern shewed to him in the mount, there must not be a deviation. Now the pattern, please note is not the warp and woof of the cloth, not a ny more so than the shadow is the tree. We have shadows, and patterns, in the administration of the official position of this high Priest, Aaron, but not the substance. We can not warm by shadows, we can not attire ourselves in patterns, therefore a sin sick soul can not draw comfort from the law. This high Priest of God and his ministry is the substance; thus we see a sin sick soul must, if comforted, receive that comfort directly from the substance, which, as stated, is the high Priest of God. They who are whole need not a physician, but they who are sick. This high Priest of God is the greatest of all diagnosticians, and has never been wrong in his diagnosis. He has always possessed the proportionate amount of an ingredient, I shall call grace, to perfect a cure, not a remedy, as we often hear. This is the reason for the ministry of the high Priest of God excelling the ministry of the law Priest, Aaron. The law with its tenets and commands of precision did not possess in its corridors the necessary essential for the cure of a sin sick soul.

If that first covenant had been faultless, then should no place have been sought for the second, the new and better covenant, of which the high Priest of God became the

mediator, and was established upon better promises — this is the covenant made of God with the house of Israel, and with the house of Judah. God covenants with the house of Israel, and assumes all of the responsibility, in that of putting His laws into their minds, and writing them in their hearts. I seriously doubt that a person with the laws of God put into his mind, and written in his heart would know what to do with it, although it is preached, that is all that is necessary.

When this is done, the person becomes active, that is, if obedient to what God has done for him, and it is frequently said, all should be, to get the blessing God intends for them to have and enjoy. But let's see about that. Please notice He follows with these words "I will be to them a God, and they shall be to me a people." Now the existing fact is, with the law of God put in the mind, and written in the heart, God becomes supreme to that person over and above all things else. The person is conscious of one thing for sure, to the putting of the law, and to the writing of the law of God in the mind and in the heart, the person is passive, and God is active. This the person knows so well, and needs not that some one teach him. The supreme power of the law of God, in the mind and in the heart becomes the ruling factor, even to this extent. Thy will, oh God, not mine be done. Furthermore, it breaks the stony heart and makes it meat fit for the Master's use, causing it to bear fruit, this is evidence of repentance, without

which none can travel in the premises of God, the great voice of John echoes until now, "Bring forth therefore fruits meet for repentance", and too, "God is able of these stones to raise up children unto Abraham."

"And they shall be to Me a people." Who shall be to God a people? Why those in whose mind He has put His law, and those in whose heart He has written His law. These are the people to whom His promises are made and are in the interest of, and in whose behalf they are, kept by His power of divine law in the mind and in the heart. They being His people by every alienable right known to God or man, gives Him the prerogative to say what they shall do or not do; therefore He says 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.

I am assuming here, in part and am expressing my opinion in frailty, yet in a blessed hope. The Lord reserved the teachership unto Himself, teaching according to the new covenant, and forbidding those taught of Him going out as teachers or instructors for Him, however there are some around, but of them the Apostle said they have itching ears, and I presume are endeavoring to hear what good things they can hear about themselves, but please take notice the promise of the Lord is not to that kind, but to those that possess unrighteousness, sin, and iniquity. The Lord has promised to be merciful, none are entitled to mercy until every avenue of escape

has been explored and no reprieve to be had. It is then, and not before, the Lord manifests His mercy. Just as long as a sinner has, as he feels, a chance, that sinner need never look for nor expect the mercy of the Lord. There are two kinds of sinners, dead ones, and live ones. Now the sinners dead in trespasses and sin, know not anything, therefore they are liable to say, they have no sin, they are liable to say they have accepted Christ, as their personal Saviour, they are liable to say Old School Baptists just don't know any better than to believe God predestinated all things, whatsoever comes to pass.

The Apostle addresses live sinners in these words, hear him: "And you hath He quickened, who were dead in trespasses and sins." They having been dead sinners, their walk, the Apostle says, in time past was according to the course of this world, according to the prince of the power of the air. There has been no improvement made over the walk of sinners dead in trespasses and sins, although much effort has been, and is now put forth, and I presume will continue to be all to no avail relative to changing the walk of sinners dead in trespasses and sins.

So there remaineth no choice for the sinner whom God hath quickened to life, and in whose mind His laws have been put, and in whose heart His laws have been written, other than to look alone to God for His mercy, and rely wholly upon God for His promise, and His promise is, mercifulness unto righteousness, sins, and iniquities,

and best of all is His remembrance of them no more.

So under the new covenant, which I shall call the covenant of Grace, the mercies of God are unbounded, His goodness unsurpassed, His power unlimited.

F. A. Collins  
R. F. D.  
Hartford, Alabama

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### LAST DAYS ON EARTH

The last letter written by Brother A. D. Alston, who was a major in the Army at this time.

Dearest Sweet,

May and Mrs. Barker came last night, they are the best friends I have, of all here. They brought flowers. I am still in no pain, but you see I am not better on control. This thing has been coming on for sometime. May Barker reminded me of occasions two months ago. No control and no strength. Doctors have found nothing yet. Many tests being made. They now speak of sending me to another Hospital for more. These doctors are working hard, but He (Christ) says, "I am they Physician", and may He prove it before my eyes. In the meantime, He lets me go without any real pain.

I am cut down and must recognize Him. Please, may He give us all understanding! Be patient! Somehow this affliction is Him! "Be still and know that I am God." I will write just as long as He lets me. Otherwise, may He speak His will to you.

So much love to you all. May God give you love for me.

Yours,  
Douglas  
Hospital in Japan  
June 17, 1952

P. S. By his wife, Sister Carolyn Alston:

The Red Cross, Gray Ladies, took over and wrote notes as he dictated after this as he could not use his hand and eyes. Operation followed as of July 9, 1952, and he lived with out speaking ten and one half weeks after the operation, though he knew all things till the end.

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### GRATEFUL FOR BLESSINGS

Dear Kindred in Christ:

I hope The Great I Am directs my mind and pen that I may say something that will be a comfort to some poor lonely child of God, who is in deep distress. Sometime ago, for several months, I was unable to attend church, visit the sick or my neighbors, because I was really in a low, dejected state. I felt that the presence of the Lord was clean gone forever. I even had to hope that I had a hope, as I so many times have had to do in my past life; but for the past two months or more, it has been quite different with me, for I have been going to church about three times a month, I have been to two funerals and a wedding, and I have also been able to visit the sick. I am very grateful for these blessings. I eat and sleep well and can work as much as the average person. I have many ups and downs though, but they are promised to all the elect family of God. My lit-

tle hope is worth more to me than I can express in words.

In addition to my precious hope, I have been blessed with the important necessities of life, yet much of my time I am a miserable and undone wretch in my feelings, when I view myself internally and know I am such a vile sinner before my God. My only hope is that I am one of those for whom Christ came to save, and that my sins were imputed to him and His righteousness imputed to me. Oh! that great salvation that He brought to His people they who owed such a great debt and not a farthing with which to pay.

I began writing this about six weeks ago, but was interrupted and am just now getting back to finish it. I was blessed to attend the Union at Memorial, and what a feast we enjoyed, both spiritually and naturally. Elder Lamb preached first and Brother Pate next, followed by Dear Old Brother Williams, all of whom preached before noon. They were all very able and preached wonderfully well. Brother Pate's text really did impress me — "Faint, yet pursuing—" Jgs. 8:4. This expresses my feelings this morning. Brother Mewborn came from another Union at noon and preached in the afternoon. His text was from the eight chapter of Proverbs, I think. He spoke so calmly and was so composed that one could hear a pin fall during much of his sermon. In fact the large congregation was very attentive to the entire service. If I had ten thousand tongues, they all would have been praising God for His goodness to

poor sinful men.

I hope to go to Memorial again the first Sunday. We have had extensive rains lately, so we are all glad to see the radiant sunshine again. Several mentioned my recent article in the Landmark, which encouraged me to finish this.

A sister in hope,  
Annie E. Hooks.

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Mrs. H. L. Walton, Wilmington, N. C. ....	.50
L. W. Pate, Goldsboro, N. C. ....	2.00
Mrs. O. R. Daniel, Fremont, N. C. ....	1.00
Mrs. J. W. Shepard, Jacksonville, N. C. ....	2.00
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J. E. Phelps, Hillsboro, N. C. ....	1.00
Mrs. Annie Martin, Stoneville, N. C. ....	1.00
Mrs. Mary Stephenson, Garner, N. C. ....	2.00
Fred V. Leonard, Mount Airy, N. C. ....	.58

**CHRISTIAN SAMMONS HUMPHREY**

This dear Sister was born June 27, 1891, the daughter of Lewis and Christian E. Sammons, in Onslow County, N. C., near the village of what was, at that time, called Marines, N. C., and passed away April 9, 1958, making her stay here on earth 66 years, nine months and 12 days. She was united in marriage to L. J. Humphrey in March, 1913, to this union four children were born, one boy and three girls, the boy died June 13, 1920, her husband preceded her in death, having passed away November 27, 1919. She united with the Church at Bay meeting house in March, 1928.

She leaves to mourn her passing three daughters, Mrs. Roy Cevill, Burgaw, N. C.; Mrs. Howard Rogers, Huntersville, N. C., and Mrs. Clifton Tallman, Jacksonville, N. C.; five grandchildren, and two sisters, Mrs. Lillian Dexter, Wilmington, N. C., and Mrs. Annie Dixon, Durham, N. C., together with a host of friends. Her funeral was conducted by Elder L. L. Yopp at South West Church, after which her body was interred in Onslow Memorial Park under a mound of beautiful flowers, there to await the second coming of our Lord and Saviour, Jesus Christ.

Sister Humphrey was a woman of the highest moral character and was loved and held in the highest esteem by all who knew her. She was a kind and loving wife, devoted Mother and good neighbor to all around her. Surely a Mother in Israel has fallen, but we grieve not as those without hope. The unworthy writer having known her most of her life can truly say that she manifested a true Christian character, and was a strong believer in salvation by the Grace of God alone, and left with us much evidence of that blessed hope that she is now resting in the Paradise of God, waiting for that blessed day when Jesus shall come to call His precious jewels home and shall change these mortal bodies, and fashion them like His own Spiritual Body and shall say unto them, "Come ye blessed of my Father, and inherit the Kingdom prepared for you from the foundation of the world," there to be satisfied in His presence for evermore.

We would say to her dear children, weep not, for she has only fallen asleep in Jesus, and may each of you be prepared by the Grace of God to meet her one day in that land of eternal bliss there to praise the name of the Lord for ever.

Written by one who loved her for Christ's sake,

J. B. Pollard,  
R. F. D. 1,  
Jacksonville, 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. FLOYD ADAMS,  
WILLOW SPRINGS, N. C.

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431 Hardendorf Ave., N. E.  
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Vol. XCII

No. 5

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Entered at the postoffice at Wilson  
as second class matter.

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WILSON, N. C. Jan. 15, 1959

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### QUALIFICATIONS, DUTIES OF DEACONS

The first record we have of the appointment of men to the office of deacon will be found in the 6th chapter of the Acts of the Apostles:

"Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: whom they set before the apostles: and when they had prayed, they laid their

hands on them. And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of priest were obedient to the faith."

The first qualification desired by the apostles for this office was honesty. This doesn't just mean they should be men who pay their honest debts, but who deal honestly and faithfully, showing favors to none. Paul, after showing the qualifications of a bishop, says: "Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved, then let them use the office of a deacon, being found blameless." First TIMOTHY 3:8,9,10. The above qualifications should always be unquestionable before ordaining any one to fill the office of a deacon. I've known churches to ordain men to this office, within a few months after uniting with the church, just because they needed some one to pass around the bread and wine; but found out later that this was about all they were fitted for. In a case of this kind, the blame is to be laid to the church, rather than to the individual. Deacons, as well as ministers, should be indoctrinated. They should know, and be able to instruct in the doctrine and order of the church, without this qualification their services might prove unprofitable. They should know something of what the mystery of the faith is, such as, the doctrine of election, predestination and resurrection of the body. These fun-

damentals they should be indoctrinated in, and hold fast to. Paul says, "Let the deacons be the husbands of one wife, ruling their children and their own houses well." First TIMOTHY 3:12. This doesn't mean that it is necessary that they be married, but that they must not be the husband of more than one living wife.

The second qualification required by the apostles was that the men should be full of the Holy Ghost and wisdom, that is, men who are not by the spirit of man. Men who have an experience of grace in their hearts and who do not blow up when confronted by opposing opinions, but are willing to let patience have her perfect work. Men who are endowed by the wisdom of God, not the wisdom of the world, for God hath made foolish the wisdom of the world. The Spirit and wisdom given Stephen, the people could not resist. If we all had the wisdom that David asked for and received, we would better know how to govern and to conduct ourselves in the house of God. James says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." James 1:5. If a man's tongue is single, slow to speak and what he says may be depended upon, free from drink, not greedy of filthy lucre, holding the mystery of faith in a pure conscience, the evidence then is, that he has the grace and Spirit of God in his heart, and may be appointed to the office of a deacon. His duties then will be:

To look after the business affairs of the church, to inquire after the

poor of the flock, visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. This means I think, to deny ungodliness and worldly lust, and to live soberly, godly and righteously. If this is done the church will have confidence in the gift, and it will be easy for them to function in their office. I cannot impress too much the necessity of deacons, pastor and members visiting: not only the membership of the church, but also the congregation who attended the services. We do not find out much about a person by seeing him once a month. I remember a brother whom I would see three or four times a year, and who was very reserved in his manner, and I decided that he was disagreeable and hard to get along with. But after being called to the church to which he was a member, I found him to be altogether a different person to what I thought. The more I was with him the better I liked him.

It is not at all necessary for deacons to be appointed as a committee to look after the temporal affairs of the church, for this is the business for which they were ordained. But no one man should usurp authority and act without the acquiescence of all. The closest relationship should exist between pastor and deacons, and they should confer with each other in the affairs of the church. When this is done peace and tranquillity will abide among them, and they will enjoy meeting together and singing praises to Him who hath loved them, and gave Himself for them.

The gifts of pastor and deacon are not the same, but when these

gifts are in exercise and the doctrine and order earnestly contended for under the influence of the Spirit, the purpose then, for which they were given, is accomplished. The purpose is, "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body to the edifying of itself in love." EPHESIANS 4:14,15;16.

It is the duty of deacons to visit and labor with erring brethren, endeavoring to convert them from the error of their way. And it is their privilege if not their duty, in the absence of their pastor, to conduct the services with Scripture reading, song, prayer and to speak as they may be impressed. No one should think a deacon impertinent when in the exercise of his impressions. However, his speaking in public should not be taken as a ministerial gift; for many good deacons have proved to be unprofitable ministers, and had to suffer embarrassment for life. SOLOMAN says, "A man's gift maketh room for him, and bringeth him before great men." A man then, should not be brought before great men without a gift befitting the occasion.

Deacons should visit the poor of the flock, and if they find them in

financial need, they should bring it to the attention of the church, and the church, if able, comply with the request or need. We read in GALATIANS 2:9,10. "And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. Only they would that we should remember the poor; the same which I also was forward to do." The church is the only Biblical authorized charitable institution I know of. There are many money making machines, but they are like the false shepherds who feed themselves, not the flock. However, the church should not be imposed upon by the selfish and greedy, but only those who have no other means of support.

I do not think it necessary that deacons be told what their duties are, for the Spirit which called them to this office will instruct them better than any man can inform them. I only desire to stir up their pure minds by way of remembrance, and say to them as the Apostle said to TIMOTHY, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." First TIMOTHY 4:14 Stephen and Philip who were deacons preached and as far as we know or have any record of, were not criticised for so doing. It is very evident that their gifts made room for them. No man can judge his own gift, this judgment is given only to the church. As a benedic-

tion I will say with the Apostle Paul:

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever, Amen." HEBREWS 13:20,21.

H. O. Nash

IN MEMORIAM

MRS. LIZZIE TURLINGTON

Buried today the true and loving mother,  
The heart that was responsive to our  
own;  
We start! we pause! we gaze at one  
another,  
Then wondering, ask; Can she indeed  
be gone?"  
Vanished the gentle smile by which she  
won us,  
Ever to duty's path; and must we say,  
Of all the truth and love she lavished on  
us,  
We buried it today?  
Buried today, the kind and generous  
neighbor,  
Never forgetful of those counsels sweet  
That comfort stricken ones, and with her  
labor  
Smoothed the path for other tired feet;  
Aiding through every dark and painful  
hour,  
Soothing with soft and unobtrusive sway;  
And must we say of all this gentle power;  
We buried it today?  
Buried today the noble hearted woman  
Living by that great faith to angels  
given;  
Blending in all her life the truly human,  
With something less of earth and more of  
heaven;  
Faithful and steadfast in her consecra-  
tions  
To duty, striving meekly to obey,  
And can we say of this grand commen-  
dation;  
We buried it today?  
Not so, not so! Though sorrowing and  
lonely,  
We comprehend her pure and perfect  
peace;  
We understood the life that served God  
only,  
Looking to Him above for it's release;  
And when Death's gentle summons to  
surrender  
Was so sweetly answered, let none say,

Of such example—lofty, simple, tender—  
we buried it today?

Not so, not so! When such a lovely story  
As that of her sweet life on earth appears,  
It crowns all womanhood with gentle  
glory,

And when it fades there is no room for  
tears.

The good her life has wrought will perish  
never,

And though the worker may be laid away  
To her last rest, the work remains for-  
ever,

Nor crumbles with the clay.

"Mrs. Lizzie," as everyone knew her,  
came to Harnett County, as a bride only  
sixteen years of age. Her maiden name  
was Penny, and she married Mr. W. H.  
Turlington. They made their home in  
the Turlington Community and she im-  
mediately became a vital member of its  
life.

She was known, far and wide, for her  
intense interest in all affairs of the com-  
munity, civic, religious, or otherwise.  
Having a large family, she was always in-  
terested in the schools and their various  
activities. In the earlier days, when we  
had the three or four teacher rural  
schools, Mrs. Lizzie was always among  
the first to help in anything that came  
up. Whether it was civic improvement,  
entertainment\*or anything relative to her  
children and the children of the com-  
munity. These were days before tele-  
vision, steam-heated buildings and many  
other modern comforts the schools of to-  
day enjoy. She was always there with a  
generous supply, and a great big heart;  
taking part in all the activities with as  
much joy and elation as the "little" boy  
or girl in the first grade.

She was always a ministering angel  
in her community, being no respecter of  
persons. To her the little black boy, in  
his tattered straw hat and unkept clothes,  
was just as important as the son of the  
president. If this little black boy had a  
sore throat, or a high fever, or choked  
with croup or whooping cough, she saw  
the child and his need and his little soul.  
She seemed to have a healing touch, and  
a magic way with her knowledge in  
treating the diseases of childhood. No  
day was too cold nor night too dark, for  
her to venture forth with some of her  
chicken broth, and medicines when some  
one needed it. To her humanity em-  
braced big, little, old, young, black or  
white, the fortunate or unfortunate. She  
loved them all and saw in each person a  
potential temple of God. It was her  
sweet pleasure and joy to find and help  
develop any person to a better life. She  
truly lived the admonition of our Saviour,  
when He gave the second commandment,  
"Thou shalt love thy neighbor as thy-  
self."

It was in her large family of children,  
grand-children and great grand-children,

she had her gratest joy and pride. Having fifteen children, thirteen still living, forty-eight grandchildren, and seventy-two great grandchildren, she kept in touch with every child, grandchild and great grandchild. And though eighty-six years of age, she still made her visits to each of the children's homes. In her younger years at the death of her oldest daughter, she took the infant son, and cared for him, rearing him to manhood. She also helped rear a niece, left an orphan by the death of a sister. Her heart and love were big enough to share with them, and still have an abundance for her own. One of her outstanding services was in making quilts. She wasn't content to make them for the children alone, but to the grandchildren, and when the great grandchildren came along each one was presented a baby quilt made by Great Grandmother Turlington. Truly the proverb of long ago was highly fitting to her: "Her children rise up, and call her blessed; her husband also and he praiseth her."

Another hobby of hers was flowers; always having a house and yard overflowing with every type and a rainbow of colors. In this, too, she excelled, for she could root and coax them into bloom, any kind, anywhere, seemingly when all others failed. She found great joy in sharing them with her neighbors and friends. Her flower "cuttings" have gone far and wide, and some will live on for years to come as memories of Mrs. Lizzie.

Far from least was her devotion to her Church and its activities. She was never happier than when attending its services, both Saturday and Sunday. Mrs. Lizzie and her husband, W. H. Turlington, became members of the Primitive Baptist Church sometime about the year of 1900, at old New Hope just north of Coats, now extinct), and were baptized by her uncle, Elder J. T. Coats. Sometime during the year 1904, Elder Coats together with Mr. and Mrs. Turlington and others took letters of dismission and organized the Gift Church in Coats, N. C. At the time of her death she held her membership with the Primitive Zion Church. She was truly faithful to the end, and the words of the Apostle may be used to describe her life among her Brethren as well as her fellowman, "being in good behaviour as becometh holiness." (Titus 2:3).

A great joy of her later years, was her birthday celebration, October first. This was the day all her family set apart to honor "Mother" and to make a special effort to be with her. It was indeed a

family re-union with scores of guests, and a table laden with every delicious food imaginable. She looked forward to it each year with great anticipation, and was always the busiest person attending as she tried to see that everyone was given a most cordial welcome and made to feel that they were a part of it all. She never forgot to see that they had a big share of the bountiful feast.

Even after reaching her advanced age, she was very alert and interested in all events of the times. She felt she must keep on being the "good neighbor," ministering to the sick and less fortunate and comforting those with heavy hearts or burdens. And though her body grew tired and weary, and the Master above was gently calling, her will and determination never failed until at last He summoned her Home.

Yes, we buried the sweet and gentle form we loved as "Mother" but her spirit and soul go marching on, for—

Death's not the end

'Neath the cold black sod—

'Tis the inn by the road

On the way to God.

Her friend,

Dora G. Turlington,

Route 3

Dunn, N. C.

#### FIFTH SUNDAY MEETING

The church at Howard's Chapel (in the Bear Creek Association) expects to hold a fifth Sunday meeting in March, 1959, with services beginning Saturday night before at 7:00 P. M., with an all-day service on Sunday which is Easter Sunday.

All lovers of the truth are cordially invited to meet with us, and a special invitation is extended to our ministering brethren.

Howard's Chapel is located one mile north of the little town of Aquadale, N. C., just off black top road.

Yours in hope,

C. D. Whitley,

Oakboro, N. C.

#### WHITE OAK UNION

The next session of the White Oak Union meeting is appointed to be held with the Church at South West, located on No. 53 Highway west of Jacksonville, N. C., on the fifth Sunday and Saturday before in March, 1959.

We invite our brethren to meet with us, especially the ministering brethren.

H. A. Young,

Union Clerk,

Jacksonville, N. C.

# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

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VOL. XCII

FEBRUARY 1, 1959

No. 6

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## PSALM XLV.

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The King's daughter is all glorious within: her clothing is of wrought gold.

She shall be brought unto the King in raiment of needlework: the virgins her companions that follow her shall be brought unto thee.

With gladness and rejoicing shall they be brought: they shall enter into the King's galace.

Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.

I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.

## PSALM XLVI.

God is our refuge and strength, a very present help in trouble.

Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;

Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah.

There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High.

God is in the midst of her; she shall not be moved: God shall help her, and that right early.

The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.

The LORD of hosts is with us; the God of Jacob is our refuge. Selah.

Come, behold the works of the LORD, what desolations he hath made in the earth.

He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.

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## EDITOR

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

## ASSOCIATE EDITOR

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

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**\$3.00 PER YEAR  
TO ELDERS \$2.00 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*

### THE STONE OF ISRAEL

We find that the Holy Spirit in dictating to the prophets and apostles how and what to write, made free use of metaphorical language, and especially so in bringing the church of the Most High God; and hence we discover that from the human family, and from the brute creation, and also from inanimate nature, a great variety of appellations and metaphors are employed for the purpose of setting forth the Lord of life and glory, to the best advantage, to the chosen and called children of the Father of divine men he is brought to view, under the following appellations; A Father, a Husband, a Brother, a Friend, a Prophet, a Priest, a King and Advocate, an Intercessor, a Bishop, a Physician, a Shepherd, and a Captain.

Now these relative terms, and they are strictly relative, are brought to view with many sweet endearments, and when the Holy Ghost brings them before God's tried and tempted children, they realize the same, and take fresh courage, to go on their way Zionward, (Jer. 1:5.) and often does the Spirit of grace and truth place the Redeemer before the afflicted saints under these beautiful appellations to their exceeding advantage in the divine life. We will now briefly speak of these different terms:

1. As He is a Father, His children may approach Him boldly

and address Him as a Father. Heb. 1:5. Over these, His children, He will exercise all due authority, and hence He will correct them in measure, and not leave them altogether unpunished. Jer. 30:11. This He will do as He sees they need it, for He will not afflict them without a cause, nor grieve them unnecessarily. He will also comfort them when comfortless, and cheer them when oppressed and faint, and lift them up when down, and interfere on their behalf when the enemy comes in like a flood upon them, and quiet their disturbed minds and consciences, and also say unto them that are of a fearful heart, be strong, fear not. Isa. 25:4. Thus as a kind Father, He will be with His new-born children and keep them night and day, and build them up on their most Holy faith. Jude 20.

2. As He is their Husband, "Thy Maker is thy Husband;" Isa. 54:5, so the people of His love and delight shall share largely of the affections of His heart, and of His pity and tenderness, and good-will and compassion; and He will also constantly own and acknowledge them as His Bride, whom He has lawfully wedded, and whom He will never divorce, for He hateth putting away; hence He will be to them a true, a constant, a faithful, and a gracious Husband in adversity as well as in prosperity, and in sickness as well as in health, and in the furnace as well as out of it.

As a Husband, He will provide every necessary good for His people, and in sickness He will bring them health and cure; and when in darkness He will be a light about them, and will guide them continually, and satisfy their soul in drought, and make fat their bones; and their soul shall be like a watered garden, and like a spring of water, whose waters fail not. Isa. 58:11.

3. As He is their Brother, He of course is a very near relative, and He possesses vast wealth and is capable and willing to help His poor and needy brethren, who through real necessity apply to Him. This wonderful Brother was born for adversity, (Prov. 17:17) and sad adversity He has suffered for His brethren. They are told to consider Him that endured such contradiction of sinners against Himself. (Heb. 12:3) He also did bear out grief, and carried our sorrows; and He was wounded for our transgressions, and bruised for our iniquity. The chastisement of our peace was upon Him. Yes, He was oppressed and afflicted for us. See Isa. 53. This elder Brother of ours bore all this, and more than this, for us without a murmur. A brother indeed, — a Brother born for adversity. This loving Brother sanctifieth and they who 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." Heb. 2:12.

4. As a Friend, and such Christ is to His people, He "loveth at all times." Prov. 17:17. Under all circumstances of afflictions, trials, difficulties, temptations, and sore

distress; and when oppressed with sin and grief, He in His own time, comes to their relief, and under them in His left hand, and with His right hand He embraces them. (Song 2:6) Such then is the unwearied tenderness of this everlasting Friend. Well might the prophet cry out "Hast Thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" Isa. 40:28.

5. As a Prophet, He teaches and instructs all His pupils in everything necessary for them to know; and He says that the Lord God has given Him the tongue of the learned, that He should know how to speak a word in season to him that is weary. Isa. 50:4. He can and does speak comfortable to sorrowful souls and to troubled consciences, and mournful saints. He also can speak a dead sinner into divine life, and cause him to live forever. Indeed, it is said, that all Zion's children shall be taught by this great Prophet of the church; and great shall be the peace of these children. Isa. 54:13. Yes, this, our Prophet, can so teach an ignorant man as to make him wise to salvation. 2 Tim. 3:15. Of Him we may say, "Never man spake like this man." Jno. 7:46. Afflicted saints, can you not say this much of our blessed Prophet? Has He not at times spoken soft and pleasant words to your troubled and tempted souls saying, "Rise up, my love, my fair one, and come away; for, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come

and the voice of the turtle is heard in our land." Song 2:10:11:12.

6. As a priest likewise, He ever liveth to make intercession for His saints, (Heb, 7:25) and for them also He will go and prepare a place, and to that happy home take them all ere long, Jno. 14:2:3. This, our Priest, is seated on a throne and there He rules, and the counsel of peace is between Him and the everlasting Father, (Zech, 6:13) and He will make all His true worshippers kings and priests, and they shall dwell with Him for ever and ever. Rev. 1:6. Happy for those who are made "Kings and priests unto God and His Father." May this be the case (in submission to the will of the Lord,) with many who at present are far off by wicked works.

7. As King, He is interfering on the behalf of His loyal subjects, and he defends them from foes without and foes within, and from the blast of the terrible ones whose assault is as a storm against the wall. Isa. 25:4. Yes, this King of kings always, and at all times consults their welfare and best interest, and a kingdom is theirs by special grant. "It is your Father's good pleasure to give you the kingdom" Luke 12:32. This King reigns in righteousness, (Isa. 32:1) and Zion is the City in which He abides and reigns (Psa. 2:6) "And He shall reign over the house of Jacob forever; and of His kingdom there shall be no end." Luke 1:33.

8. As an Advocate, He will stand up for, and vindicate the causes of all His clients; and bad as their causes may be, and however perplexing, our Advocate is so well

versed with the system of Jurisprudence, that He will be sure and certain to bring these clients through with honor and glory. Although his client sought not to sin, nor in any way to do wrong, yet when they sin and do wrong, they "Have an advocate with the Father, Jesus Christ the Righteous. 1 Jno. 2:1. And as such He will act for them, and make crooked things straight and rough places plain, for He is quite capable to do these things for them, and quite as willing. Such is the tender compassion of the heart of this Advocate to all His poor clients.

9. As a Bishop, and such He is said to be, 1 Peter 2:25, He with great and incessant care watches over the people of His diocese and gives them wonderful counsel, and He sees to their well-being, provides for them, and all at His own will and pleasure. O then, fear this Bishop of souls, "Ye His saints: for there is no want to them that fear Him. Psa. 34:9.

10. As a Physician, He is without equivalent, and a Physician He is to all that are on the sick list in Zion. Jer. 8:22. He bears their sicknesses, and heals all their diseases. Matt. 8:17; Psa. 103:3. His skill as a Physician is most profound, and hence no soul complaint, however complicated, however obstinate however deeply seated, or however much it may have chafed and corroded, the heart can baffle it; nor as yet was it ever known for a patient of His to die under His hand as incurable, nor any poor afflicted conscience, nor sin-sick mortal will so die, for He has promised to bring them health and cure. Jer.

33:6. Yes, He says, "I will restore health unto thee, and I will heal thee of thy wounds." Jer. 30:17.

11. As the Captain of our salvation, He will be sure to lead us on to glory and renown. He has already done much for us, for He has fought our battles and gained a complete victory over the world, sin, satan, death, and hell. With this captain in the field, no spiritual soldier need fear, nor turn back in the day of battle as did the children of Ephraim. Psa. 78:9; but rather take courage and wax valiant in fight. Acts 28:15; Heb. 11:34.

12. A Shepherd, the Shepherd of Israel, Psa. 80:1. By Israel in the mystery is meant the church of Christ, which is His body the fulness of Him that filleth all in all. Eph. 1:23. This Israel, of church, was loved by the Father from everlasting. Jer. 31:3; and chosen in Christ before the foundation of the world. Eph. 1:4. One shepherd was promised to be placed over her, or those beloved and chosen sheep and from the same date. Eze. 34:23. This shepherd in type, is Christ in the mystery, and said to be the Shepherd, the Stone of Israel, and the foundation in Zion. Gen 49:24; Isa. 28:16. This Shepherd has sheep, mystical sheep, and they were given to Him by the Father, and they are said to be a little flock, Luke 12:32, for this flock the Shepherd laid down His life, Jno. 10:15; lest any should hurt them, He keeps them night and day. Isa. 27:3. He also makes them lie down in green pastures (Psa. 23:2) where they revive as the corn, and grow as the vine. Hosea 14:7. He

likewise feeds His flock like a shepherd, and gathers them with His arm, and carries them in His bosom (Isa. 40:11) nor will He ever leave them nor forsake them. (Heb. 13:5) but will guide them continually, satisfy their souls in drought, make fat their bones; and they shall be like a watered garden, and like a spring of water, whose waters fail not. Isa. 58:11.

**To Be Continued.**

Written by the late Elder James Osborne and submitted by Elder J. E. Mewborn for publication.

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**HE TAUGHT THEM**

"And He opened His Mouth, and taught them —" Matt. 5:2.

Jesus had gone about doing much teaching, preaching and healing all manner of sickness and all manner of diseases. Great multitudes began to follow Him. Jesus, seeing the multitudes, went up into a mountain, and His disciples came unto Him: "And He opened His mouth, and taught. It seems that it would have been complete, if Matthew had merely said "He taught them—." Then shall we think that the first phrase is extra, and a mere repetition of words. Did Jesus every say a single word that had no meaning? I feel that Matthew, here, had a definite meaning and purpose in prefacing his remarks with the words, "And he opened His mouth." Let us note that Jesus did not teach all the multitude, but only His disciples; it was they who came unto Him on the mountain.

First, let us consider who the subject is, in this phrase; who is the one that is acting, and does

that which is done. It is He who opened His mouth; the Lord and Savior; He who redeemed all the chosen of the Father; He who declared salvation by grace for all that the Father gave Him, and no one shall be lost or left, or forgotten or be suffered to fall by the way. . . It was He who traveled every step of the way that every little one of His shall ever be brought to travel; He who to glorify His plan of salvation by grace, obediently and willingly laid aside for a time, all the heavenly glory that He had with the Father, made Himself a servant, took upon Himself a body of flesh, sin excepted, and in this sinless body of man, through the infinite power He had with the Father, needed no obedience for Himself, obediently fulfilled all the demands of the law for those who, due to sin, could not keep the righteous law of God the Father; He is the subject under consideration; He is the power behind this opening! When He acts, there is no power and no man and no spirit that can stay His hand or say why doeth thou; for in His omnipotence He doeth all of His will in heaven and on earth.

Then consider what this supreme power does: He Opens! It is His Spirit and His power that opens and none can shut; or shuts and none can open. It is to Him that we pray "open thou my lips; and my mouth shall show forth Thy praise." (Psa. 51:15.) Should any power or any spirit other than His do the opening, I am sure that the praise would not go to Him. It sometimes pleases the Lord to close the way, to shut the door, to

stop the course, and to turn us about, to hedge us in and make us cry for mercy unto Him. But here, He opens and He makes the way clear. Would He open if there were not something to come forth? would He clear the way for naught? Our Savior has a purpose in all things and nothing is without its reason. He opened the way for Jonah to go to Nineveh, and Jonah most surely went that open way, even though he did not recognize it as the opened way. He opens the right way for us all, though we often fail to perceive it. However, we most assuredly do travel that very opened way!

What did He open? He opened His mouth! The mouth is the organ from whence cometh out the things of the heart. It is that that cometh out of the mouth that honoreth or defileth the man. The mouth is the door of utterance for the things of the heart. The Lord says that His law shall be written in the heart of His people, and out of the mouth shall come the fruits of that law. Out of our mouths we cry unto our Saviour for deliverance from this old man of flesh and sin; deliverance from the great man (devil) of this life, and to be taken over and preserved and kept by the Greater Man of the Spirit, our Redeemed and Savior. The Lord opens our mouth, not only to enable us to cry out in our needs and our tribulations, but also that we may receive and feed upon the Bread sent and blessed from Heaven.

But here, He is not opening the mouth of a prophet, nor a preacher nor of any sinful flesh, even though

He often does teach in that manner; here He pleases to open His mouth; the mouth of the Great Preacher; the Teacher of all teachers; the mouth from whence cometh all true instruction and teachings and knowledge and wisdom to the little ones of His kingdom' What a blessed thing to the babe, when He opens His mouth, for then and only then, cometh out that, and only that, which is acceptable in His sight.

Dear Babes in His Kingdom, that mouth is the source of all our hope, all our wisdom, all our charity, all our comforts, and all that is or ever has been or will be acceptable again in His sight. Without that mouth we have no hope and no redemption, but are lost eternally and wholly doomed to fall into the wide door of everlasting fire and banishment from the presence of God. Here, He was about to teach His disciples; and He was not to teach them through the mouth of another — a prophet, a priest or a king — but He was to open His mouth unto them and teach them directly. What a blessing to be taught of Him, but how great is that blessing when He opens His mouth to us!

"He taught them." Consider the ones referred to in the pronoun "them." It was not all men; it was not the multitude that followed through curiosity and because of the miracles; it was not the wise and prudent; rather only those that **came unto Him**. "No man can come to Me, except the Father which sent me draw him." (Jno. 6:44.) No. He does not teach the multitude, the proud, the strong,

the wise, those filled with the riches of this world, but the babes who have been enabled by the strength of the Father to come to Him. He spake in parables, so that the world could not understand. He thanked the Father that such things as He taught were hid from the wise and prudent and revealed to babes! "Them," here, refers to the babes — to the little ones to whom revelations are made; those who were chosen of the Father, redeemed by the Son, and taught and kept by the Holy Spirit; those who have been given ears to hear and eyes to see and hearts to discern the new law (love) of His kingdom. Who can know the blessedness of being one of those babes in His Kingdom? a kingdom not of this world!

A. D. Alston

Atlanta, Ga.

April 21, 1949

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## Zion's Landmark

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

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Vol. XCII

No. 6

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Entered at the postoffice at Wilson  
as second class matter.

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WILSON, N. C.

Feb. 1, 1959

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### CHILDREN AND HEIRS

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 also glorified together." Rom. 8: 16,17.

The Holy Scriptures were written for our learning. Holy men of God wrote as they were moved by the Holy Spirit of God. The things which the Apostles wrote were revealed to them. 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 gospel brings glad tidings. It is food for the hungry and drink to the thirsty. Those who are born of the Spirit of God are continually seeking evidence that they are embraced in the covenant which was

ordered in all things and sure. They have the witness within, but their evidences do not always satisfy the hungry soul. They want that renewing of the Spirit by the Holy Ghost applied to their hearts again and again, not another Spirit, but the Spirit itself which beareth witness with their Spirit. The children of God cannot accept the testimony of evidence of the true Apostles and Prophets. If we are the children of God, our experience is in accord with the Apostles and Prophets. 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 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. 2:19,20,21,22.

When any portion of the Holy Scriptures are applied to our hearts by the Holy Ghost and we have the witness within, which bears witness to the truth of the sacred word of God, they are Spirit and life to us. Jesus said, "The words that I speak unto you, they are Spirit, and they are life." John 6: 63.

The testimonies of the Apostles, Patriots and Prophets, support and strengthen the hope, and give comfort to those who are born of the Spirit. Paul said, "Whatsoever things that were written aforetime was written for our learning, that we through patience and comfort

of the Scriptures might have hope." Rom. 15:4. When the testimony of the old, as well as the New Testament writers bear witness with your Spirit; this is evidence that you are born of the Spirit of God. Paul said, "The Spirit itself beareth witness with our Spirit that we are the children of God." For example: We read some of the testimonies of those who were taught by the unerring Spirit of God: Gideon said, "My family is poor in Manas'seh, and I am the least in my Father's house." Judges 6:15. Are you associated, and do you find companionship with those of whom the Prophet spoke, "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. Have you ever felt in your soul to say, I am the least, if one at all? Paul could witness with Gideon, that I should preach among the Gentiles the unsearchable riches of Christ." Eph. 3:8.

When the Lord blessed Jacob and appeased the anger of his enemies at Ford Jabock, he said, "I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; with my staff I passed over this Jordan; and now I am become two bands." Gen. 32:10. Jacob felt humble. His voice expresses a thankful heart. As you look back over the past, can you see any good that you ever did to merit the favour of God? When the Lord delivered you from the curse of the law, gave you a hope in Jesus Christ; could you witness with Jacob? Did you and do you feel worthy of the least of God's goodness and mercy?

John was not worthy to stoop down and unloose the shoe latches of his Master. See Mark 1:7. The Prodigal Son wasted his substance in riotous living. This brought him to starvation and hunger. His mis-spent life made him feel unworthy to be called a son or a partaker of his Father's blessings. See Luke 15:19. If the meek and humble Spirit, (which prompted the above witnesses to testify to their unworthiness,) bears witness with your Spirit, it is evident that you are the children of God.

Let us turn to the Psalms, and read some of the soul searching testimonies of David, "Let the words of my mouth and the meditations of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer." Psalms 19:14. Again he said, "Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot out my transgressions." Psalms 51:1. "Create in me a clean heart, O God; and renew a right Spirit within me." Psalms 51:10. When the above words are applied to the heart, (by the Holy Ghost) of those who desire to be led in wisdom's way, who seek the love and favour of God, (to them) they are Spirit, and they are life.

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. He continued by saying, "For the good that I would I do not: but the evil which I would not, that do I. Now if I do that I would not, it is no more I that do it, but sin

that dwelleth in me. I find then a law, that, when I would do good, evil is present with me." Rom. 7: 19,20,21. When Isaiah saw the King, the Lord of host, he confessed that he was undone and a man of unclean life. The Spirit that taught the Apostles, Prophets and Patriots that they were vile, sinful men of unclean lips, is the same Spirit that teaches men and women today their weakness, vileness and their dependence upon God. The Spirit which enabled them to see the King in His beauty and to witness the strength of His power in delivering Daniel from the den of lions and the Hebrew children from the fiery furnace is the same Spirit that delivered you from the horrible pit of sin, and gave you pardon and peace through Jesus Christ.

If the Spirit within us bears witness with the Spirit that taught the Apostles and Prophets, then "The Spirit itself beareth witness with our Spirit that we are the children of God."

T. F. Adams

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### TEACH US HIS WAY

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us His ways and we will walk in his paths: for out of Zion shall go forth the law, and the world of the Lord from Jerusalem." Isaiah 2:2,3.

God, by His holy prophets, has declared the end from the beginning. The fulfillment of the prophecies of the Scriptures is a demonstration of the sovereignty of God over all things. "God, who at sundry times and in divers manners spake in time past into the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things." HEBREWS 1:1,2. These last days are the gospel days, the time in which we are now living, and over which God is still ruling. Nothing can change the order of events which God hath declared from the beginning.

Wherever the last days are mentioned in Scripture, the days of Christ are always meant. His advent into the world was according to the appointment of an immutable sovereign. His advent and His death were according to the "Determinate counsel and foreknowledge of God." Neither His advent nor His death could be hastened or retarded.

In these last days, God hath said, "That the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills." The church of God is called the house of God, because He dwells there. God is in the midst of her; therefore, she shall never be moved. The church of God is the home of His family; they are born there, they live there, they rejoice in it, it is the place of their abode. This house will never crumble and fall, because it is built upon Christ, who is the foundation and chief corner stone. A house built upon a weak

foundation would not long stand, "Therefore thus saith the Lord, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste." ISAIAH 28:16. This stone has been tried and found precious, it is worthy of all the honour and praise of each individual composing the Spiritual church of God, for their support in every time of need. This is the foundation upon which God said He would build His church, "and the gates of hell shall not prevail against it." He did not say that it would not be assaulted and every effort made to destroy it, but He did say it would be to no avail. This building is called the mountain of the Lord's house. The church is called Mount Zion, the new Jerusalem which is above, and the mother of us all, all as ISAAC was, are the children of promise. Her situation is in the top of the mountains, as high above all the institutions of the world, as heaven is above the earth.

Let us observe that the mountains are plural, but the Lord's house is singular, and in the top of them all. The chief corner stone (Jesus) hath broken down the middle wall of partition between both Jew and Gentile, and hath thereby united them into one body. These mountains and hills remained unto the coming of Our Savior, but at His advent into the world, all the mountains and hills melted. "The mountains skipped like rams, and the little hills like lambs. What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou

wast driven back? Ye mountains, that ye skipped like rams; and ye little hills, like lambs? Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob; which turned the rock into a standing water, the flint into a fountain of waters." PSALMS 114:4,5,6,7,8.

Before the world began the church was chosen in Christ, Who is greater than Moses, superior to Abraham, Aaron, Solomon or angels. And as the church is in Him who is above all, Paul says, "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him, as Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath made honour than the house. For every house is builded by some man; but he that built all things is God. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a Son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of hope firm unto the end." HEBREWS 3:1 to 6. Christ is greater and more superior than all the kings and great men of the earth. The church, which is chosen in Him, is above all the institutions of the day and free from all the ceremonial worship, such as, offerings and sacrifices made in tabernacles and temples made with hands, in which, God is not wor-

shipped.

"And all nations shall flow unto it," that is, all kindreds, peoples and tongues which were represented in the "Vessel descending unto Peter as it had been a great sheet knit as the four corners, and let down to earth; wherein were all manner of fourfooted beast of the earth, and wild beast, and creeping things, and fowls of the air." ACTS 10:11,12. The locality of the church is not restricted to any one nation, nor her members to any one denomination.

"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob." David said, "How amiable are thy tabernacles, O Lord of host!" And many will say when asked, "I was glad when they said unto me, let us go into the house of the Lord." But what makes them glad to go up to the house of the Lord? Because God is there He dwells there because He desires it. It is the place of His abode. Many people, a number that no man can number, "shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." JEREMIAH 50:5. As the Lord's house is established in the top of the mountains, it is necessary that we go up to enter into it, not down. When the children of God are enabled, by His grace, to go up to the house of the Lord, they desire not to go alone, but will say, come, let us go together. And when they come, they come not to the mount, the scene of which

caused Moses to say, "I exceedingly fear and quake: but ye are come city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the judge of all, made perfect, and Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." HEBREWS 12:21,22,23,24.

"And we will walk in his paths." Spirit, God's people desire to walk in His paths. They feel to say with JEREMIAH, "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. It is as necessary to be taught to walk, as it is to talk. For often our walk speaks louder than our talk. Some speak one way and walk in an opposite direction. The way in which the people of God re to walk, is pointed out by the law that is written in their hearts. They are taught by His word and His Spirit. And the fruit of the Spirit Paul says, "Is love, joy, peace, longsuffering, gentleness, faith, meekness, temperance: against such there is no law." GALATIANS 5:22, 23. To walk in His path, is to walk humbly, meekly and as much as within us is, in obedience to His law. To walk in His path does not just mean the steps we take, but our mode of conduct. Jesus says, "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." MATTHEW 11:28,29. When any one is given grace to take up their "Cross" and follow Him, they are walking in His path and in the footsteps of His flock.

May God give us of His Spirit that we may manifest the same meekness as He did. "Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." I Peter 2:23. Paul was blessed of the Spirit in that when he was reviled, he blessed; when persecuted he suffered it. We desire not to allow our carnal feelings to influence us, but ask to be shown the right way, and walk therein. If His Spirit be in us, we shall neither be barren nor unfruitful, but dressed as the poet says:

"Dressed in uniform the soldiers are,  
When duty calls abroad;  
Not purchased by their cost or care;  
But by their Prince bestowed.

'Tis wrought by Jesus' skillful hand,  
And tinged in his own blood;  
It makes the Christian gazing stand.  
To view this robe of God.

No art of man can weave this robe,  
'Tis of such texture fine;  
Nor could the wealth of all this globe  
By purchase make it mine.

'Tis of one piece, and wove

throughout;  
So curious wove that none  
Can dress up in this seamless coat,  
Till Jesus puts it on.

This robe put on me, Lord, each day,  
And it shall hide my shame;  
Shall make me fight, and sing,  
and pray  
And bless my Captain's name."

H. O. Nash

**RESOLUTIONS OF RESPECT**

Our Heavenly Father in His infinite wisdom and great love, took from this life Sister Dorthy Partin, on June 6, 1958, in Rex Hospital, Raleigh, N.C. She was born Dorthy Burch, February 15, 1901, and she married Brother Chester Partin on July 16, 1916.

On the third Saturday in May, 1931, she united with the church at Sandy Grove, and was baptized the following Sunday by Elder T. Floyd Adams. She was a faithful and devoted member of Sandy Grove Church. She was well versed in the scriptures and had a most wonderful experience of grace.

To know her was to love her, for she was kind and humble. She was a loving wife and mother. Her husband, son and his family, and a host of friends mourn the loss of this dear sister, although we feel that our loss is her eternal gain.

Be it resolved:

First, that we extend our heart-felt sympathy to her family and loved ones, and may our God bless and comfort them in their sorrow, and may her church as well as her family be enabled to bow in humble submission to Him who doeth all things well, for we desire to be reconciled to His will, and may He be pleased to raise up others to fill her seat in our church and call His name Blessed as she has done.

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

Done by order of the church of Sandy Grove in conference Saturday, November 15, 1958.

M. B. Pleasant,  
Julia L. Pleasant,  
Committee

Elder A. H. Morgan, Moderator  
Bro. Alex Dupree, Clerk

**IN MEMORIAM**

Brother Aubrey Stephenson was born July 19, 1913, and departed this life August 4, 1958; having dwelt on the earth 45 years and 16 days. Brother Aubrey was happily married to Sister Lacy White, January 28, 1939, who survives him. To this union were born a lovely daughter and son, Geraldine and James, both of the home, and both survive him. He also leaves to mourn their loss, his father and mother, Mr. and Sister J. A. Stephenson; a brother, Mr. C. F. Stephenson, and five sisters: Sister E. P. Sauls, Route 3, Raleigh, N. C.; Mrs. J. A. Smith, Raleigh, N. C.; Mrs. B. B. Gallup, Winston-Salem, N. C.; Mrs. R. B. Delerba, Maryland; Mrs. V. E. Wilson, Pineville, N. C., and Mrs. Eddie Tomaszewski, New Jersey.

Brother Aubrey had a tragic death that was a great shock to his loved ones and friends. He had been employed several years by the White Oil Company, Raleigh, N. C., and operated on oil and gasoline transfer trucks. On August 4, he was the victim of an accident while on duty, which resulted in his death. His family constantly feared for his welfare, knowing his occupation was such a hazardous one, and occasionally voiced their sentiment to him; when he plied that he was not afraid, and that he enjoyed the work; adding that he was sometimes deprived of attending church services when it would be his pleasure to attend, but that he was often richly rewarded when alone on his truck with sweet communion with his saviour, when he was blessed to rejoice and sing sweet hymns.

This bright testimony has been very consoling to those who were so dear and near to him. It strengthens the evidence that many of us observed in his walk, believing that he was a witness with Job who said, "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth." Job 19:25. Our hearts reach out in great sympathy to each of his loved ones. May they look to Him who said he will be a Father to the fatherless and a Judge to the widow.

Done by order of the church in conference, Saturday before the fourth Sunday in August, 1958.

E. B. Pearce  
T. F. Adams  
Pauline W. Adams  
Committee

**BROTHER JIMMIE STEVENS**

At the request of Hannah's Creek Church we undertake to write in memory of Brother Jimmie Stevens. Brother Jimmie was born April 25, 1890, and departed this life September 21, 1958; making his stay on earth 68 years, four months and 26 days. He had been a faithful member of Hannah's Creek Church more than thirty-seven years and was always faithful to attend until his health failed

several years ago.

The Church has lost one of its most faithful members, but we desire to bow in humble submission to the will of Him that doeth all things well. He was a devout lover of the doctrine of salvation by the grace of God, and rejoiced to talk of the Saviour's goodness and mercy to poor sinners. We are told, "Blessed are they that die in the Lord. They rest from all their labors, and their works do follow them." We sorrow not as those without hope, for we hope our loss is his eternal gain.

He leaves to mourn their loss, his wife, Mrs. Nellie Godwin Stevens, one son, Hunter Stevens and three grandchildren to whom we extend our deepest sympathy, and commend them to Him that doeth all things well. May He continue His grace and blessings to them. He also leaves two brothers, two sisters and a host of other relatives and friends.

His funeral was conducted by Elder F. H. Nordan, assisted by Elder B. L. Godwin, and his body was laid to rest in Hannah's Creek cemetery beneath a mound of beautiful flowers, which attested to the high esteem in which he was held.

We desire that a copy of this obituary be sent to Zion's Landmark for publication, a copy spread on our church record, and a copy sent to the family.

Bro. C. A. Johnson,  
Sister C. A. Johnson,  
Committee  
Elder Shepherd Langdon, Mod.  
C. A. Johnson, Clerk

**OBITUARY**

We are called upon with sad hearts to record the death of our dear Brother, Numer Creech, who was born October 14, 1881, and departed this life July 5, 1958, making his stay on earth seventy-six years, eight months, and twenty-five days. Brother Creech united with the Primitive Baptist Church at Creeches, September 2, 1916, and was baptized by his pastor, Elder J. T. Collier. He was ordained a deacon the first Sunday in March, 1938.

He married Mollie Stallings February 2, 1903. To this union seven children were born. Six are now living — four daughters and two sons. His second marriage was to Sister Rutha Corbett. To this union one son was born. Brother Numer was faithful to his family and to his church as long as he lived. When at church, he often made the expression that he was glad to be with his brethren. He was a true believer in salvation by the grace of God. The memory of this dear Brother will linger long in the hearts and minds of his wife, children, three sisters, his brethren and sisters in the church and many friends, who will greatly miss him. But we believe he was rich in faith and that he has gone to a home

of rest, therefore we sorrow, not as those who have no hope. We thank our God for His goodness and mercy in blessing us with such a leader and deacon as Brother Creech was.

Brother Numer was blessed with a good wife, who is left behind, but we trust the Lord will continue to bless her as He has in the past. His funeral was conducted by his pastor, Elder M. F. Westbrook, and burial was in the family cemetery under a beautiful mound of flowers.

Therefore, be it resolved that a copy of this obituary be sent to the bereaved family, a copy sent to Zion's Landmark for publication, and a copy recorded in our church record book.

Done by order of the Church at Creeches in conference, Saturday, November 1, 1958.

J. E. Creech, Committee

Elder M. F. Westbrook, Moderator

**IN MEMORIAM**

Brother Deacon Samuel J. Lilley died the 23rd day of April, 1958. He was born in Griffins Township 81 years ago on October 10, 1876, the son of the late Henry and Cabrilla Lilley. He spent all his life on the farm, and was a diligent worker.

A member and also Deacon of the Hayes Swamp Primitive Baptist Church for years, he was active in its service down through the years. His daily walk through life exemplified the traits of a true gentleman, one who held no grudge against anyone and one who played the role of a good neighbor and friend to all. Material work never interfered with his Church attendance, and he was never so busy that he could not stop and pay tribute with his presence at a funeral of a friend or admired acquaintance. It is conservatively estimated that he attended a thousand or more funerals, including the poor and even those of his colored friends. He was a good man, and though humble in manner, he led a noble life.

He was married on February 6, 1901, to Miss Rhoda Lilley who died on October 30, 1956.

Surviving are two daughters, Mrs. John A. Bland and Mrs. Romulus Revels, both of Griffins Township; four sons, Raleigh, Grover, and Lawrence Lilley, all of the home community, and Urban Lilley of near Oak City; one sister, Mrs. Martha Barber of near Jamesville; twelve grandchildren and seven great-grandchildren.

The Church has lost a faithful member and we mourn his passing, though not as one having no hope. Paul said, "Show me your faith without works and I will show you my faith by my work." We believe Brother Lilley did that.

The funeral service was held at 4:00 o'clock Thursday afternoon in the Hayes Swamp Primitive Baptist Church which

he helped establish. Elders A. B. Ayers and E. C. Harrison conducted the rites assisted by the Rev. Thurman Griffin, Baptist minister and the Rev. J. Spencer Arnold, Christian minister. Interment was in the Lilley Cemetery near the home, to await the Resurrection when those that sleep in Jesus shall be called to their eternal home to ever dwell with the Lord.

Written by order of the Church in Conference,

Elder E. C. Stevenson, Moderator  
Elder E. C. Harrison, Clerk.

**MARTHA SUE GAULDIN**

In Memorial of Our Beloved Sister, Martha Sue Gauldin, who departed this life on January 17, 1958.

Sister Gauldin was born Martha Sue Odell on June 12, 1875, in Henry County, Virginia. She was married to Robert Lee Gauldin in her youth, and to this union was born five children. She united with the Macedonia Primitive Baptist Church by experience, July, 1914, and was a true and faithful member. We cannot find words to express her outstanding character and loyalty to her church and family. Sister Gauldin was a good wife and a loving and faithful mother. She was a devoted sister and we all loved her. It grieved our hearts to give her up, but we feel that God has a much better place for her than this life affords, so we say, "Sleep on dear sister in the Lord, and take your rest." We feel that the Lord knows best, and we desire to bow in humble submission to His blessed will. Our humble hope is that we will be blessed to meet this dear sister, together with all the saints of God, in that Beautiful City of God.

A copy of this obituary is to be sent to Elder T. F. Adams to be published in Zion's Landmark, a copy recorded in the minutes of our church book, and a copy sent to the bereaved family.

Written by her pastor:

Elder R. C. Bell

And Deacon:

C. C. Shreve

**RESOLUTIONS OF RESPECT**

We, the church at Tarboro, North Carolina, regret that the time has come to give our respect to the death of our dear sister, Marv E. Pittman.

We bow in humble submission to what we feel is God's will. We trust that Sister Pittman's death was our loss, but her eternal gain. As long as she was able, she was blessed to fill her seat at our church. We feel that God made her reconciled to her afflictions. She was a true believer of "salvation is of the Lord."

We feel that it was God's will to take her from us in October, 1958. We trust that she is at rest with our Saviour where all trials and tribulations are over.

Her funeral was preached at Tarboro Primitive Baptist Church by her beloved pastor, Elder D. B. Stokes.

May we, the church at Tarboro, extend our sympathy to her family and trust that they may be blessed to follow in the pathway of righteousness which their mother left behind.

Therefore be it resolved, that three copies of this resolution be made:

- (1) One to be sent to the family.
- (2) One to Zion's Landmark for publication.
- (3) One for the church record.

Done by order of conference, November 1, 1958.

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

#### JOHN WILLIAM PIERCE

Resolutions of respect for our Brother John William Pierce, who the Lord has seen fit to call from our presence.

Brother Pierce was born September 7, 1873 and died October 30, 1958, making his stay on earth eighty five years.

He is survived by his widow, Laura Elizabeth Pierce, whom he married in the year 1897. No children were given to them, so they adopted a daughter, Madie Marlowe, who died at the age of 41 years, leaving two children, Elisha and Dorothy Yopp, who survive.

Brother Pierce and wife moved to Wilmington during the year of 1920. He was employed by the city, and retired fourteen years ago.

He was a faithful member of the Primitive Baptist church since 1944. We will greatly miss him. He was confined to his bed nearly five years with arthritis. He loved to have friends and church members visit with him to sing and pray, and said many times during his illness that he wanted to go home. We feel that he has gone to his reward, having fulfilled his mission here on earth, and is now resting in peace.

Sleep on Dear Brother and take your rest, we loved you very much, but Jesus loved you best.

Submitted by the Wilmington Primitive Baptist Church.

Horace Bryan, Moderator  
T. Lester Brown, Clerk

#### BROTHER BARLIE CHAMBERS

Brother Barlie Chambers was born in Durham County, October 22, 1875, and lived to be eighty-three years old. He was married twice. The first time, he married Miss Mary Fannie Richmond. After she passed away, he was married to Miss Naomi Ruth Ray.

Surviving are five daughters, his wife, Mrs. Chambers, and eleven grandchildren. He lived a large portion of his life desiring a home in the Old Baptist Church, which he loved so much; and on the third Sunday in October he was baptized by Elder L. P. Martin, his pastor, whom he loved devotedly.

It was often the privilege of the writer to talk with brother Chambers, and he never failed to speak of Him who gave Himself that His people might live. Brother Chambers was devoted to his wife, his daughters and to his church, and he is and will be sadly missed by all of his loved ones and his many friends, but we feel that he is peacefully sleeping where there will be no more troubles, trials, pain nor death, and he will forever be at rest.

Done by order of the church in conference, November 15, 1958.

Written by J. Isaac Hill  
Elder L. P. Martin, Moderator  
J. Isaac Hill, Clerk

#### IN MEMORIAM

Sarah E. Willis was born May 23, 1875. She departed this life April 11, 1958. She was married to George W. Willis. To this union was born four children, two boys and two girls. Sister Sarah joined the Primitive Baptist Church on Saturday before the fourth Sunday in February, 1898 and was baptized by her pastor, Elder J. R. Rowe. She was a member of the Church sixty years. Her funeral was preached by her pastor, Elder B. L. Godwin.

Her body was laid to rest in the family cemetery to await the coming of Jesus the second time without sin unto salvation. May we bow in humble submission to God the Father and the Son and be enabled to say not our will, but Thy will be done.

Done by order of the Church of Atlantic in conference the first Saturday in November, 1958.

Written by Eva M. Hamilton,  
(Deacon) John Smith  
Atlantic, N. C.

#### APPOINTMENTS FOR ELDERS J. C. DUNBAR, MOUNT AIRY, N. C., AND A. B. BARHAM, BURLINGTON, N. C.

Mewborn's Church, Saturday night,  
February 14, 7:00 P. M.

Contentnea Church, Sunday, February  
15, 11:00 A. M.

Goldsboro, Sunday night, February 15,  
7:00 P. M.

Lower Black Creek, Monday night,  
February 16, 7:00 P. M.

Upper Black Creek, Tuesday, Febru-  
ary 17, 11:00 A. M.

Fremont, Tuesday night, February 17,  
7:00 P. M.

Sappony, Wednesday, February 18,  
11:00 A. M.

Creech's, Thursday, February 19,  
11:00 A. M.

Little Creek, Thursday night, Febru-  
ary 19, 7:00 P. M.

Willow Spring, Friday night, February  
20, 7:00 P. M.

Please note that all morning appoint-  
ments are set for 11:00 and all evening  
appointments are set for 7:00 P. M.

# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

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VOL. XCII

FEBRUARY 15, 1959

No. 7

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## PSALM XLVI.

Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.

The LORD of hosts is with us; the God of Jacob is our refuge. Selah.

## PSALM XLVII.

O clap your hands, all ye people; shout unto God with the voice of triumph.

For the LORD most high is terrible; he is a great King over all the earth.

He shall subdue the people under us, and the nations under our feet.

He shall choose our inheritance for us, the excellency of Jacob whom he loved. Selah.

God is gone up with a shout, the LORD with the sound of a trumpet. Sing praises to God, sing praises: sing praises unto our King, sing praises.

For God is the King of all the earth: sing ye praises with understanding.

God reigneth over the heathen: God sitteth upon the throne of his holiness.

The princes of the people are gathered together, even the people of the God of Abraham: for the shields of the earth belong unto God: he is greatly exalted.

## PSALM XLVIII.

Great is the LORD, and greatly to be praised in the city of our God, in the mountain of his holiness.

Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.

God is known in her palaces for a refuge.

For, lo, the kings were assembled, they passed by together.

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## EDITOR

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

## ASSOCIATE EDITOR

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

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**\$3.00 PER YEAR**  
**TO ELDERS \$2.00 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*

## THE STONE OF ISRAEL

### Continued From Last Issue

Also, this Shepherd is deeply skilled in the nature, disposition, weakness, ignorance, blindness, wishes, desires, wants, woes, complaints and diseases of His sheep, and hence He knows how to manage them in all these cases; and He has promised to bring to them health and cure, and to reveal to them the abundance of peace and truth, (Jer. 33:6) and give them one heart and one way that they may fear Him forever. He has made an everlasting covenant with them that He will not turn away from them and will do them good. "I will put my fear in their hearts, that they shall not depart from me." Jer. 32:39, 40. This Shepherd, out of pure and undissembled love, shed His own heart's blood for the sheep of His pasture. Psa. 74:1. Such is the efficacy of it that it is said to cleanse us from all sin. 1 Jno. 1:7. Hence it matters not how weak, helpless, ignorant, poor, sick, lame, blind, wretched, miserable, low or down sunken and far gone these sheep may be, nor know and feel themselves to be, the remedy is in the blood of their Shepherd. This Shepherd invites to His arms and bosom, the poor, the (maimed,) the halt, and the blind. Luke 14:21. Such are welcomed to all the spiritual blessings that are treasured up in Him. Eph. 1:3. Again, the sheep, by this Shepherd, are never at any time, neglected,

lost sight of, misguided, nor misinformed; instead thereof, they, by Him, are watched over, taken care of, and safely led along, and will at last be conducted to that eternal rest which remaineth to the people of God. Heb. 4:9. It is true indeed, that whom this Shepherd loveth He chasteneth, and scourgeth every son whom He receiveth. Heb. 12:6.

It is not done in wrath, but in love, and for their good and best interest. This by Him is sought after and is applied in all His dealings with the sheep, and the same shall be accomplished, though the sheep in the darkness of their minds may not at times be able to see how this can be effected, or how any real good can possibly result from circumstances so trying, so puzzling, and so very mysterious as are many which they are brought under, and sorely exercised with; but still there is nothing too hard for the Shepherd of Israel. He that could and did open in His death a channel of mercy for His sheep, can easily cause all things to work together for their good and His own declarative glory.

Also, this Shepherd's voice in the gospel is addressed to the sheep, and they hear it and follow the same, but strange voices they will not follow, for they know not the voice of strangers. This faithful and good Shepherd has promised to search His sheep, and seek them out, and to be with them

through time and through vast eternity. Also, in this Shepherd, all human and divine beauties meet and shine forth, and at times the sheep can see and feel the same and by it are made glad, even so glad that they say, the Lord is our Shepherd, and we shall not want. Psa 3:1. Here then is the Shepherd of Israel, and here too is the flock and they are one — a unit.

In the next place we observe that the Holy Ghost brings Christ before the regenerate church under metaphors borrowed from the brute creation, such as a Lion and a Lamb.

1. As a Lion, He is strong to save and mighty to redeem His church from despair and death; also to deliver sinners from the strong holds of satan, from the power of darkness, from the horrible pit, from the hand of their enemies, and from errors, lies, and delusions, and to land them safe in heaven at last. Also, this Lion of the tribe of Juda (Rev. 5:5) is able to break down, and scatter the opposers of the church of God into all the four winds of the earth, and there trample them in His fury so that they rise no more forever. This Lion can open God's book of wonders, of secrets, and of deep mysteries in providence and grace. Yes, He can open and none can shut, and shut and none can open.

He likewise can open sinner's ears, and to them open the Scriptures of truth, and the door of mercy, and the way of understanding.

2. As a Lamb, He was the Lamb slain from the foundation of the world; and the Lamb pointed out by the ancient sacrifices and bloodshedding; and the Lamb that was

slaughtered on Calvary's cross between two thieves; and He is now the Lamb in the midst of the throne on high, and He appears as if He had been slain for us, Rev. 5:9. "Behold, the Lamb of God that taketh away the sin of the world." John 1:29. In this dear Lamb we have a full answer, once proposed by Him who was His illustrious type. Where is the Lamb for the burnt offering? Gen. 22:7. God hath provided Himself a Lamb and here He is without spot, or wrinkle or any such thing; and He is the glory of heaven, the admiration of holy angels, the wonder of saints, the derision of infidels, the sport of fools, the rage of devils, the dread of hell, the brightness of God's Glory, the express image of His power. Heb. 13. Verily this is the LAMB OF GOD!

We in the next place observe that the Holy Ghost bringeth Christ before the regenerate church of God under many metaphors taken from inanimate nature, and some of which are these, a Door, a Tree, a Sun, A Rock, and a Stone.

1. As a Door to the saints, so He becomes the great and only inlet to the eternal Father, for Paul says that it is through Him we have access unto the Father. Eph. 2:18. Hence without this door there is no getting to the Father of mercies. All Spiritual places must and will be forever shut against us unless this Door opens itself for us. Christ saith, "I am the door of the sheep." John 10:7. The sheep by this Door enter into many pleasant places of the gospel, and into many sweet things of the kingdom of God by which they become heal-

thy, and wealthy, and wise. They take a look far away into the land of rest and peace.

2. As a Tree, He forms a beautiful shade under which pilgrims bound for Immanuel's land, may, and they often do, find an excellent retreat, and where, under divine influence, they solace themselves and take courage to pursue their journey to Jerusalem above. "I sat down under His shadow with great delight, and His fruit was sweet to taste." Song. 2:3. The fruit of this Tree is beyond all other fruit, the most sweet, fragrant, nutritious, and wholesome to spiritual travellers. This Tree is called the tree of life, and in it divine life is to be found, and happy is the man that finds it.

3. As a Sun, He is the light and heat of the saints; a light to enlighten their path and to cheer their minds. It is from Him that they derive all the true gospel light they possess or ever will possess, for all spiritual light dwells in Him, and from Him it is conveyed to His beloved ones, and in His light they see light and by it are invigorated and made glad, and made to rejoice. David says, "The Lord is my light and my salvation." Psa. 27:1. And so says the heaven-born soul to this day, when the Holy Ghost reveals this mystical Sun to his heart and conscience. Without this Sun the whole church would be a body of thick darkness, a perfect cloud of smother and smoke; but in the Sun she sparkles and shines, and shows clearly that she stands closely connected with the sun of righteousness. Mal. 4:2. From this Sun, her beauty, wisdom, strength,

vigor, and charms of every sort and kind, flow. And in this Sun she grows up, and springs forth, and prospers exceedingly.

4. As a "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. This Rock of Ages stood so high in the estimation of the sweet Psalmist of Israel, (David) (2 Samuel 23:1) that he personifies it and says, "The Lord is my Rock, and my fortress, 2 Sam. 17:2. This ancient Rock is heavy, solid, great and impregnable, the shadow of a great Rock in a weary land, Isa. 32:2. He has been to many a disabled pilgrim on his march to the Holy Land. It screens from the scorching heat of Sinai's mount, and from the howling tempest of the wilderness," when the blast of the terrible ones is as a storm against the wall." Isa. 25:4. It also is the Rock of which the church is built, neither against the foundation nor the super structure, are the gates of hell to prevail. Matt. 16:18. At all events, the Rock and the building on it are to stand or fall together. Violent, and very violent assaults have been made upon it by the powers of darkness, but all in vain, for it yet stands and stand it will, for it is the workmanship of eternal Deity. Paul said, "That Rock was Christ." 1st. Cor. 10:4. This is the Rock of which we now speak; and strange to tell, but so it is, it contains an abundance of important stores, stores rich, refreshing, strengthening, and valuable.

The water of life is here, and it is as clear as crystal, (Rev. 22:1.

so pure and clear it is that it injures nobody, drink what they will of it. Without it, eternal death is sure to ensue soon or late; but with it, that death can never come. Many have drunk of it and gone home to glory, and others are now drinking of it again and again, and will go to heaven by and by. Also, this Rock contains, as hinted before, an abundance of rich and good food, such as never putrefies, nor cloyes, nor becomes stale, but is always rich, fresh, good, and life-giving; and its abundance is immense. By it desperate disease, and long standing sicknesses have been cured; and to this day it is a sovereign remedy for all sorts of soul maladies, breast complaints, dimness of sight, and heart-yearning. Under the guidance of the Holy Spirit, innumerable men and women of all ages have come to this Rock and under it found a shelter and a resting place for their souls, and greatly have they been solaced, strengthened and built up in faith and hope. These are said to be the inhabitants of the Rock. Isa. 42:11. They sometimes feel to sing and shout from the top of the mountain. Those who are enabled and directed to fly to this high and strong Rock, and here to build, to rest and abode, will be forever screened from the deluge of divine wrath; and whatever may at times be their fears and apprehensions of being disappointed at last, the Rock itself will secure them and be infinitely better to them than their fears suggest, Nor indeed is this firm Rock to be suspected by any poor burdened sinner of being a sure retreat for him, on the ac-

count of his sinnership and unworthiness for it was first set up and opened for sin and uncleanness. Zech. 13:1. It can and will cleanse the poor needy comer. If in this place we personify this Rock of Ages, we shall hear it say, "And him that cometh to me I will in no saying, Poor Sinner, is a sufficient warrant for you to venture on the eternal Rock of Ages, and here to expect a good home. Isa. 32:18. Not one has ever yet been disappointed, or failed in finding in this Rock all he asked for, all he desired, and all he wanted. In this Rock, the eternal Father hath blessed the church with all spiritual blessings. Eph. 1:3. Of these blessings the Holy Spirit is to receive and shew them to the saints, and by so doing glorify Christ; and the things shown to them can never fail to make them rich, and wise, and strong and happy; for many of these things are the deep things of God. Acts 28:31. Of course they are things that make for the peace of the conscience and the rest of the soul; and hence Christ saith, "In me ye might have peace. Jno. 16:33.

In the world we need not look or expect much soul rest and peace, for here it is not to be found, but in the Rock of Ages it is, and here we shall have to apply for it. The circumstances under which people mostly attempt to come to this Rock, are of a very trying and painful nature; they are opposed with sin, and by it are greatly distressed and cast down; it is their grief and trouble, and under it they grieve and mourn. Also strong temptations are often upon them,

and by means of which they are sadly embarrassed and perplexed in mind, and at an uncertainty about the result of their earnest pursuit. The enemy of souls is always busy and artful in endeavoring to stop their path and to fill them with fears and doubts as to their interest in the sweet and precious things contained in the Rock. At this business, I say, the enemy of souls is both busy and artful, and much dismay he spreads over the minds of the Lord's poor and needy ones. They want to lay hold on the Rock of Ages and there to hang, and there to sing aloud but their cursed adversary seems at times to forbid their doing so, as it will, as he suggests to them, be presumptuous in them so to do, and that it is not for them, nor such as they, to make thus bold, or to take such great liberties with the glorious Rock of Ages. In this way, and by these base and false arguments, the adversary, for a time, keeps coming souls from laying hold on eternal life.

Written by Elder James Osborne

**To Be Continued.**

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**EXPERIENCE**

Dear Brother Adams:

I am sending the experience of Elder J. F. McGinty of Chatsworth, Ga., which I found among some Primitive Baptist papers. It was such a comfort to me, I think perhaps it may be to some one else. If you see fit, after reading it, to print it in the Landmark, I will be glad, but do as you think best.

A sister in hope,

Mrs. Willie Garrett

Experience written in January

1928.

Dear Brother:

On the thirteenth of August, just past, this writer, according to an old family record reached his three score and twelfth birthday; which to many, seems to be quite a long period; and it is, when we view the many changing scenes, the many trials, sore conflicts, and serious difficulties, the joys and sorrows one passes through during seventy-two years; and it seems often a wonder that any of us should be spared to reach such an old age, when we consider it all from the view point of man. But when we can overlook man's weakness, and can with an eye of faith view Him who can do all things, then we can easily see how we escape the many pitfalls that endanger us by the way, as we wend our weary steps down the uncertain (to us) walk of our natural lives; not knowing what is just in front of us, nor what we are soon to meet. During this long period, which is two years more than is allotted to a man in this life, my experience has been of a varied nature.

All through my childhood and youthful days, was noted in many ways as being different from the average run of boys. I was never of a very outbreaking nature in my youthful practices, and was often pointed to as a model boy for other boys to pattern after; but was a great sinner, nevertheless. Perhaps I was more guarded in the practices I indulged in than others, causing grown up people to believe me better, but I have known all the while that I was far from perfect, and those commendable saying and

opinions of other people did not in the least puff me up in my feelings. All along through life, even in my childhood days, I have realized the sinfulness of sin and even in that early period of life, I realized that there was a God who ruled and super-ruled the earth, and directed the destiny of men — that He was a Saviour, and the only one who could redeem His federal head or representative, Adam, and to Him I knew to look for redeeming grace; on Him I was sure that poor sinners must depend and expect forgiveness of their sins, if they were ever permitted to enter the clime of ultimate glory.

From early childhood to the present time, I have been more or less interested in the Church, and perhaps there are but few small children who took more interest in those things than I. My parents were pious, unassuming members of the dear old church and took great interest in the bringing up of a large family of children "In the way they should go," and consequently had little trouble in that effort. For a long time I went to Church as a silent hearer, and had no thought of every becoming a member until I passed through some great event like those I would hear the ministers tell when relating their experiences; for I felt that was the only way that I could ever get in condition to be accepted into the church. In my opinion those thoughts have been the cause of many dear children of God failing to go to the church, because they were waiting for some great and wonderful experience like what they had heard related from the

pulpit. But those great experiences never did come my way, and if such is necessary to the redeemed child, then this poor sinner never has been brought to a knowledge of our Lord and Saviour, Jesus Christ; but I am yet in the gall of bitterness and the bond of iniquity. I feel sure that our people have made mistakes in the past in this respect. With those bright evidences in our ministers' experiences, we have been caused to believe that we must all have such rich things to tell before we can be admitted into the Lord's Kingdom here on earth. It is not the strong that need so much encouragement, but the weak. Let us always remember the little weakling, who is hardly able to go at all. None of the bright things came to me while laboring under the dark clouds of doubt. I never could get to the place where anything looked bright to me. I was a seeker but met very little encouragement by the way. From very early in life, I had a desire to be in the church — to be baptized, but thought I must be older and must pass through some great and distressing change before they could consider my case. Consequently, I spent a large part (perhaps the most useful period) of my life in this doubtful way, and if it were ever my duty to unite with the church, that duty was not made manifest until middle life. With such conditions existing during my early life, I was from a human point of view, in danger of being captured by Babylon; but through the guiding hand of my God, I trust I was made to withstand the

many temptations of the ever active Arminians and guided, I trust, by an all powerful hand, who protected me under the shadow of His merciful wing. I feel sure that had He not been my stay in that eventful time or period, I would have been lost to the love of His church in this world.

So varied were the different ideas of religion, and so numerous were the different sects, that at times, I became very skeptical and almost reached the point where I doubted the sincerity of religion in any one. But the same gracious Hand led me, I trust, away from all such impressions, and I was enabled to stand. I have always loved the principles that have been taught the past hundred years and have been brought down to us by our forefathers; which principles were taught by Christ and His Apostles, and I feel sure is the only true way. I have contended for them throughout my time. It was at the monthly meeting at Ephesus Church, in Chambers County, Alabama, in May 1895, that I was aroused to my position and the discharge of my duty when I became burdened with offering to the church. After this meeting, I became very much interested in the scriptures, and began to search. Strange to say, while I had read the bible much before this, having read it through several times, yet I never before saw so much in it, as I did during the next month. I became so much stirred up that I wrote Elder Avery, telling him my feelings. He replied with a very encouraging word and advised me to go to the church. So on the sec-

ond Sunday in June, I attended services; but when the opportunity was offered, satan interfered, and I faltered; but something said to me, "You had better do your duty, or something periolous will overtake you; perhaps the loss of wife or some of your dear boys." So I conferred with the flesh and blood no longer. I was received, and the next morning was buried beneath the waters of the Osanipa Creek. There I experienced a feeling I had never felt before, and shall never feel again while I live here.

My dear wife, (a Methodist) my little boys and I went by buggy to the church about a mile away; on that trip, I was impressed with speaking in public, and it seemed that prayer stood out more prominent than any other form of service. I felt somewhat impressed with family prayer which I shrank from, except in a very limited way, feeling too unworthy to bow before my family, knowing they were acquainted with my daily life, which was so full of sin. The cross was too much, but not very long after this, I was called upon to take part in the services in my Church.

Here a battle between the flesh, and I trust, the spirit of Christ was waged within me, and the flesh was humbled and made the attempt, which effort in my estimation, was very poor indeed. But from that day forward I have continued to take part in the services whenever called on by brethren.

I do the best I can, leaving the result with my Maker. I have in these meetings, received much joy and comfort, at times feeling that the Lord was guiding my steps.

One time only do I remember refusing to comply with such a request, and that was at a union meeting, where several ministers and many wise brethren were assembled. The Cross was too heavy and so I dishonored the profession that I had made and was brought to shame and sorrow. That has been the most severe chastisement I have received since I united with the church; and by the help of God, I hope never to be so unfaithful again. My failure at that time was a great disappointment to my pastor who had called on me to lead in prayer. When I refused, he called on another, who was far superior to me, and he refused too. I have always regretted my cowardly act in that one instance.

I have never felt worthy of the esteem the Brethren seemed to hold for me, but have done the best I knew, and have often realized a sweet blessing in submitting when called upon. Before I joined the Church, my wife, being a Methodist, went to Sunday school and of course the boys went too. But as soon as I had pledged my best to the Church, my duty as the head of the family came into my mind and of course there was a great cross; for I knew that for me to assert my will would bring a cross, wherein my wife would of necessity and as a dutiful wife, have to yield her desires, because I could not consistently suffer my children to go to Sunday school, without violating the principles of the Church, and I did not approve of my children attending that school, because it did not comply with the teach-

ings of the Bible according to my understanding. When I told wife and children, wife cried a little, and the boys looked at me with an enquiring eye; but I calmly stood firm and every thing went off smoothly, and I have had no more trouble over Sunday School. I feel that every Baptist should live according to the rules that govern the Church, and thereby avoid many clashes in the family. I have never regretted that act of mine, and not so very long ago, heard one of my boys express joy that , in a timely way, kept him from joining the Methodists. He was attending a Methodist revival (I had not been going), and one of the neighbor boys a little larger than mine dropped a word in my ear which caused me some alarm. I talked with my boy, telling him of the seriousness of one joint those things just to be doing like other boys and I did not want my boys to make sport of religion. That stopped all his activity and I had long since forgotten the incident until he mentioned it as above stated. My dear wife, bless her memory, never crossed me in those things any more; but on the other hand she drew nearer and nearer me in her religious learnings and before she went hence she stood very near me and our thoughts were, in most points, in unison with each other. She read the Scriptures much, and forsook many of her early life impressions of the religion of our God. Even on her dying bed, I was made to rejoice at some of her sayings, and she seemed to feel so near to me. God be praised for these sweet thoughts! My ex-

perience along this line has strengthened me greatly in my belief that Baptists should steer clear of all those Babylonish things and not tolerate their children being taught the follies that are being indulged in by the modern Sunday School and various other daughters of Babylon. Now, I wish to say that after more than thirty years, in this sweet service, I have never regretted the act of enlisting in the army and my constant effort to serve the Lord. I know that I have often fallen short, in this service, but I know that I am a poor human and subject to do wrong or fail to act when should, yet the service has been one of much joy and sweetness to me all these years. I have always been a lover of peace and it has been heart rending to me to see the frivolous things that have been tolerated by the Baptists, in destroying peace and Brotherly love and Christian fellowship among the family of God. May the great KING overrule all these sinful, fleshly notions, and draw His people together once more, as they were a few years ago. I believe that there are a few righteous, who are trying to serve the Lord regardless of the great commotion and destructive war that has been raging the past few years. In my weak way, I have often tried to pray for the welfare of Zion. I trust whoever looks on this, will do so with charity to the writer and pardon all blunders.

A poor pilgrim,  
J. F. McGinty  
Chatsworth, Georgia

### A DREAM

Dear Brother Adams,

Several years ago I dreamed I saw a great road of light-whiter than snow-that led to a new gate. A voice said if one were in that road of light beyond the new gate, they would be inspired to tell of the beauties of that light. When I awoke I was at the beginning of this road. It was before me to travel and I was clothed with this light as with a garment. The light divided the darkness of the night, so the darkness stood on both sides in walls, and the light extended up to heaven.

When I awoke I did not want to live here any longer. I thought of the Red Sea, how the water stood in walls at God's command. So the children of Israel passed through the sea, and at Elijah's translation, Elisha cried, "My father, my father. The chariot of Israel, and the horseman thereof". The chariot of God's great love and protection and the horseman, the strength, the power of Israel's God, "And the Lord opened the eyes of the young man; and he saw: and, behold the mountain was full of horses and chariots of fire round about Elisha." 2 Kings: 6:17. The chariot of God's great love and the wind of the Spirit, the strength, the power of God, the white horse denotes or is a type of the Kingdom power of God, the Kingdom power was that stone that was cut out of the mountains without hands, and it subdued or broke in pieces all the earthly kingdom, and it shall stand forever, for it is the Kingdom of God or the millennium.

At the close of the tribulation

days believe our Lord will come and the horses of different colors. See Zech. 6 chapter and Rev 6th. chapter. Here are types of the hosts of satan in the tribulation days. Sometime ago I dreamed I saw a dark building lighted up with a golden, brilliant light. It was a light within itself. It lighted up the building more beautifully than a power house. We have two standings — a dark standing in Adam and a glorious standing in Christ. The light of God is shining in our souls and in our minds and in our hearts. That is why we are spiritually minded. It is the temple of God, "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you." (and so we read: "Out of Zion, the perfection of beauty, God hath shined. I dreamed I saw this golden bright light in the clouds brighter than the sun, then I saw my Saviour walking toward the grave yard. He carried an old white-washed basket on His right arm representing our sins hid or covered till revealed by the light of God's Spirit that out shone this golden light and Jesus was in the midst of the light.

Your sister in hope,  
Mollie Salmons  
Box 47  
Woolwine, Va.

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**"AND HE OPENED  
HIS MOUTH."**

Malachi, in testifying of the Lord, said, "The law of the truth was in His mouth, and iniquity was not found in His lips." The mouth contains the organs of speech; the means of utterance. Out of the abundance of the heart, the mouth

speaketh. The mouth of Jesus; the promises of a Savior were spoken from His lips. Out of His mouth, He spoke promises to His disciples. He says, "I am the Lord thy God, which brought thee out of the land of Egypt; open thy mouth wide, and I will fill it." "I will give you a mouth and wisdom." Yes, Jesus speaks. "He opened His mouth and taught them." What a blessing is received when he opens His mouth! For when He opens His mouth, He also opens the ears of His people and enables them to hear the truths that He teaches. His mouth is never opened unless there are those to be filled.

Let us notice that which He taught: Blessed are the poor in spirit, they that mourn, the meek, those that hunger and thirst, the merciful, the pure in heart and the peacemakers. Blessed **are** they; not blessed will they be, or blessed were they, but blessed are they now! They are in a blessed state. They have been chosen they have been redeemed, their penalty has been paid and they are under the care and ministry of the Holy Ghost. They have an Intercessor, even their Savior and Lord, at the right hand of God.

A. D. Alston  
Jan 12, 1949

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**A GOOD LETTER**

Dear Brother Adams:

I hope these lines will find you feeling well. I am not very well, but I do not feel that I should be complaining. I have a feeling that if I can be blessed to write to you I will feel better. I get so low and my hope gets so small, that

I do not feel like I have a friend in this world and I fear no friend in the world to come, neither do I feel worthy of such. But have a great love for the Old Baptist. Sometimes I feel like laying the Good Book aside never to pick it up again, I am such an unworthy creature and so lacking in understanding of its pages! It is with me as described by Elder Bennie Clifton recently at Kerner's Grove. He said we reach such a dejected state that we feel our hope is almost gone, but ere long His shining face invades the heavy cloud, then the old becomes new and we are again able to sing the good old songs such as I have heard my dear father sing so often. One he especially loved and sang was:

"Amazing Grace, how sweet the sound,

That saved a wretch like me.

I once was lost but now I'm found,

Was blind but now I see."

I remember when a child, I would lie with my head covered in the night and hear Father singing the hymn and I thought it was the prettiest music I had ever heard, but until a few years ago, I realize I was only conscious of the lovely music and pretty tune, and not those pretty words that I am so forcible impressed with now, for they are so experimental with me now! yet there seemed to be something saintly about them then but I was still enveloped by this sinful world at that young age. Now I have a hope that I will continue loving those beautiful words, as well as the lovely tune, for this hymn is even more beautiful now.

Brother Adams, I had an impressive dream sometime ago and it stays with me much of my time. I thought I was out in place where there were some women whose legs were severely burned by fire and I was standing out to myself waiting for the same thing to be done to me. But I spoke at this time, saying, I had to be baptized, and these women left and went down below the church after I had made this statement, and I never saw them any more. I thought I then went to the upper side of the church and got in line with the cleanest group of women I ever saw, and I was oh, so happy! It seemed I had that sweet peace we are promised in the scriptures. That is why I have rejoiced in this dream. Such experiences are wonderful to such sinners as I feel to be.

Yours in hope of a better world.

Lillie Tickle

RF 3

Mt. Airy, N. C.

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#### REQUEST

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

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

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

EDITOR

## Zion's Landmark

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

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**Editor**

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

**Associate Editor**

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

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Vol. XCII

No. 7

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Entered at the postoffice at Wilson  
as second class matter.

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WILSON, N. C.

Feb. 15, 1959

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### GOD KNOWS ALL

"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 fires unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin," Jeremiah 32:35.

I have quoted the whole of the 35th verse, but as the two phrases "Which I commanded them not" and "neither came it into my mind," are only pertinent to my purpose in replying to this question, I shall confine my remarks to them. Not so much to explain what they mean, but what they do not mean: especially as this portion of Scripture is so often quoted by those who are not too well indoctrinated, in an effort to prove that God did not predestinate all things; because this Scripture

proves something that God did not command, "neither came it into his mind."

Scriptures are often to be understood differently in the interpretation, than it appears in the reading. If we resort only to one passage of Scripture, we may prove the veracity of any doctrine we desire. For instance, John says, "If we say that we have no sin, we deceive ourselves and the truth is not in us" 1 John 1:8. But the same writer says in chapter 3 verse 9, "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." Therefore, if we could prove that we are all sinners, and if we say we are not, we are liars and the truth is not in us: and by the second, we can prove that we are not sinners, and that we cannot sin because we are born of God.

"Which I commanded them not." This scripture is often quoted in an effort to prove that some things take place contrary to the purpose of God. Things take place not according to His command, but not contrary to His purpose. God did not command those who perpetrated the crucifixion of Christ, but no one with any spiritual understanding would say that it was contrary to His counsel. For Peter says, "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands, have crucified and slain." Acts 2:23.

The people of God may rest assured that what God has determined in His counsel, will come to pass. Paul says, "Wherein God,

willing more abundantly to shew unto the heirs of promise the immutability of His counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail; wither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec." Hebrews 6:17 to 20.

A Catholic priest, in order to comfort the loved ones of the ninety two who lost their lives in the Chicago school house fire, said, "God did not permit any catastrophe to come upon His Children in which he had no merciful purpose." If God permitted things to come to pass contrary to His will, and had the power to prevent it, and did not, He might as well have purposed it. God did not command the brethren of Joseph to sell him to the Ishmeelites, but who would say that He had no purpose in it? Let us not look at the act, but the results of all that comes to pass.

"Neither came it into my mind, that they should do this abomination, to cause Juda to sin." This does not mean that something took place that God had no knowledge of. To argue this theory would be infidelity and a denial of the Omniscience of God. It is much more difficult to say what a scripture does mean, than it is to say what it does not mean. David said,

"Great is our Lord, and of great power: his understanding is infinite." Psalms 147:5. If then, God is infinite, His understanding is inexhaustible and without end.

By the phrase "Neither came it into my mind," we could not, by any stretch of the imagination, conclude that God did not know the thoughts and intents of their hearts but that His knowledge of their act did not influence them to commit this abomination.

Baal seems to be the seat of heathen worship and if God's people set up false gods and teach their children to worship them, they are exposing them to the fire (wrath of God). God hath said, "I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images. Isaiah 42:8. If we advocate a doctrine that denies any one of the attributes of God, namely, the Omnipotence, Omnipresence, Omniscience, Immutability, and Sovereignty, we will find ourselves in the end, if we be His children, in the midst of God's consuming wrath.

The foreknowledge of God is not the cause of things coming to pass, but there is nothing that comes to pass without the knowledge of God. We cannot comprehend how God knows all things, yet we read that he 'Is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in His sight: but all things are naked and opened into the eyes of him with whom we have to do.'" Hebrews 4:12,13. The reading of this scripture would suggest to the carnal mind that God knew not that

the people would commit this sin, but a true interpretation of God and His attributes will allow no such deduction.

The purpose of the crucifixion of Christ was not that the ones that did it might sin, but that there should be an atonement made for sin. God's Spirit never influences men to do wrong, but the evil spirit in men causes them to do things that God meant for good. It was evil in the brethren of Joseph to sell him to the Ishmeelites, but Joseph told them that they meant it for evil, but God meant it for good.

We are not always able to judge between good and evil. Isaiah says, 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!" No one so ignorant as this. should fancy himself wise enough to judge the intent of God's purposes, as to whether they be for good or evil. I know of no one who holds God responsible for his sins. Yet I know, and feel to say with the poet:

Chained to his throne a volume lies,  
with all the fates of men,  
With ev'ry angel's form and size,  
Drawn by the' Eternal pen."

Paul, in his letter to the Romans said, For the scripture saith into Pharoah, 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. Therefore hath the mercy on whom he will have mercy, and whom he will be hardeneth. Thou wilt say then unto me, why doth he yet find fault?

For who hath resisted his will?" Paul must have anticipated that and therefore gave an answer 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? Hath not the potter power over the clay, or the same lump to make one vessel unto honour, and another unto dishonour? Romans 9:17 through 21 God hath said, I AM THAT I AM. This means that he is self-existent, independent, above the law, and therefore, cannot justly be charged by any of his creation of doing wrong, regardless of what his purpose might be in any event that takes place, either in providence or grace. Sin is the transgression of the law, and God is above the law, and could, by no act of His, violate it.

We are living in a world filled with both good and evil. But in some mysterious way both good and evil, work together for good to those who love God. Whether we understand His dealings with us, either in providence or grace, by the wisdom He gives us, we desire to accept, whether we like it or not; His dealings with us as being for our good and His glory. And, when we come to lay our armor by, be able to say with the Beasts that were full of eyes within and they rest not day and night, saying, Holy, holy, holy Lord God Almighty, which was, and is, and is to come." Revelation 4:8.

May God forbid that any of His children ever quote this text in an effort to prove that this was something that God knew nothing

of before it took place. To do this would be accusing Him of being as ignorant of the future as we are.

H. O Nash

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#### OBITUARY

It has pleased the Heavenly Father to remove from our midst our beloved Sister Laura Mason. She was born April 5, 1872, and died November 26, 1958. She was the widow of Brother Elmer Mason. To this union were born five daughters and one son. Sister Laura united with the Primitive Baptist Church in Atlantic, N. C., on Saturday before the third Sunday in October, 1904 and was baptized on Sunday morning by her pastor, Elder L. H. Hardy. She remained a faithful member until her death. She will be sadly missed. But we hope and believe that our loss is her eternal gain. Therefore we can say with Job, the Lord gave, and the Lord hath taken away. Blessed be the Name of the Lord. Her funeral was preached by her pastor, Elder Godwin.

Done by order of the Church of Atlantic in conference the first Saturday in November, 1958.

Written by Eva M. Hamilton  
(Deacon) John Smith  
Atlantic, N. C.

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#### HAS YOUR SUBSCRIPTION EXPIRED?

Dear Subscribers,

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Editor

#### LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union will be held, the Lord willing, with Mount Lebanon Church, located on Guess Road near Durham, N. C., beginning Saturday before the fifth Sunday in March, 1959.

Elder L. P. Martin was chosen to preach the introductory sermon, Elder Charlie Thomas, alternate.

All lovers of the truth are invited to meet with us, especially ministering brethren.

Clyde Satterfield,  
Union Clerk

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#### THE FLINT RIVER ASSOCIATION

(Reprinted From Nov. 15, 1940 Issue)

At old Oak Grove we found a church  
Met in association,  
"Flint River" was the name it held,  
Three days was its duration.

I had desired to meet this band  
At this particular place,  
And in His pleasure God smiled down  
And granted me this grace.

The seats were found beneath great oaks  
A hundred years had tended,  
They overshadowed like God's love  
As knees were lowly bended.

The ground was hallowed from the first  
By God's abiding nearness,  
All glorious to behold was He.  
In all His sacred dearness.

A flame of fire His servants stood  
In mighty declarations,  
Proclaiming God's eternal love  
Throughout all generations.

A fountain stream then issued forth  
To cleanse the double-minded,  
It fed and strengthened as it purged  
The hearts by idols blinded.

I cannot in these common rhymes  
Find words of such degree,  
That will describe this loftiness  
It's all too wonderful for me.

But if our God continues grace  
And peace to this great nation,  
We hope again to greet this band  
At their association.

Beasie E. Mefford,  
Titusville, Florida.

# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. XCII

MARCH 1, 1959

No. 8

## PSALM XLVIII.

They saw it, and so they marvelled; they were troubled, and hasted away.

Fear took hold upon them there, and pain, as of a woman in travail.

Thou breakest the ships of Tarshish with an east wind.

As we have heard, so have we seen in the city of the LORD of hosts, in the city of our God: God will establish it for ever. Selah.

We have thought of thy lovingkindness, O God, in the midst of thy temple.

According to thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness.

Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.

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.

For this God is our God for ever and ever: he will be our guide even unto death.

## PSALM XLIX.

Hear this, all ye people; give ear, all ye inhabitants of the world: Both low and high, rich and poor, together.

My mouth shall speak of wisdom; and the meditation of my heart shall be of understanding.

I will incline mine ear to a parable: I will open my dark saying upon the harp.

Wherefore should I fear in the days of evil, when the iniquity of my heels shall compass me about?

They that trust in their wealth, and boast themselves in the multitude of their riches;

## EDITOR

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

## ASSOCIATE EDITOR

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

**\$3.00 PER YEAR**

**TO ELDERS \$2.00 PER YEAR**

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

# ZION'S LANDMARK

## *Devoted To The Cause of Jesus Christ*

### THE GREAT PHYSICIAN

Mr. J. W. Ivey,  
State Sanatorium  
McCain, N. C.

Dear Brother Ivey:

We were glad to receive your interesting letter. We are so glad that you are improving and that your faith faileth not. Our Saviour, when on earth, reminded some of the apostles that he had prayed that their faith fail not. He watches over and knows the need of each and every one today as when He was on earth. One of the writers says, "Cast all your care upon Him, for He careth for you." One of our greatest blessings is to have faithful friends. Soloman says, "A man that hath friends must shew himself friendly," and there is a friend that sticketh closer than a brother.

Your Maker has wonderfully blessed you with a strong body and mind, and not many live so long as you and your good wife. He has blessed both you and her in so many ways at so many times. He has made you to look up and hath given to you the choice of blessings. He made you both willing to work with your hands and has blest your labors. He has given you a mind to hate evil and to love righteousness. Soloman speaks and we also rejoice that our sentiments are at times the same as his. He says, "Every Word of God is pure; He is a shield unto them that put their trust in Him. Remove far from me

vanity and lies; give me neither poverty nor riches; feed me with food convenient for me: Lest be full, and deny thee and say, who is the Lord, or lest be poor and steal, and take the name of my God in vain." God has made you to remain close and to live just one day at the time, both naturally and spiritually. He has made you to embrace and to live on His gracious promises. Your lot has seemed hard many times, yet you would not exchange your place nor relinquish your faith) even though it seems small at times) with those of the rich. You can say of a truth with God's servant of old, "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." "One day in thy courts is better than a thousand where the wicked be."

We have God's holy promise that "there remaineth a rest to the people of God. There the wicked cease from troubling, and the weary be at rest." You will have your conflicts as long as you live in this world. We know you at times, like Job of old, saw within, "forsake me not nor cast me off in mine old age; forsake me not when my strength faileth. God is the confidence and the strength of all the ends of the earth." The Apostle Paul in his letter to the Hebrew brethren reminds us of God's promise to Joshua. His promise is, "I will never leave thee, nor forsake thee. As I was with Moses

so I will be with thee: I will not fail thee, nor forsake thee." He further says, "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee withersoever thou goest."

We miss you and Sister Ivey at the meetings and may God bless you to remember that all the promises of God are yea and Amen unto His Glory. May His great name be praised forevermore.

God bless you forever.

J. E. Mewborn  
Snow Hill, N. C.

The above letter was written to Brother J. W. Ivey, a patient at the N. C. State Sanatorium, McCain, N. C., by his pastor. We understand that Brother Ivey is eighty-seven years old and is recovering satisfactorily from a recent attack of tuberculosis. We hope his friends and brethren will visit him. Ed.

### UNPARDONABLE SIN

Dear Brother Adams:

I feel to write my views on the subject of the "Unpardonable Sin" or "Blasphemy against the Holy Ghost." I hope the writer is one who loves God's people and who daily strives to do and live right, yearning for the guiding hand of my Savior. I believe that my readers will largely be those who are already established in the fundamental principles of the doctrine of Salvation by Grace. Election, predestination, foreknowledge, calling, perseverance, preservation, justification, resurrection and the glorification of the Church of God

are all through, in, by, and for the sake of the Lord Jesus Christ, who is made of God unto us "Wisdom, Righteousness, sanctification and redemption," the word US embracing the whole Church in a triumphant sense — all who were chosen of or by God, in Christ, the Son, before the foundation of the world, ("—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. 1:4.) who shall ultimately sing the praise of God in eternity, without the loss of one, world without end. There is nothing God did not make and nothing He does not have complete control over. All things were foreknown determined by Him, ("Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:—" Isa. 46: 9,10.) with Him ruling sovereignly over it all for the good of His people and His own glory. ("— Yea I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.") We say this with the understanding that sin is not a created thing, but an act of the creature, transgression of law, but it could not have entered except by the permissive decree of God. He had a good and wise purpose in it all.

You remember your vision or dream, Elder Adams? when you saw yourself on trial before God, He being your Judge and Jury, the

Law being your accuser, in which experience you were made to realize you were guilty of transgressing the whole, that your nature was utterly depraved, that, though many things you had not committed, yet you were guilty as though you had committed all for these things were in your nature, and you were on trial, not only for what you had done, but also for what you were—the dormant, uncommitted sins which lie in your nature. ("For whosoever shall keep the whole law, and yet offend in one point, he is guilty of the whole." James 2:10.) I use this to set forth the fact that there is one thing that the Church cannot do, either separately or collectively, and that is, sin the unpardonable sin or blasphemy against the Holy Ghosts.

We are guilty of everthing else the unregenerated, unchosen world is, either by practice or by nature. The only reason we are not guilty of doing worse things than we have done is the restraining Grace of God. Act 17:29, 30, 31. "Forasmuch then as we are the offspring of God, we ought not to think that the God-head is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: Because He hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead."

To show that the spoken command of God can be broken, or dis-

obeyed, if God permits it, we turn now to the command God gave Adam in the garden of Eden. Gen. 2:16, 17. "And the Lord God commanded the man, saying, "Of every tree of the garden, thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." A flat command, yet God permitted Adam to break or transgress it for God's own purpose and ultimate glory.

Now, again the words: "And the times of this ignorance God winked at: but now commandeth all men everywhere to repent." This command covers every mortal on earth, both elect and those not elected; yet we know that true repentance is the gift of God, the direct result of the Grace of God applied in the heart of God's children by God's power; He gives this repenting Grace to everyone of His little children, and to nobody else; yet, the other, the children of wrath, those left out of the covenant of Grace; and held guilty for not repenting, as though they could have, and would not. This is the blasphemy against the Holy Ghost, and unpardonable sin, and this is the one thing the child of God cannot do—he cannot commit this sin. We are guilty of every other thing the unregenerated world, the non-elect world, is guilty of—either by nature or by practice—except this one thing, We cannot refuse to repent. For God works that, it is part of the work of salvation, which is all by the Grace of God.

I know few will believe what I have written, but I am not respon-

sible for anyone's belief nor unbelief. Neither do I desire to write anything that others will not understand nor see as I do, but I have written as my mind has been directed or led.

May our God remember His people in tender mercy.

A poor sinner saved by grace,  
if saved at all,

Layton Wingfield  
Ridgeway, Va.

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**MARK 5:21-43. JAIRUS**

Jesus had been about His Father's work, healing and restoring. When He had come over the sea to Capurium "much people gathered unto Him." "There cometh one of the rulers of the synagogue, Jairus by name — and feel at His feet —" The name Jairus means "He enlightens." Although Jairus was a ruler of the synagogue, and of the pharisees, one of those to whom Jesus said, "The publicans and the harlots go into the kingdom of God before you," yet he came to Jesus and humbled himself for he "Fell at the feet" and he was favored in his request. The Scripture says, "He besought Him greatly, saying, My little daughter lieth at the point of death." His was a most urgent case, and he besought Jesus greatly! He besought Him to come quickly lest his daughter die. "And Jesus went with him." What beautiful words are those! Those simple words speak peace and surety and comfort to the very soul. there is omnipotent power; there is close assistance and guidance and directing; there is close communion and peace and comfort and

love! Jesus went with His disciples unto the village Emmaus; they could not go to or with Him, He had to come to them and go with them and unfold the Scriptures to them; and break the bread (word of life — His body) and **ble**ss it to them So here Jesus had to go with Jairus. Jairus could not go with Jesus, nor go alone, for he had tried that before now, and to no avail, for his daughter lay dying. Jairus felt that his prayer was being answered when the Lord went with him; and in his heart, he was, no doubt, impatiently hurrying the Lord to pass on through the throng of people; to rush on to the sick daughter lest she die before He arrived, and the cause would be in vain.

Jarius had told the Lord (1) to come; (2) and lay thy hands on her; (3) and she shall be healed and she shall live. Jairus had told the Lord (yes, by faith) just what to do. Suppose the Lord had done just as Jairus told him; would all of the glory have gone to God the Father, or would some of it have been retained by Jairus in his own heart? Shall man tell God, or even ask God to do something, and also tell Him how to do it? Who hath been His help, or His counsellor?

As Jesus passed through the throng of people and as Jairus would have hurried Him on, a woman touched the hem of His garment and was healed of her plague. Jesus hesitated and turned to inquire of the person who touched Him. Now as Jesus tarried, and spoke with the woman, Jairus was led into greater and deeper distresses and afflictions of

mind than ever. Then came one of His servants saying, "Thy daughter is dead; why troubleth thou the Master any further?" Here was the death - blow to the hope of Jairus; now it was too late; now nothing could be done, for she was dead already! O why, could not the Master have attended first to this most urgent case and left the less urgent ones for a later time? Why could not the Master have saved his daughter? Why did the Master start with him, and seem to answer his prayer to come, and yet left him in upmost despair and without any hope of further assistance? Why trouble the Master any further?

Yes, it was faith that caused Jairus to go to Jesus; "It was He (Jesus) who taught me thus to pray." It was Jesus who answered the prayer to go; it was Jesus who "went with him;" yet He had tarried until it was now too late! The daughter was dead! Indeed, Jairus was led into the deepest distress and despair! Jairus was now in the way to receive the blessings he had asked for; he was in the way to see the infinite power of God. Why this way? That the glory of God might be made manifest to all men! Was the impotent man at the pool of Bethesda healed by being put into the waters as he expected? Jno. 12:30. "This voice came not because of me, but for your sakes." Jno. 9:3. The child was born blind, not because of the sin of the parents "But that the works of God should be made manifest in him" through the healing. Why did Jesus allow Lazarus to die before He came unto him? Jesus

loved Lazarus, so why die He tarried until he had died and all were weeping for him? Jesus said (John 11:14) "Lazarus is dead. And I am glad for your sakes that I was not there, to the intent that ye may believe—" Yes, that the glory of God might be made manifest!

When Jesus heard the words of the servant to Jairus, He said "Be not afraid, only believe." Then Jesus continued His journey to the house of the ruler of the synagogue, suffering no man to follow Him save His disciples. What questions and doubts and fears filled the heart and mind of Jairus! Why could He not have put the crowd by and suffered them not to hinder Him, before his daughter had died and before it was too late to save her life? Why did He have to tarry? What is the use of going on now? What could possibly be done now after she is already dead? If He could not come in time to save her life, would He now come to comfort the family?

Jesus came. He found them weeping. He said the "damsel is not dead, but sleepeth." "And they laughed Him to scorn." Here we see not only doubt, but actual denial. They denied His statement to the extent that they labeled it as scorn and folly and foolish talk! They knew that the daughter was dead; they knew that nothing more could be done for her; they knew that Jesus could do nothing; they denied His power and His ability to do all things; they never believed that there was **nothing** too difficult for Him! They laughed at Him, they laughed Him to scorn. Does not the world do the same

thing today? Do they not laugh the truth to scorn? Ridiculous, preposterous, impossible!

"But when He had put them all out;" notice also, that He suffered no man to follow Him except Peter and James and John — His disciples. No man, but those of God's chosen vessels, shall ever see and witness the great mysteries of God and Godliness! "And He charged them straitly that no man should know it;" can any man, or has any man at any time told another of the mystery of Godliness? No, God alone, speaks that mystery into the hearts of His.

Yes, when He had put them all out, He took the damsel by the hand and said, "Talitha cumi! Damsel, I say unto thee, Arise!" Then, they that denied, they that doubted, they were astonished! and with a great astonishment Jairus' prayer was answered; his daughter lived and was whole. Jairus had doubted, but now he saw and was astonished!

O may He say unto the deadness in the souls of all of His little ones "Talitha cumi!" Arise, dead soul and live and praise God for all of His mercies and loving kindnesses; and may all of the honor and praise and glory and dominion be His forever. Amen.

Douglas

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### ORDER IN CHURCHES

I feel some burden to write my views on order in our churches; where from, I do not know for I realize I know nothing as I ought. In these times of trials and troubles, I feel fearful that my impression to write is of secondary im-

portance, wherein lies the burden to write.

When a church sits in conference the first duty or procedure is to appoint a moderator to moderate the conference. In the moderator is vested authority to rule on the order of the various acts proposed or presented to the church and the manner associated with same while in conference. A qualified moderator, interested in the well-being of his church will regardless of the attending circumstances, even if sentiment is against him, stand for order, for his love for the order of the church will inspire him to take a determined stand. When a moderator tries to keep order and the people do not heed his counsel, he can step down and ask someone to supply for him or leave the matter of selecting a supply to the church in conference, however, faithful and and qualified deacons will certainly come to the rescue of their moderator under such circumstances.

If during the conference, the moderator overlooks a point of order and as a result allows a state of disorder to creep into the conference, same can be corrected and controlled if the deaconship is alert, and senses or observes the situation immediately and brings the error to the attention of the Moderator and church. Voting on a point of order naturally precedes any questionable move. Should the deacons not uphold the moderator for order then it is necessary that the members themselves voice their sentiment in behalf of gospel order, that same may be restored.

The selection of qualified deacons is a highly important matter

with every church. The qualifications of both the minister and deacons are set forth in the third chapter of 1st. Timothy. The qualifications of the bishop (minister) are first stated, then Paul says, "Likewise must the deacon be grave, not doubletongued, (that is, agree with whom ever he is conversing with, regardless of how different the views of the various persons with whom he converse are) not given to much wine, not greedy of filthy lucre: holding the mystery of the faith in a pure conscience. And let these also be proved, then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus."

Should either a minister or deacon prove that he is lacking in the above qualifications, even though he has been ordained, by indulging in and catering to disorder, meddling in and causing strife and contention, then for the welfare of the church, he should be demoted. However, he may continue to be retained as a member by the church if his offences have not been to offensive to the church and providing that he retains the fellowship of the church.

When a matter concerning a member of the church must be brought before the church in conference, in no case is it lawful for the church to allow an outsider to

serve as a witness for or against a member or accept the outsider's testimony, either directly or indirectly for or, against a member of the church. Should this procedure be allowed then the church would not be safe from worldly rumors and false testimony. Churches in order will not allow such procedure, in my opinion. When a member conducts himself in an offensive manner, the deacons are a standing committee to exercise oversight for the protection of both the member and the church. James says: "Brethren if any of you do err from the truth, and one convert him; let him know that he which converteth the sinner from the error of his way shall save a soul from death, and hide a multitude of sins." James 5:19-20. James meant by this that if a brother in the church becomes wayward or lives unbecomingly, and a brother goes to him and points out to him his error and the wayward brother hears and heeds the timely rebuke and humbly acknowledges his wrong and repents of it, then the correcting brother which is usually a deacon, has saved a soul from death, so far as his life in the church and in the fellowship of the brethren is concerned; and when this is handled quietly in this manner as the brother or deacon would likely manage it, the erring brother would not be brought openly before the church, therefore, the brother who converted the erring brother would hide a multitude of sins, as James said. The church is able to discipline its members according to the scriptures, when it is done in this manner.

In the case of a candidate offering to the church for membership, all members present should vote either for or against receiving the candidate and until the vote is unanimous the church should never receive him into the church. To do otherwise is to invite trouble. The church should never over ride or ignore an objection by any member of the church. Of course the objecting member should have a legitimate reason for his or her objection.

Relative to extending liberty to one to speak in public, I feel that careful consideration should be given to this matter. Both the welfare of the brother and the church should be considered and protected. The only true evidence that one is called to preach is that he preaches. Therefore, his liberty should be confined to his home church until he proves to his home church that he has a gift. In some cases this requires months or even years. Then when his home church is satisfied that he has a gift, it is prudent to extend his liberty to the bounds of the local or home association, at least for a limited time, and when the churches of the association are satisfied with his call, he should be liberated to speak when and where called on. As soon as his church feels that he is established in the truth — the doctrine of election, predestination, the resurrection, and salvation by grace, and has some knowledge of discipline and order; and the church herself, is willing to call this brother as her pastor (were she is without a pastor) or if a sister church calls for his ordination, then

the church is safe in setting him apart by ordaining him for the work of the ministry.

In case an elected, ordained or liberated man including clerks, deacons and other officers should offend the church, then if Godly sorrow and repentance is not apparent, he should be stripped of his office before being excluded. But if and when he repents and returns to the church, he should be first proven as a member before he is restored to his former office in the church.

Sometimes when trouble arises between brethren, instead of gospel steps being taken to settle the disturbance before it spreads, it becomes spread abroad and does extensive harm in the church: but I feel the proper way is for gospel steps to be taken before the trouble is brought into the church. The procedure as laid down in the scriptures is explained in Matthew 18: 15-16, which says; "Moreover if thy brother shall trespass against thee, go and tell him his fault between him and thee alone: if he shall hear thee, thou has gained a brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word shall be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."

Should a brother (or sister of course) from one church become offended with a brother of another church, he should follow the same procedure as mentioned above and

is laid down in the scriptures. If, however, the offending brother fails to hear the brother who is offended after gospel steps have been taken, the matter will have to be settled in the church of the offending brother. Each church is an independent and sovereign body, and in no case is it in order to take personal offenses or grievances to an association for settlement, because it is no supreme court for churches.

Care should be given in every case to determine and follow gospel order, using the scriptures as a guide and the landmarks set by our forefathers.

I realize I am no authority on order but this is an expression of my feelings on this matter. I will welcome comments and the viewpoints of others who are well versed on order.

A brother in hope if one at all,  
Cecil E. Quesneberry  
Box 20  
Indian Valley, Va.

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### BORN OF GOD

Dear Brethren and Sisters in Christ:

This scripture has come into my mind, "Whosoever believeth that Jesus is the Christ is born of God: —"

Who is it that believes Jesus is the Christ? This does not mean that a person can just say Jesus is Christ and that he believes that He is the Christ when in reality that person has no knowledge nor conception of Christ at all. It means that those who know Him in power, full of grace and truth; as one who can reach His people

when they are in need, come to them when they are in distress, answer their anxious calls, those to whom He reveals Himself as their Redeemer, their Saviour, and as their salvation, are born of God.

What does it take to make us confess He is the Christ? It just takes this; We must see and feel with all of our heart that we are poor, helpless, sinners, born in sin polluted and defiled before Him; no worthiness with which to plead and mercy and compassion alone can in soul as a prospective mother in their load of sin. Certainly a sinner, weary sinner when freed from this helpless condition believes that Jesus is the Savior, and is the Redeemer of sinners. At times they feel to know that Heaven is their home, that Blessed Home He has prepared for His children.

I am sitting here in my little home in very ill health, desiring more days in which to shelter therein, and feeling as our Blessed Saviour felt when He was here on earth: He said: "Foxes have holes and the birds have nests, but He had no where to lay His Head. We feel this way; God, the Father of Christ, owned it all. Jesus, while here on earth, was looking to God for all power. He said, "Father, the hour is come; Glorify Thy Son, that Thy Son may also glorify Thee: As thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him." We believe that He has all power and is full of grace and truth, and His grace is free to those for whom He died. (The word grace means

favor, kindness, mercy. Therefore it is by mercy, by kindness, and by favor we are saved. In other words it is a gift through mercy that we are saved.) The Apostle Paul in the 2nd. chapter of Ephesians, said, "By grace are ye saved, through faith and that not of your selves. It is the gift of God; not of works lest any man should boast." The whole church of God is saved by grace.

The Salvation of His people — the Church — is a free gift. Paul said, "For if through the offense of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many." Jesus said His people was a chosen people: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye ask of the Father in my name. He may give it you." Many are preaching the world over that we must choose Jesus, but Ananias said to Paul: "— The God of our Fathers HATH CHOSEN THEE THAT THOU SHOULDEST KNOW HIS WILL —" and Paul said: "For ye see your calling Brethren, how that not many wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are might — that no flesh should glory in His presence. I Cor. 1:26:27:29. So it is not the great men of the world who are fitted or enabled to glorify the Lord,

but the humble ones who know their nothingness before Him are enabled to sing his praises when they are enabled to feel His saving grace. Regardless of their natural wealth in this world, His people are made an humble people in the day of His power.

In my declining health and years, I am often brought to meditate on the day of the coming of Christ to this earth again when He will gather the redeemed by His death people will rise from the grave and ascend to Him on high. Those who are alive and yet remain here on earth will be changed in the twinkling of an eye, and be caught up in the air together with those who are resurrected unto eternal life. The body of the resurrected will be reunited with the spirit when it is raised a spiritual body. It will be raised in incorruption, it will be raised in glory; and it will be raised in power. (See I Cor. 15:43, 43.)

I love Old Baptist and so much desire that the Lord lead and guide us all in our daily walk. May we be blessed to be at each other's feet. When He is finished with us here on earth, Oh, may we be carried to that blessed home not made with hands!

Your humble servant in the Lord  
I hope.

(Elder) W. E. Jerrell

RFD 2

Lexington, N. C.

Since the above was written, Brother Jerrell has passed from this life. His work on earth is over. Our heart goes out to his faithful wife and bosom companion in her loneliness. —Ed.

## Zion's Landmark

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

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Vol. XCII

No. 8

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Entered at the postoffice at Wilson  
as second class matter.

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WILSON, N. C.      March 1, 1959

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### FRUIT AND NON FRUIT BEARING BRANCHES

Dear Brother Adams:

Will you give your views on Mark 4:25,26,27,28. Somehow it has been on my mind for sometime.

A sister, I hope,  
Mrs. J. B. Hathaway  
Creswell, N. C.

The scripture which our Sister refers to in Mark 4:25 reads as follows: "For he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath"?

These words were spoken by Jesus, which set forth the fruit bearing and nonfruit bearing branches. Beginning with the 3rd. verse He sets forth a parable, by saying, "Hearken; Behold there went out a sower to sow: and it came to pass, as he sowed, some fell by the way side, 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 sprang 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 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 brought forth, some thirty, and some sixty, and some an hundred." Mark 4:3 to 8.

The disciples of Jesus (when alone from the multitude) "Ask of Him the parable." verse 10. Jesus explained the mystery to them by saying, "The sower soweth the word. And these are they by the wayside, where the word is sown; but when they have heard, satan cometh immediately, and taketh away the word that was sown in their hearts. And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; And have no root in themselves, and so endure but for a time; afterward, when afflictions or persecutions arise for the word's sake, immediately they are offended. And these are they which are sown among thorns; such as hear the word, And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixth, and some an hundred." Mark 4:14 to 20.

It will be observed that the word which fell by the wayside, on stony

ground and among thorns did not bring forth any fruit. Where the seed bed was prepared the word took root and brought forth abundantly, some thirty, some sixty and some an hundredfold. The Lord prepares the seed bed in His people by taking away the stony heart and puts within them a new Spirit and a new heart. Solomon said, "The preparations of the heart in man, and the answer of the tongue, is from the Lord." Prov. 16:1.

Grace makes the difference between those who do and those who do not bring forth fruit. Grace triumphs over sin and saves the chosen vessels of God's mercy from everlasting woe and misery. Paul said, "Moreover the law entered, that the offense 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." Rom. 5:20,21. Grace saves the sinner, not works. Paul said, "For by grace are ye save through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." Eph. 2:8. Those who are possessors of grace are dead to sin. Those who do not possess grace are dead in sin. Paul said, "How shall we, that are dead to sin, live any longer therein?" Rom. 6:2.

Those who trust in works of Righteousness for life and salvation are dead in sin. If our works of righteousness have become as filthy rags to us and we therefore, no longer trust in our works, we are dead to sin but if we are trusting

in the merits of our works for life and salvation, we are dead in sin. If we believe that we can do good and that will bring God under obligation to save our souls we are dead in sin. This was the state of the Jews, who trusted in the law of Moses, of which 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 Kingdom of God was taken from them and given to those who brought forth fruit. "Therefore say I unto you, the Kingdom of God shall be taken from you, and given to a thereof." Matt. 21:43.

Grace not only saves the sinner, but makes manifest those who are born of the Spirit of God. They bring forth fruit of righteousness. This fruit is love, patience, long-suffering, meekness, temperance, faith and etc. Jesus said, "Ye shall know them by their fruits." Matt. 7:16. Preparing the seed bed before the word of God is sown makes the difference between those who do and those who do not bring forth fruit.

Pruning is necessary for the increase of fruit. Dead limbs are taken away and the live ones are purged. 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 Jews, of which Jesus was born of the lineage of Judah, were in Him by creation, but not by regeneration. Not all, for some were in Him by regeneration. John

said, "He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name; Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:11, 12,13. Those who are in Christ by regeneration, are born of the Spirit of God. They grow in grace and in the knowledge of the truth. This growth is promoted and made manifest through trials, troubles and tribulations.

The Kingdom of God is compared to a man that cast seed into the ground. They spring up and grow. This is a mystery. The blades appear, then the ear, often the full corn in the ear. The sower puts in the sickle, gathers the fruit for the harvest is come. When the word of God is sown in the earthen vessel, it takes root downward and brings forth fruit upward to the honor and praise of God. The harvest is the end of the world. The full crop or all the elect will be gathered together into the Kingdom which was prepared for them from the foundation of the world. See Matt. 13: 31 to 46.

T. F. Adams

#### DEACON CARVIN CLIFTON MANUEL

Deacon Carvin Clifton Manuel was born April 14, 1896, and die June 18, 1958. His pilgrimage here on earth being 62 years, two months and two days. He was the son of Archie and Albertie Manuel, born in Madison, N. C. He spent his young days in and around Madison, and in Stokes County, where he was married April 14, 1917, to Miss Maggie Nola Hooker. To this union were born seven children, six of whom survive him, together with his companion.

This precious brother is and will be deeply missed by his family, his church,

neighbors and friends, of whom he was held in high esteem. He was a good provider, a kind husband, a good father, and a faithful church member.

Brother and Sister Manuel moved to Spray, N. C., many years ago, where for the last sixteen years he was employed by Fieldcrest Finishing Mill, where he retired less than one month before he died. They both received a hope in Christ and joined the Primitive Baptist Church at Raper, N. C., in May, 1939. Both of them were baptized by Elders J. T. Cox and Roy M. Flinchum. They later moved by letter to Goodwill Church, where he remained a faithful member until death.

Brother Manuel was ordained to the office of Deacon, Sunday, May 3, 1940. We feel he was a God-called man, for the tree is known by the fruit it bears. Often have we seen his tears, heard his groans and sighs, heard him tell of the goodness and mercies of God to him. He was firmly established in and faithfully stood for the fundamental principles of the blessed doctrine of God-salvation by grace. He was a wise counselor, and had the courage to firmly stand for his convictions. Jesus said: "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of Thy countenance." We feel assured and satisfied that he truly was one of the Lord's anointed.

He was stricken with a heart attack June 11, and passed away seven days later, after telling his family that he was going where there was no more pain, nor sorrow, sickness nor death. He quietly folded his weary arms and bid adieu to all earthly ties and scenes, falling asleep in Jesus.

Brother Manuel's funeral was preached at Goodwill Primitive Baptist Church by Elders A. A. Doss and Layton Wingfield. His body was then laid to rest in the church cemetery, there to await the dawn of the resurrection morn.

Done by order of Goodwill Church in conference on Saturday before the first Sunday in December, 1958.

Elder S. S. Doss, Moderator  
Elder Layton Wingfield, Clerk  
Brother J. M. Thomas, Asst. Clerk

#### IN MEMORIAM

Brother Archie Gardner was the son of Mr. and Mrs. Johnson Gardner, Macclesfield, N. C. He was born May 19, 1906. He married Miss Katie Mae Baker, the daughter of the late Mr. and Mrs. Oscar Baker, and moved to Edgecombe County where he lived the remainder of his life. He died November 6, 1958, at the age of fifty-two years.

Brother Archie joined the church at Autrey's Creek April 1, 1958. He was only with us a short while, just seven months and five days. He was sweet to all of us at Autrey's Creek Church. It was like a flower that blooms in the spring and wilts

down in the fall. Brother Archie visited me at least once each week for the past two or three years. I hope I will never forget the morning when he came to my home, came into the house, put his arms around me and called me "Brother Joe." He said: "I am blind and cannot see, I want to be baptized." I told him to have a seat, and after we had talked for a while he told me his eyes had begun to clear up; and he asked me to call my brother, Elder C. L. Coker. This I did and then we went to see the other deacons, Brother H. P. Owens and Brother Z. R. Gay. We called a special meeting that afternoon at the church and he was received into the church in full fellowship and baptized the same afternoon, by Elder C. L. Coker.

Brother Archie had no children; only his wife to whom he was very devoted, and other relatives survive him. The Lord's time of his departure came and he had to go. May the Lord see fit to reconcile his loved ones to His will, for we realize his affections were set on things above.

Funeral services were held at Autrey's Creek Church by Elder R. B. Denson and Elder C. L. Coker. The body was laid to rest in the Autrey's Creek Church cemetery, beneath a mound of beautiful flowers to await the resurrection morn when His people will rise and be gathered to Him on high.

Therefore, Be It Resolved:

That a copy of this obituary be sent to the family, one put on the church records, and one sent to Zion's Landmark for publication. Done by order of the church in conference the first Saturday in December, 1958. Written by Joe B. Coker and assisted by Sister Annie Norman and Sister Eloise Wainwright.

Elder R. B. Denson, Moderator  
Joe B. Coker, Clerk

#### IN MEMORIAM

With a sad heart I will endeavor to write an obituary of my father-in-law. He was born March 18, 1867, and departed this life December 28, 1958, making his stay on earth ninety-one years, nine months and ten days. He was married to Miss Fannie Tuggle in December, 1889, who died July 27, 1956. To this union ten children survive — six sons and four daughters. Papa Ray was kind and faithful to his family and community in which he lived. He was loved by all who knew him.

The funeral service was conducted at Old Center Primitive Baptist Church by Elder W. J. Puckett, Pine Hall, N. C., Elder Cecil Turner, Elder D. P. Helms, Bassett, Va., and Rev. Clarence Jinkens, Thomasville, N. C.

We did all we could for him, but his time of departure was at hand and God saw fit to take him from our midst. My husband and I were standing by him rubbing his head and hands when he

left this world of sin and sorrow a few days before he passed away. During his suffering he pointed up and praised God saying, "I want to go Home." He had never joined any church but was a firm believer in the Primitive Baptist several years ago. I cannot recall the year he became so much concerned about offering to the church and being baptized. He dreamed he attempted to offer to the church at Old Center and the Lord told him to follow Brother D. P. Helms and he would be alright. He told the writer that he then became reconciled.

Papa Wray was precious to me. I loved him dearly. He was laid to rest beneath a beautiful mound of flowers in Old Center Church cemetery to await the resurrection of Christ when I fully believe he will be carried to that beautiful Heavenly Home to dwell with Christ for evermore. I hope I can meet him there where we will separate no more but all join in one accord to sing God's praise forever and ever.

Written by a sad daughter-in-law,  
Gladys Wray,  
Patrick Springs, Va.

#### RESOLUTIONS OF RESPECT

Brother Edward B. Parnell was born in the year A.D. 1875, and departed this life October 14, 1958, making his stay on earth, eighty-three years. Brother Parnell united with Bethsaida Church on the first Sunday in August, 1932. Brother Parnell was a faithful member to the church as long as he lived and was held in high esteem by the church and all that knew him. We feel that Brother Parnell is now sleeping that peaceful sleep awaiting to hear that glad and welcome call: "Dear Child, Come Home and enter into the joys of the Lord."

Therefore be it resolved:

First, That we, the Church at Bethsaida, bow in humble submission to the will of our Lord.

Second, That we extend our heart-felt sympathy to his faithful wife and children, and that they may be led by His Spirit and kept by His grace.

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

Done by the order of Bethsaida Church in conference, December 6, 1958.

Brother P. E. Langdon  
Sister Langdon  
Brother B. F. Wood  
Committee

#### SIDNEY L. RAGAN

Brother Sidney Lewis Ragan was born September 26, 1898, and passed away December 26, 1958. His death came unexpectedly to his family and friends. On December 24, 1929, he married Miss Eula Dunevant, who survives along with a son, Sanford of Liberty, N. C., and a daughter, Mrs. Lydia Wrenn of the home, and

one grandson.

Brother Ragan was a humble person. His life can best be described by saying, he lived honestly and reverently every day, never seeming to forget his Maker. Only a few days before his death, we talked together, and he spoke of how good and merciful God had been to him and added that he desired so much to live peacefully with all men.

We, the members of Wheelers Church, extend to his family our sympathy; realizing that there is a vacancy in his home as well as the church that can never be filled.

Done by order of Wheelers Church in conference January 10, 1959.

Humbly submitted,  
Reuben Bowes

#### IN MEMORY OF BROTHER-IN-LAW

Mr. Gid Messer died at his home on the twelfth day of December, 1958, after a long illness. He leaves to mourn for him, his dear wife, three children, four grandchildren, several nieces and nephews, and many friends and neighbors. He is gone but not forgotten.

Never will the memory of this dear father, husband, brother-in-law and friend fade from the hearts and minds of his loved ones. We all loved him, but God loved him better, we believe, and He took him home to rest. We miss him, but we hope to meet him in Heaven one sweet day.

Written by his sister-in-law,  
Mrs. Mary Stephenson,  
Apt. 6, Bagwell Street,  
Garner, N. C.

#### RESOLUTION OF RESPECT

It has pleased Almighty God to remove our beloved Sister Sarah E. Thigpen from our midst, who was born January 21, 1876 and died August 12, 1958. She united with the Primitive Baptist Church at Sand Hill on September 8, 1946 and was baptized the next Sunday by Elder T. H. Edwards and lived a faithful member until death. Her funeral was conducted by Elder L. L. Yopps. She leaves to mourn their loss, one son and a host of relatives and friends.

Done by order of Sand Hill Church in conference December 13, 1958.

Elder L. L. Yopps, Moderator  
Elder Owen Kennedy, Clerk  
R. F. D. 2  
Pink Hill, N. C.

#### LOVES THE LANDMARK

Dear Brother Adams:

I enjoy so much the experiences of our dear Brethren and Sisters. I feel to be one alone, but when I read the dear old Landmark, I find there are others who have been led through the wilderness too, as Moses led the children of Israel.

Pray for me when at a throne of grace.

Mrs. R. C. Norville  
Stantonsburg, N. C.

#### BLACK RIVER UNION

The next session of the Black River Union will be held with the church, the Lord willing, at Hickory Grove, on the fifth Sunday and Saturday before in March, 1959.

The church is located on No. 50 highway, about seven miles south of Benson.

All lovers of the truth are invited to attend.

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

#### UNION NOTICE

The Skewarkey Union is appointed to be held with the Robersonville Primitive Baptist Church, 5th Sunday in March, 1959, Friday and Saturday before.

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

The Church is located on Highway U. S. 64 west in the town of Robersonville, N. C. A cordial invitation is extended to ministers, brethren, and friends.

E. C. Harrison, Union Clerk  
R.F.D. 2, Box 149  
Williamston, N. C.

#### ANGIER UNION MEETING

The next session of the Angier Union Meeting is appointed to be held with the Church at Willow Spring, Wake County, N. C., the fifth Saturday and Sunday in March, 1959.

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.

#### FIFTH SUNDAY MEETING

Please state in the Landmark that Friendship Church the Lord willing, will hold a meeting beginning on Saturday night, March 28, 1959 and fifth Sunday near Princeton, W. Va.

The meeting house is located on the Beeson Road about five miles off Routes 19 and 21, leading north from Princeton, W. Va.

L. B. Hylton,  
Princeton, W. Va.

#### MILL BRANCH UNION

The Mill Branch Union is appointed to be held with the church at Tabor, Columbus County, North Carolina, Saturday and fifth Sunday in March, 1959.

Tabor Church is located on the east side of the Town of Tabor City, N. C., beside Highway 701, and is easy to find.

Services will begin at 11:00 A. M. each day, and we invite all Baptist of our faith and order to attend.

E. L. Vaught, Clerk  
Loris, South Carolina

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# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--: AT -:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. XCII

MARCH 15, 1959

No. 9

## PSALM XLIX.

None of them can by any means redeem his brother, nor give to God a ransom for him:

(For the redemption of their soul is precious, and it ceaseth for ever:)

That he should still live for ever, and not see corruption.

For he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others.

Their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations; they call their lands after their own names.

Nevertheless man being in honour abideth not: he is like the beasts that perish.

This their way is their folly: yet their posterity approve their sayings. Selah.

Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling.

But God will redeem my soul from the power of the grave: for he shall receive me. Selah.

Be not thou afraid when one is made rich, when the glory of his house is increased;

For when he dieth he shall carry nothing away: his glory shall not descend after him.

Though while he lived he blessed his soul, (and men will praise thee, when thou doest well to thyself,)

He shall go to the generation of his fathers; they shall never see light.

Man that is in honour, and understandeth not, is like the beasts that perish.

## EDITOR

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

## ASSOCIATE EDITOR

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

**\$3.00 PER YEAR**  
**TO ELDERS \$2.00 PER YEAR**

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

# ZION'S LANDMARK

*Devoted To The Cause of Jesus Christ*

## BOOK OF POETRY

Dear Elder Adams,

I am enclosing a letter I received from Elder B. B. Walston that I consider worthy of space in Zion's Landmark if you would like to use it.

Yours in hope,  
F. P. Welch, M.D.

Kinwood, Texas  
March 18, 1958

Dr. Franklin P. Welch

Stanton, Texas

Dear Old Friend,

I was surprised to get your letter, it made me glad to hear from you. You know we are both no longer spring chickens. I had my eighty-first birthday the tenth of this month, although I have no right to complain for I have had very good health, and have been able to go most of the time. I had a severe case of flu a year ago this month, and it took sometime to recover. This leaves wife and me doing very well. I hope you and your wife are well.

Well, I just finished the fifty page booklet of poetry that I hope to get printed very soon. All of it has to do with the scriptures. I have enclosed a sample of it.

You requested me to write on the creation of man, but do you know that you have assigned for me an enormous task? The creation covers so much!

The first verse of Genesis says: "In the beginning God created the heaven and the earth." Here heaven and earth embodies everything

that is manifested on the earth of in heaven. There are only two sources of life in the natural sense of the word—one is from the earth, the other is from the sun. By this I mean without the earth there could be no living substance. All living substances get their nourishment from the earth and the sun, which give it life and vigor. Man falls in this category as a natural being.

In Genesis 1:26 we have these words: "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, over all the earth, and over every creeping thing that creepeth upon the earth."

Now what would this world be without man, even with all the other creatures of the earth? Gen. 1:27 says: "So God created man in His own image, in the image of God created He him; male and female created He them." In verse 26th. we have the language in a two fold sense, "Let US make man in OUR image". (natural and spiritual) See Eph. 4:24. "— And that ye put on the new man, which after God is created in righteousness and true holiness." And in Gen. 5:1, 2: "This is the book of the generations of Adam. In the day that God created man in the likeness of God made He him. Male and female created He them; and blessed them, and called their name Adam, in the day when they were created." In this instance God is mentioned in the sing-

ular form while in Gen. 1:26, the pronouns are used in the first person as in Gen. 5:2, but in the plural form. That is, in Gen. 5:2 it says, "Males and female created He them." But in Gen. 1:26, "And God said, Let US make man in OUR image, after OUR likeness. In what sense is man in the likeness or image of God? God has endowed man with an intellect capable of learning; he seeks out many inventions. Ecl. 7:29 says, "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions Gen. 3:22 says, 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." But God has not given to man the power to execute His will nor the power to execute His knowledge. God gave to man the knowledge to till the ground, but He did not give to him the power to make the sun to shine on the earth, neither did He give to man the power to make it rain on the earth, nor has he the power to cause it to stop raining. He has no control over the elements to control the temperature, nor the precipitation, nor life nor death.

If man cannot control these things, will you tell me how he can have control over his destiny after death? In death he proves he has no power to live or remain here on the earth, neither has he any power to prevent the return of his body to the earth or to dust. He may be cremated yet his ashes will return to the earth," — for dust thou art and unto dust shalt thou return." Gen. 3:19.

Man had nothing to do with his coming into the world, neither had he any part in determining his parents, nor the place of his birth. Therefore, when we evaluate man and determine his worthlessness, his dependence and his helplessness in nature, are we not convinced that he is even more worthless, insignificant, dependent and helpless spiritually and in God's sight? Then certainly such a being can have nothing to do with his spiritual birth, to say nothing of the sinful status of the man. Jesus said to Nicodemus: "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. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whether it goeth: so is every one that is born of the spirit." John 3:6-7-8.

If man can not prevent himself from being born here on earth then how can he effect his eternal birth — either cause or hinder it? Christ said: "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of Him that sent me. And this is the Father's will 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. "— No man can come to me, except the Father which hath sent Me draw him: and I will raise him up at the last day." Jno. 6:37, 38, 39, 44. So if one must be born again before he can be saved, as Jesus told Nicodemus, then the Father—God —must give the life. The Apostle

Paul said, "For as in Adam all die, even so in Christ shall all be made alive. 1st. Cor. 15:22.

Now, my dear Brother, I do not know whether or not you will agree with me, but in short, I have set forth some of the scriptures to answer your request. May the God of heaven see fit to bless you and yours, in my prayer. I will be glad to hear from you any time you feel like writing me.

Yours in hope of eternal life.  
B. B. Walston

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#### FOUR BEASTS —Continued—

The fifth chapter of Revelations reads: "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. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth. And he came and took the book out of the right hand of Him that sat upon the throne. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having everyone of them harps, and golden Vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to 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. 5:5-10.

Notice this was a new song. I have quoted through the tenth verse of this chapter, How many of us have sung this wonderful song. What a glorious assurance this is! The eleventh verse continues: "And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen." Rev. 5:11-14. Philippians 2: 10, says, "That at the name of Jesus every knee should bow, of things in heaven, and things in earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

The four beasts said, "Amen." Yes, the four Apostles — Matthew, Mark, Luke and John — agreed that Jesus had finished the work of salvation, all taught His crucifixion, all taught His resurrection, all taught His ascension. Revelation 6:1-2, says, "And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see, And I saw, and

behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer." I call this a parable. White is a symbol of peace the rider had a bow, the Holy Spirit, a crown was given him, for the suffering of death. It was Jesus, the son of Mary, who was conceived of the Holy Ghost, born of the flesh. "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." Heb. 2:9.

When he had opened the second seal the second beast said, "Come and see." And there went out another horse that was red: "And power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword." Red being a symbol of danger or blood, the rider of the red horse was attended with harmful or dangerous attributes as pertains to war. This rider was given a great sword which he wielded to bring death and destruction on earth.

This destructive rider, to me, was Ceasar the Emperor of Rome.) "And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand." Balances are a symbol of justice Pontius Pilate when he saw that he could prevail nothing, took water and washed his hands before the multitude and said, "I am innocent of the

blood of this just person: see ye to it." Matt. 27:24. The multitude cried out, "Let him be crucified." (A sentence that was of the Roman law; that of the Jews was to stone the prisoner.)

And when he opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse; and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword and with hunger, and with death, and with the beasts of the earth." Rev. 6:8. Pale denotes weakness. When Jesus was raised from the dead as he had foretold to His disciples, "Behold, there was a great earthquake for the angel of the Lord descended from heaven, and came and rolled back the stone from the door and sat upon it. His countenance was like lightening and his raiment white as snow:—" And for fear of him (the angel) the keepers of the sepulcher in which Christ was placed, did shake, and became as dead men. So it is with man in all his efforts to resist or help in the salvation of sinners.

Now notice in the opening of the fifth seal, the scene changes. There is not another beast to say, "Come and see." All four have spoken. Jesus is now crucified and risen. "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held." Rev. 10:9. I view this to be the Acts of the Apostle as there had not been any persecution of the followers of Jesus un-

til after His crucifixion, and not until after the day of Pentecost, Stephen being the first to suffer Martyrdom. You remember Saul's (later known as Paul) persecution of the saints? and his conviction on the road to Damascus to bind the saints; not only that but the conversion of Peter to the fact that God had a people in every nation and people.

"And I beheld when he had opened the sixth seal, and lo, there was a great earthquake, —" Rev. 6:12. Yes, the earth quaked. The Jews had lost Saul of Tarsus, their great leader, their hopes now had vanished in him, as the leader in the persecution of the followers of Jesus, it was he that set forth the resurrection in all its fullness and beauty in the fifteenth chapter of first Corinthians. I feel that all his writing comes under the sixth seal as does the other four writers, to wit: James, Peter, John, and Jude. John said he saw four angels standing on the fourcorners of the earth, which includes the other four writers which come under the sixth seal. Now in the opening of the seventh seal the scene changes again. I hope my readers will read the relative scenes that took place under the sixth seal.

Now under the seventh seal the scene changes again, when there is a period of silence in heaven for the space of half an hour. Judgment of all things has come, when the angel will set one foot on the land and the other on the sea and declare that time shall be no more. If my readers will turn to the tenth chapter of the book of Revelations and read it, they will notice the ap-

pearing of the mighty angel, who set his right foot upon the sea and his left foot upon the earth. In his hand was a little book open, and the angel "lifted up his hand to heaven, and swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets," John was then commanded by a voice which he heard from heaven to take the little open book from the angel's hand, and when he asked the angel for the book, he said, "Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey." John took the book out of the angel's hand, and ate it up; and it was in his mouth sweet as honey: and as soon as he had eaten it, his belly was bitter. The angel then said unto John: "Thou must prophesy again before many peoples, and nations, and tongues, and kings." This is what every minister of God does when he has sufficient understanding and experiences when the book is open and he can come and see that he can testify according to the testimonies contained in that little book. The spiritual knowledge he has must be in accord with the testimonies contained there in. The prophet, Isaiah, said: "To the law and to the testimony: if they speak not according to this word, it is be-

cause there is no light in them." Isa. 8:20. When one of his ministers is enabled to declare the truth of it honey in his mouth. There are times, however, when he is shut up in darkness, and is brought into tribulations and persecutions, trials and perhaps temptations and there is sore bitterness within him. . . .

I understand the seventh seal which is the last to be opened, to cover the final dispensation of all things. May the God of heaven bless the truth to His glory and the good of His people, is my prayer.

(Elder) Ben B. Walston

Box 1033

Kingswood, Texas.

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### ALL POWERFUL TO DELIVER

O DANIEL, SERVANT OF THE LIVING GOD, IS THY GOD WHOM THOU SERVEST CONTINUALLY, ABLE TO DELIVER THEE FROM THE LIONS?

O Daniel, Daniel, Daniel, wilt thy God always deliver thee? Out of every trouble and every impossible situation? O Daniel, what a powerful; what a merciful, what an ever remembering and ever protecting God thou doth worship continually!

My God hath sent His angel, and hath shut the lions' mouths, that they have not hurt me:

I can not say just why, but that scripture; those words are so sweet to me! If I could, I would love to worship the God that Daniel worshipped: and be delivered by that same God; one that never forgot to be merciful, and is more than equal to every trial and every affliction.

This was the third time that God

had miraculously delivered His little ones out of situations that were considered by man most impossible and beyond all possible reach of deliverance. King Nebuchadnezza had been allowed to conquer and take control of the land of Judah. In his great power and authority, he became proud and haughty. He dreamed a dream and was very much troubled over the matter. He was made to even forget the dream that he had dreamed, so that he neither knew the dream, nor the interpretation thereof. He called all of his magicians, astrologers, sorcerers, soothsayers and Chal-deans; all those that were them the dream and the interpretation of it. None of them could answer him one thing. They spoke to the king, "There is not a man upon the earth that can show the king's matter." Truly, they spoke the truth; for where is a man upon earth who can understand, in himself, the things of the Lord? Yes, it was a most impossible situation that the king demanded. But the king was very troubled and very anxious to hear the dream and the interpretation. He accordingly put all of the power and authority that he had to make the wise men give him this information: "If ye will not make known unto me the dream and the interpretation thereof, ye shall receive of me gifts and rewards and great honor." Such was of the things that the king could give. None could answer, so the decree went forth that all wise men should be destroyed. Now, Daniel and the men from Judah, which the king had selected were among the wise men and were un-

der this same decree of death. But the God of Daniel has said (Psa. 105:15) "Touch not mine anointed, and do my prophets no harm." These men of Judah were anointed, "and do my prophets no harm." These men of Judah were of God, and there is no king, nor power, nor anything in heaven nor earth that can touch them without His consent and His will. Daniel was brought before the king; Daniel went to his God in prayer, and was given the dream and the interpretation thereof. Daniel stood with death staring him in the face but he trusted and called upon his God, whom he served continually and who is able to deliver from every trouble and condition. Daniel came again before the king, saying, "The secret which the king hath demanded, cannot the wise men shew unto the king; but there is a God in heaven that revealeth secrets—" Thus did Daniel first acknowledge to the king from whence came his deliverance, and to whom must go all of the honor and glory and praise. Thus was Daniel and the men from Judah saved from death and likewise did Daniel save the lives of all of the wise men of the king.

Then King Nebuchadnezzar decreed that all should fall down and worship his image of gold. But just as the men from Judah could not eat the king's meat and drink the king's wine, they could not fall down to and worship the golden image. So the king had the furnace heated seven times hotter than it was want to be, and had Shadrach, Meshach and Abed-nego bound in their clothes and cast into

the firey furnace. They were bound and tied before they were thrown in; they could not struggle or fight back; they had to "be still" and submit to this trial. The heat was so great that the strong men who cast them into the furnace were slain by the heat. How very impossible for man to deliver himself from this situation! All the rulers and lords were there with the king to see the failure of the God of these men to deliver this time. There was a defiance of the power of the living God. But the king looked in and he saw the power of an omnipotent God in that furnace! Behold, there were four men, loose, and walking! Three were bound, bound, but four were loose and walking about in the fire! The king bent down and was made to declare the glory and the power of the God of Meshach, Shadrach and Abed-nego!

Now the third king had come to reign, King Darius; that part of the beast that was brass. Brass is often used to tipify purification in the furnace, King Darius, seeing that the favor of God was with Daniel, had great respect for him, and would have done him no harm. However, there were jealous rulers who schemed to bring Daniel into trouble and under a decree of the king that would destroy him. They schemed to get the king to issue a decree that none should call upon any God or man except the king for thirty days, and if he did that man should be cast into the den of lions. Now Daniel continued to call daily upon God as before, and was brought before the king. The king sought to release him, but the

decree could not be broken; Daniel must be cast into the den of lions! Yes, so did Pilate seek to release Jesus, but he could not; the people demanded the execution told the disciples in the garden of Gethsemane to watch while He went and prayed to the Father; but three times, the disciples fell asleep. Jesus prayed the Father that if it could be His will, to let the cup pass; but it could not be His will; the cup had to be drunk; Jesus had to pass through the death of the body. Daniel had to go into the lion's den; the will of God had to be made manifest: But: "Touch not mine anointed, and do my prophets no harm!" The captain of the king's guard could not touch these men of Judah, even though his knives were sharp and ready to execute the king's decree; nor could the flames of intense heat touch a single hair of these men's head, until the God of Heaven saw fit, There was a fourth man, like unto the Son of Man walking with them in the midst of the flames, and they came forth out of the furnace without a hair being singed, or any odor of the burning fire.

King Darius was full of sorrow for his decree. "Then the king went to his palace and passed the night fasting: neither were instruments of musick brought before him; and his sleep went from him. Then the king arose very early in the morning, and went in haste unto the den of lions. And — he cried with a lamentable voice unto Daniel: O Daniel, servant of the living God, is thy God, whom thou serveth continually able to deliver thee from

the lions?

Did the king ask the question for information of Daniel? Indeed, Daniel's very presence was the answer to that question! He spake unto Daniel, whom God had delivered, though he was yet in the den of lions. Then if not for information, why was the question put to Daniel? He cried with a lamentable voice; a voice of self-loathing and admission of guilt and sinfulness, and he put the question to emphasize the everlasting mercy and power of God. This was the third time that God had manifested deliverance from that that would seem impossible for even God to save, and the king says, "Is thy God able to deliver from this too?" "Can He always deliver thee? Will He ever be present with thee? Does He never leave thee? Will He always deliver? O Daniel, what a God thou hast! The king addressed Daniel as a servant of God; He knew Daniel not to be a servant of man; that had been proven in every deliverance; that was proven when Daniel continued to call upon his God daily as before the decree forbidding it. Daniel had refused to eat the king's meat, or to drink the king's wine; Daniel and his fellow servants had refused to fall down to the golden image. Daniel had, by the faith of his God, ever served his God without regard to the decrees of man. So rightly, the king addresses him as "The servant of the living God." The king also here, declares that Daniel's God is a **living** God; one that is alive and ever present, and ever powerful, and ever delivering; one with mercy and with love — a liv-

ing God!

O King — — My God has sent His angel, and hath shut the lions' mouths, that they have not hurt me." Daniel must admit once again, that his very life has been spared and preserved by the presence of the angel of God! He must have been humbled to the dust, and in his greatest expressions of gratitude and praise to his merciful God, he was declaring from whence came his help and his salvation. Yes, he was in the den of lions; he was still there as he declared the glory of God before all men. The king's decrees could not touch Daniel; nor can any decree, and any lion nor any fire touch any one of His anointed ones, for they are His, and He hath declared that they shall not be touched, not done any harm. He did not declare that they would not be put into the furnace; nor be put into the lion's den; nor that they would never go through the belly of the fish; and that they would not die in this body; Jesus did not pray to the Father that they be taken out of this world, but that they be kept from the evil (while yet in the world). The prodigal son had to waste all of his worldly goods before he could come to his right mind. It was not easy for him to arise and go to his father and admit all of his errors and sins and wickedness. On the contrary, we are told that we shall have tribulations: You must through much tribulation enter into the kingdom of heaven; Christ said to Peter, Thou wilt deny me thrice, but I have prayed for thee that thy faith fail not. Every anointed one of Christ

has that prayer, and the faith of that little one will never fail. We go into the furnace; but our Savior is there with us to walk with us, to guard us from harm, to close the mouths of the lions that would devour us in a moment. In His presence and deliverance comes the sweet blessing and heart melting thankfulness.

When the little one comes to the church to make acknowledgements; when he goes down in baptism; when he goes in answer to an inward command of his Lord and Master; when he passes through a great burden or trial of affliction; when he tries to do what the Lord commands of him to do, there he finds a rest and a Sabbath. When the prodigal son returns he knows that he is not worthy to be called a son; he would plead to be even a hired servant, but what does he meet? "When he was yet a great way off and his father saw him and had compassion, and ran, and fell on his neck, and kissed him." The father did not have to punish the son, for he had already had the punishment. The best robe was brought forth, a ring was put on his hand, and shoes on his feet! He was wrapped in the best robe — that best robe is the robe of Christ's righteousness; it covers all of our dirtiness, and filth, all of our sores and boils and scars; we are clothed as a king and not our filth, but His righteousness shines forth. A ring is put on the hand; a ring has no end, it is endless and is a token ask our spouse to be ours and walk with us through this life, we give her a ring signifying our continu-

ous love for her. The Father's love is not to be compared with human love, yet to what can His love be compared? It is a great and endless and merciful love unto life everlasting! And he put shoes on his feet. Why was that? The feet are the lowest members of the body; the humblest members in Christ's body — the church. The feet are most apt to become defiled; they are members that come in contact with the earth; the members that are most apt to become hurt and sore and wounded. But, feet that do not walk, do not need protection, or covering, or separating from the earth; those feet will not become defiled, wounded and sore. God's children have a walk through the wilderness to make; there is a journey over the rough places and dark places that they must go. Those shoes are for the feet, the humblest members in Christ's body — no other members need shoes, nor can use shoes, nor want shoes. Those shoes not only protect, but separate the feet from the earth that defiles. So does the Holy Spirit in the heart of a reborn soul, separate a tender conscience from being wounded by the darts of this world.

O Daniel, wilt thy God always deliver? Is He equal to every trial and every affliction? How wondrous, how marvelous, how powerful, how merciful and loving is thy God, O Daniel!

In my weakness this day, I would cry, O God of Daniel, look down upon me in mercy and in pity, and remember me. Thou art all powerful and can deliver from all troubles; nothing is too hard for Thee.

Send thy angel and shut the lion's mouth that it do me no harm Say unto me, "I have prayed that thy faith fail not;" and let me be included in thy command, "Touch not mine anointed, and do my prophets no harm!" O mayst thou see me from a great way off, and find compassion for me. The time is with me when I must cry for my own help and deliverance; for I am in great need and mine is an urgent case.

A. D. Alston  
Georgia Military District  
P. O. Box 1736

#### LOVE EACH OTHER

Dear Brother Adams:

The people of God have love for each other, and it is evidence that they have passed from death unto eternal life. We read: "We know that we have passed from death unto life because we love the brethren, and, 'He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer and ye know that no murderer hath eternal life abiding in him.'" 1st. Jno. 14:15. Matthew 18:6 says, But whosoever shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea." We read further, "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

Your sister in hope,  
Mollie Salmons  
Box 47  
Woolwine, Va.

## Zion's Landmark

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

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Vol. XCII

No. 9

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Entered at the postoffice at Wilson  
as second class matter.

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WILSON, N. C.      March 15, 1959

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### PRAYER OF THE LEVITES

"Now therefore, our God, the great, the mighty, and terrible God, who keepest covenant and mercy, let not all the trouble seem little before thee, that hath come upon us, on our kings, on our princes and on our priest, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day." Nehemiah 9:32.

We have in this chapter recorded a long prayer of the Levites, in which they confess their sins, and acknowledge the goodness and mercy of God toward them; even though they "Hardened their necks, and hearkened not to His commandments." When they were hungry, "He gavest them bread from heaven," and when they were thirsty, "He broughtest forth water for them out of the rock to extinguish their thirst." Verse 15.

and in verse 21 He said, "Yea, forty years didst thou sustain them in the wilderness, so that they lacked nothing; their clothes waxed not old, and their feet swelled not." God in His "Manifold mercies forsook them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go." Verse 19. God gave them His "Spirit to instruct them," and He is no less mindful of Spiritual Israel today. God's mercy is everlasting, extends to all generations. Our God is a great God. And, as the Greatness of our God seems to be that portion of the subject which impresses me most, I shall confine my remarks principally to it.

This great God does not embrace only God the Father, but God the Son, and God the Holy Spirit. God the Father is great, because He so loved the world (Jew and Gentile) that "He gave his only begotten Son that whosoever believeth in him should never perish, but have everlasting life." John 3: 16. "I will say to the north, give up; and to the south, keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him." ISAIAH 43:6. He said to Israel, "When thou passest through the waters, (Persecutions, trials and afflictions) I will be with thee; and through the rivers, they shall not overflow thee: when thou walk-

eth through the fire, thou shall not be burned; neither shall the flame kindle upon thee." ISAIAH 43:2. Moses said, "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 shall be found liars unto thee; and thou shalt tread upon their high places." Deuteronomy 33: 29. What a great and mighty God Israel has His love is everlasting and nothing can separate His children from it.

Jesus is great, because He gave His life and shed His blood that He might redeem those whom His Father gave Him, from all things, from which they could not be redeemed by the law of Moses. His blood cleanses sinners from their sins, which the blood of bulls and goats could not do. He opened the eyes of those who were born blind, which no other physician could accomplish. He incarnated Himself, and placed a star in the sky to guide the wise men to His humble birth place. Yes, He is the great God of nature, providence and grace. His name is above every name. "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. Yes, He is a great Saviour. And He saith, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, and every tongue shall swear. surely, shall

one say, in the Lord have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory." ISAIAH 45: 22 to 25.

He is our salvation, and there is salvation in none other. He said, "I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me." ISAIAH 63:5. He is our great deliverer. He delivered Daniel from the den of lions, and the three Hebrew children from the fiery furnace. He delivers from sin, death, and the grave. Paul says, "Who delivered us from so great a death, and doth deliver; in whom we trust that he will yet deliver us." 2 Corinthians 1:10. The grave cannot hold us. He said to Lazarus "Come forth," and he came forth. And one day I hope that these sleeping bodies of ours, will hear that melodious voice, saying "Come forth." Then, and not until then, will we be perfectly satisfied. His works of salvation and redemption are great: "And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Romans 1:4. He looked down from the circle of heaven, beholding all potentates of the earth; but none was found that could lend a helping hand. Therefore, He said, "I have trodden the winepress alone; and of the people there was none with me." ISAIAH 63:3. All the offerings and sacrifices made could only serve as a type,

but not a cure for sin. "The blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:7.

He is King of Kings, a sovereign monarch; independent of His subjects. David with a penitent heart, said to the Lord in his prayer, "Against thee, thee only, have I sinned." He felt no responsibility to those under him, but to the one above him. As this King is above all, He is a sovereign, and not accountable to any one for the administration of His kingdom, which is not of this world, even as he is not of this world. He is supreme in power; superior in position to all others, and defies the potentates of the earth to question His authority, or say why doest thou. As this King is everlasting, His Kingdom is everlasting. And Daniel said, "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Daniel 2:44. No, His Kingdom shall never be left to another, for there are none before Him, and there will be none after Him. He is the great, mighty and everlasting God. He is "Alpha and Omega, the first and the last."

He is also a great High Priest, and Paul says, "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him, as also Moses was faithful in all his house." Heb. 3:1,2. All the priesthoods which preceded Christ, changed by

reason of death of the priest, thereby necessitating a change of the law. The every essence of the Levitical priesthood consisting in its sacrificial offerings: and as these could not confer perfection, wash could not be reconciled to God, it was therefore necessary that it be abolished. But this man's priesthood is perfect without the Levitical ceremonies. Neither are they desired under the priesthood of Christ. For He said, "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: Yea, thy law is within my heart." PSALMS 40: 6, 7, 8. Jesus Christ, in becoming a sacrifice for man, made further sacrifices unnecessary.

Under the Law, the High Priest performed two offices. The first, was sacrifice, and the second, intercession for his own sins and for the sins of the people. In LEVITICUS 16:6, we read that "Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house." But the anti-type (Jesus Christ) had only to make atonement for the sins of the people, not for Himself. He offered His pure holy humanity upon the alter, there He put away sin by the sacrifice of Himself, there He shed His blood which cleanseth from all sin, and completed the work the Father gave Him to do, and with a mighty voice said, "It is finished."

The High Priest was to "Put the

incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he did not: and he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle the blood with his finger seven times." LEVITICUS 16: 13, 14. At the same time the blood was being sprinkled on and before the mercy seat, there was a cloud of incense going up to the God of heaven, signifying the intercession of the High Priest for the sins of the people.

"Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat." LEVITICUS 16:15. The beast was killed outside the vail, but its blood was brought inside the vail to be sprinkled upon the mercy seat. Jesus was crucified outside of the Holy of Holiest, but He entered not blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." Hebrews 9:12. Some say that Jesus shed His blood, and therefore, no blood was in His veins after His resurrection. We might as well say that there was no life in His body after He rose from the dead, as to say there was no blood in His veins. "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised.) HEBREWS 10:23.

He is a great Shepherd. He pro-

vides for His sheep green pastures where they may find food and safety. He watches over them, and keeps them from being destroyed by those who, by their fair speech and every wind of doctrine, lie in wait to deceive. He causes them to trust in Him in times of persecution and affliction; and in His kind providence and grace leads them in the way they should go. He said, "I am the good shepherd, and know my sheep, and am known of mine." John 10:14. "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." John 10:27, 28. May we say with his disciples, "Lo, now speaketh thou plainly, and speakest no proverb." John 16:29.

God the Spirit is great, because the Apostle says, "The Spirit itself beareth witness with our spirit, that we are the children of God." Romans 8:16. This is a wonderful testimony to those who oppose themselves, and bring all manner of accusations against themselves by reason of the felt sin that dwells within. Without the Spirit we cannot worship God. The Spirit opens the seal of God's word and reveals that which it contains. It causes us to pray for our enemies, and say as Stephens said when they were putting him to death, "Lord lay not this sin to their charge." The Spirit enables us to preach the gospel, and beareth witness with our spirit that we have preached the truth. When this is done, all the world might say, "I do not believe what you have preached is the truth;" I

would feel to say to them, "My conscience beareth me witness, I cannot deny it." The Spirit helpeth our infirmities, it maketh intercession for us, it searcheth all things, even the deep and hidden things of God, which the wisdom of this word cannot understand.

The Spirit is a great comforter. Jesus said to His disciples, "I will not leave you comfortless: I will come to you." John 14:18. And in verse 16 He said, I will pray the Father, and he shall give you another comforter, that he may abide with you for ever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you."

If we are led by the Spirit, we have evidence that we are the sons of God. and the fruit of the Spirit Paul says, "Is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Galatians 5:22, 23. The Spirit teaches and leads us in the way we should go. It comforts us when we are cast down, it strengthens when we are weak; it is like a stream in the desert, ever bubbling up as a well of water within us; refreshing our souls. And when this body dies and returns to dust, the Spirit that lives within, if it be the Spirit of God, will return to God who gave it, and will live on and on to "Make intercession for us with groanings which cannot be uttered." Romans 8:26.

I know that quoting Scripture is not preaching, but I also know: that no language I could command,

would near so well convey the points as does the scriptures which I have quoted.

H. O. Nash

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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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### REQUEST

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

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

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

EDITOR

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### BLACK CREEK UNION

The next session of the Black Creek Union is appointed to be held with the Church at Upper Black Creek, Wilson County, N. C. The fifth Sunday and Saturday before in March, 1959. Elder W. G. Pate was 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

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281

# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--: AT --:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. XCII

APRIL 1, 1959

No. 10

## PSALM L.

The mighty God, even the LORD, hath spoken, and called the earth from the rising of the sun unto the going down thereof.

Out of Zion, the perfection of beauty, God hath shined.

Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.

He shall call to the heavens from above, and to the earth, that he may judge his people.

Gather my saints together unto me; those that have made covenant with me by sacrifice.

And the heavens shall declare his righteousness: for God is judge himself. Selah.

Hear, O my people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God.

I will not reprove thee for thy sacrifices or thy burnt offerings, to have been continually before me.

I will take no bullock out of thy house, nor he goats out of thy folds: For every beast of the forest is mine, and the cattle upon a thousand hills.

I know all the fowls of the mountains: and the wild beasts of the field are mine.

If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof.

Will I eat the flesh of bulls, or drink the blood of goats?

Offer unto God thanksgiving; and pay thy vows unto the Most High:

And call upon me in the day of trouble: I will deliver thee and thou shalt glorify me.

But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth?

Seeing thou hatest instruction, and castest my words behind thee.

## EDITOR

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

## ASSOCIATE EDITOR

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Atlanta, Ga.

**\$3.00 PER YEAR  
TO ELDERS \$2.00 PER YEAR**

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

# ZION'S LANDMARK

## *Devoted To The Cause of Jesus Christ*

### STONES TEACH A LESSON

“Pass over before the Ark of the Lord your God into the midst of Jordan, and take you up every man of you stone upon his shoulder” — Joshua 4:5.

All of chapter 3 and 4 speak of the crossing over the Jordan river into the promise land. Moses was now dead, and there was no more any law giver, but the Lord honored Joshua and built him up in the sight of all the people. The priest carried the ark of God, and when the souls of their shoes sank into the waters of Jordan, the water divided and the flowing of the stream stood up as a great wall before them. The ark was carried into the Jordan before the children and they walked over dry shod. However, they did have to pass through the depth of the river and into the dark valley of the shadow of death. Truly the walls cast a dark shadow over them, and except for the omnipotence of their God, they would have perished in an instant. There was no man nor any group of men that could hold back waters that had piled up as a great wall before them. Oh, how helpless is poor man against the powers that would destroy him!

In the very depth of the waters; in the very darkest place; in the deepest of the valley, the priest stood and held the ark of God, while all the children passed over the River and out on the other side. The Ark represented the power of

their Savior that went before them and behind them in all of their troubles. Where the Ark was kept, was a stone place, and a rough place to walk, because great stones were taken from under their feet and from the deepest depth of the valley of the bed of the Jordan River.

Twelve men were selected, one from each of the Tribes of Israel, and instructed to take a stone from under the feet of the priests that held the Ark, to place it on their shoulder, and to carry it up and out of the Jordan. Now let us remember that these were large stones, and that they came up from the very greatest depth of the valley of the Jordan River. Let us remember that these were the stones, or some of them that the children walked up and upon which the priest who held the Ark stood. In other words, some of the weight of the Ark of God was supported by these stones.

Somehow I love the “Stones”. I love to think of them as the lessons we learn, and the experiences we pass through. If it pleases the Lord, He sanctifies these experiences, or as related in Isa. 54: 11, “I will lay thy stones with fair colours-” He colors these experiences and lays them as our foundation. Our experiences are the truths and lessons upon which we build our hope, and upon which we establish our walk, and speak assuredly of the gospel of our Lord and

Saviour. Upon these stones, the ark of God had rested; He had set them as a firm foundation and set them with sapphires. Twelve of these stones were carried from the depth and set up at Gilgal as a memorial to the Lord for His miraculous delivery of them into the Promised Land. This was a faithful evidence of the Lord to His people and one that they could rest upon as a foundation for their faith.

Every man bore the stone upon his shoulder; he bore it as a burden. Our trials and experiences are to us burdens, and they weigh very heavy upon us for the time we are carrying them. But soon we come to the "Midst of Jordan," to the camp, to the place of rest in this promised land, and there we lay the stones down and they become to us as a foundation and a token of the love and mercy of God to bear the weight of that particular stone, that particular lesson, that particular experience. Yes, there are others, it requires more than one stone to build a foundation and a "Temple;" there are many many burdens to be borne, many many lessons to be learned before we are allowed to enter into the life beyond, but we do not have to carry the same one but once. The Lord makes no mistakes, and every burden borne, every stone carried, is for a purpose and never has to be changed or removed or carried to another place.

Now these were very special and definite stones, even those upon which the priest had stood, and those which the Lord Himself had lain with fair colors, and those ex-

periences which the Lord has sanctified to the good of His little ones, these were trials out of which the children were exercised and made to bring forth the fruits of righteousness. These same stones, these same experiences, these the Holy Spirit, remain forever the same and are ever a memorial to the honor and glory of our Lord and Savior.

We speak so often of the crossing of the Red Sea and of the crossing of the Jordan; we speak of the waters being divided, and the passing over on dry ground, and we seldom stop to think of the wonder of it all. Of course the dividing of the waters and the passing over the and the passing over the Jordan represents the natural death and the coming up on the Promised Land, as the promised possession. The one is as great a mystery as the other. But consider the matter in your own mind; how hard would it be for you or for me to step down into the river not knowing what would take place? Naturally we would expect to fall into the depth of the water and drown; we would be stepping where we could not see how deep the water was, or on what sort of soil, or rock or thorny place our feet would land; or what under-currents might sweep us under water or unbalance our stand. Or even if you could see, could you step off into a deep ravine without flinching? Could you walk right over a cliff, or could you walk right into and through a rock cliff before you? How can we keep a straight path? In our natural sense, we most assuredly cannot. He must come and the mountains then melt

before His sight, and the valleys are leveled and made smooth, Could Peter walk upon the stormy waters when he looked aside, away from Jesus? How he sank! We do walk in His strength; we are sustained by His power and His will; and without it we cannot in any wise walk pleasingly in His sight.

Joshua told the priest to step into the river Jordan, even bearing the Ark, to step down into the waters. Joshua told the priest that the lord would perform a miracle before them, but the waters were not divided until the priest did step forward into the waters. That step is a hard one to take. That step must be taken by faith. The burden and the trial are borne by faith, the blessing is not seen during the bearing of the stone upon the shoulder; the stones are not set up as a memorial until they have been borne on the shoulders. Just any stone would not make a memorial; it takes those stones from the depth of trials, and from the shoulders of His people. Often the shoulders are bruised and made sore, but the wounds will soon heal and the memorial stands forever to reflect glory and praise unto Him.

There is something pretty there if I could just reach it. I had a time getting this written at all. There are two others returned to their bunks and we are "noisy" — I get a half sentence written and forget what I wanted to say. Now they are starting a bridge game. I will either have to find another place or quit writing. You remember Brother Ruston spoke of this crossing of Jordan, in his letter to

me.

They are not too noisy now, but guess I am dead anyway — Good night and may god bless you and sustain you all of the way.

Daddy Douglas.

April 3, 1951

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### MY CUP RUNNETH OVER

Dear Brother Adams:

I feel so little and unworthy, so vile and full of sin, that I fear I am in darkness with no light and not born again. I am nothing but a poor humble beggar, begging for the crumbs that fall from the Master's table. Sometimes I go in darkness so long that I become very dejected and dependant. I go about my work wondering if I am deceived and have deceived the church. I can neither sing or pray when in this condition. Oh Lord, how miserable I get! I am brought down in such humility, I can not feel worthy to meet my brethren and sisters. I feel so vile and full of sin I wonder sometimes if I have been born again. But, dear Brother in The Lord, I hope that I can say of a truth that I have blessed and overshadowed with the Spirit of my Savior not long ago while Brother Golden Harris was preaching. For a few minutes to me it was heaven. I could say with David, "My Cup runneth over." I had been in darkness, pain and misery three weeks and I could only say, "Lord, be merciful to me, a vile and wretched sinner."

I felt so low and full of sin while in this despondent condition I even dreaded for my husband to come in from work. When I walked into

the church door among the preaching brethren and the brethren and sisters of the church on Saturday morning of the Blue Ridge Association at Collinsville, God only knows how little and unworthy I felt. But I am made so thankful to God for what He has done for my poor soul when I am enabled to realize how merciful He has been to me and the blessings He has bestowed upon me. I hope I love the dear Old Baptist with an everlasting love. I earnestly desire that God lead and direct me the right way, for I am weak and would go astray without His restraining and guiding hand.

He tells His people He will never leave nor forsake them. The question I so often ask, "Am I His or am I not?" Whether I am or not troubles me the greater portion of my time. I am continuously seeking and desiring more and more evidence.

Brother Adams, I am sending you a letter from Brother Branch. I enjoyed it so much, I feel that others will enjoy reading it too. I desire an interest in your prayers as well as in the prayers of any others who may be so impressed. Much of my time I am not physically able to attend church.

An humble sister in hope of glory,  
Gladys Wray,  
Patrick Springs, Va.

**WONDEROUS LOVE**

Dear Brother Adams:

I do not feel worthy to write, but sometime ago I hope I was shown that I had no worthiness of my own. I do enjoy the writings of God's dear people and I do hope the Good Lord will give all of you a mind to

continue to write. These writings made me think of what I experienced when I was a young girl. I felt so sinful and forsaken! I dreamed of seeing a building and I went into it and there was a doctor in there. He looked at me and said, "You are sick and you will never be well until you are baptized." Then a voice began to sing: "What wondrous Love Is This, Oh My Soul". I looked and the white clouds were waving praises to the Lord.

When I am blessed to hear, I often feel to cry aloud, "What Wondrous Love is This," but much of my time I am like the poor publican, "Who stood afar off, and would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, 'God be merciful to me a sinner.'"

I am enclosing a poem written by my father-in-law. He had hardly enough education to read, but he was blessed to read the bible. It was his daily reading. I hope all of you will have a mind to pray for me. I am very much afflicted and lonely since my husband's death.

A sister in hope,  
Lena E. Webb

**THE COMING KING**

The coming King is at the door  
Who once the cross for sinners bore;  
The son of David surmounts His  
Throne,  
And will gather His chosen home.

The signs proclaimed and many fear  
Are fast-fulfilling year by year;  
Soon we will hail that glorious dawn  
Of God's eternal long-sought Home.

Don't look on earth for strife to cease;  
Don't look below for joy and peace;  
Until the Saviour comes again  
To banish death and awful sin.

Then in this glorious world made new,  
We'll dwell those countless ages

through;  
 This mortal shall immortal be,  
 And time will be eternity.  
 Written by John S. Webb, in 1933  
 Laurel Fork, Va.

### PRAISE HIS NAME

Dear Brother Adams:

I am rejoicing in a Saviour's love to poor unworthy ones such as I for the blessings of health to my loved ones and the sweet rest and peace He has given to them. If I had ten thousand tongues with which to my Dear Redeemer's Name, at the time in her life when it seemed the battle was lost, I would use all of them to extol my God, but God never loses a battle and praise His Holy Name for the health of my dear Sister both in the flesh and Spirit, I am made to believe and my husband as well.

I am enclosing a letter from Sister Bertie Belton. I enjoyed it so much, I believe others will; it told me so much of myself. I do not feel worthy to compare my own experience with hers, but it was so comforting to me who had witnessed the same she had! She had a dream about my husband, Bryan, while he was under conviction and it was so inspring, when I was so low in my feelings. I will try not be too lengthy. Please remember us when you have a mind to pray. I hope to meet both you and Sister Adams sometime.

Yours unworthily in hope,  
 Mae Bowman  
 R. F. D. 2, Box 34  
 Ararat, Virginia

### The Letter

Dear Mae and All:

I meant to have written you sometime ago, but just have not

done so. I hope this finds you well. None of us are well but all are up except Papa. He stays in bed most of the time for the last two weeks. Mama is not able to do anything, but she is not in bed. My blood is high and I have not been able to go to see them for two or three weeks. Much of my time I can hardly walk. But Mae, I hope I have all my suffering here in this world. I hope I can be reconciled to the will of God to humbly bear my afflictions with patience and to commune with God in my lonely hours in Spirit and in truth. May He reconcile me and give me grace to look to Him for all things and give me to know that all things work together for good to them that love God. Sometimes in my weak state I get so low down in my feelings, I am made to say, "Is the Lord clean gone forever? Yet that little hope is there, which I feel that we all are enabled to lean upon sometime, even though it seems as if it is almost gone, there is just a little spark left.

When we are blessed to meet together and hear the sweet gospel sound, our hope is strengthened and we are enabled to rejoice: that light is built up and we have a feast of good things. But I go daily, begging and desiring to be led that I may be a partaker of His righteousness. I go to bed every night, begging Him for mercy, strength and help. There is no other help I know. He is able to heal our broken hearts and bind up our wounds, and I know without His mercy and goodness I would long since have been gone.

Tell Bryant I had a good dream

about him the other night and I hope to see it come to pass. I saw Junior and some other preacher; I could not recognize him in my dream; however, my impression was that he was Brother Carl Newman. In my dream Brother Newman carried him into the water and baptized him, and as they came out of the water, he was the happiest looking man I have ever seen. I awoke just as they came out of the water. The congregation was singing, "When I can Read My Title Clear."

I have read your pieces in the Landmark, and enjoyed them.

A sister in hope,  
Bertie Belton

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**SERVICE A BLESSING**

Dear Brother Adams:

I do feel constrained by love, I HOPE DIVINE, to write you after the refreshing shower of mercy and blessings we were made partakers of yesterday in the service and worship of the same God. This is the very God Isaac, Abraham and Jacob loved and sought in all the paths they trod through faith, hope, and charity.

God has not changed through all these years. He is the very same from the first to the last. The same faith, though it be small, is just strong enough to forge death, hell and destruction bring the tottering, shivering, poor squirming worm down in sack cloth and ashes, deny himself and made willing to take up the cross and follow him.

I remember a time when such was the case with me. I begged with unceasing breath that God would swallow up my will and

make me willing for His will to be done. I knew I was not willing for His will to be done and could not bring myself to be willing, and in this condition I was suspended without a thing to stand upon, just hanging in empty space (as it were) without footing and with death behind and in front. I carried out of the bitterness of my soul. Yes, the cry was coming out of the darkness (so it seemed) of the innermost of my being over and over. I cried, Lord, take away my will and overcome it and bring me into Thy will. No rest by day, no comfort by night. I felt you were so wondrously blessed yesterday to describe these great things of God to the comfort of us who have been made poor and afflicted. We were blessed to travel along with you, feeling that surely, surely, we had been (to some degree) schooled in the same college that you were schooled in.

Now, my dearly beloved ones in the sufferings of Christ, I am not writing this with the expectation of comforting one of His lambs, for it is not in my hands to do that, but there is one, even Christ, who can and does come to His babes and speaks peace into their souls, dries their eyes and calms their troubled soul, then they can lie down in peace and rest in the triumphant faith of Israel's God. Just one more thing I desire to mention, Brother Adams, the song you selected yesterday, "Come Thou Fount of Every Blessing;" Oh, how it thrilled my very being in remembrance of a morning in January. On January 15th., I was awakened from sleep about 3:30 o'-

clock in terrible distress. I could not go back to bed or even lie down and rest for the awful burden that was pressing me. When the light of day appeared I was given the beautiful strains of that old hymn, but it did not sound old, for it was the most Heavenly singing one can ever hear on this earth and with it I was filled with the most wonderful stream of love, and when the school bus stopped for my children that morning, I gathered my little ones in sweet embrace, not knowing what it was all about. They looked so sweet and lovely I just could not refrain from laying my arms about them before they left for school, and at just about this time when so much love was manifest in my poor heart, I learned later that at the self same time God had gathered into His loving embrace my dear beloved Brother in the flesh and also in the Sprit. It was before I heard of his death that his funeral was preached for my consolation, but not by mankind. I have not grieved for him or wished him back in this world of trouble, as I would have, had I no hope for him.

I shall try not to argue with you regardless of what you do with this, no, not if you send it back to me with strong rebukes. It is all good in its place. "— Reprove, rebuke, exhort with all longsuffering and doctrine." 2nd. Tim. 4:2.

Yours in sweet fellowship, I hope,

Mrs. Isaac Jones

R. F. D. 1, Box 164

Richlands, N. C.

### EXPERIENCE

Dear Children of God:

If it be the will of the Lord, I shall endeavor to try to tell what I hope to be the dealings of the Lord with me. When I was a child, oftentimes I would have thoughts of what would become of me when I should die. I was very naughty at times and disobedient, as other children are and people would tell me if I did not do better, the "Old Bad Boy" would get me. This lay on my mind heavily, at times. And as I grew entangled with the ways of this world, and for a space of time, I did not think of the Lord. Then after awhile I began to meditate and I promised that if He would forgive me for what I had done I would do better, but they were all false promises. I got to the place I would not attend church with my mother, so she would go to church alone. However, one night when she came home from church, she told me that she had offered to the church that night. Instead of being pleased, I was troubled, for she told me that they asked her to talk to the church and give a reason for her hope. I felt that if the Lord were in the matter, He would send her without persuasion. When I retired that night I tried in my weakness to ask the Lord to show me whether it was His will for her to join the church or not, and there came a calm feeling upon me. Something seemed to speak in my heart and say, "Go to sleep. You will be shown." In my dream that night, Mother and I were out looking for a rainbow. It seemed that a terrible storm had passed over.

I saw the lightning as it was going farther away. I saw written in the clouds these words: "Come in, ye blessed of the Lord, for as the lightning shineth in the east and is seen even in the west, likewise you arise and be baptized straightway." Then I awoke. My feelings were changed about my mother's baptism. I saw her baptized and thought it was as pretty a baptism as I had ever seen.

Dear ones in the Lord, my troubles had just then begun. It seemed to me that I could enjoy nothing of this world anymore. Christmas had just passed and I had just passed and I had many toys for play, but I gathered all of them to be put away, not feeling that I should ever care for those things again. I told my sister who was younger than I, that she could play with them as she liked. From then on I would ask Mother all kinds of serious questions concerning God and she did not know what to tell me. I went on in this way until one night I dreamed that Mother and I were out in our back yard. It seemed to me that the grass was mowed evenly and beautifully. All kinds of trees were on this lawn. I lay down on the grass, put my hands back on my head, and looked upward. There I saw the Lord's face come from out of the cloud. I saw that His eyes were love; I saw what I might have had — but I thought for me it was everlastingly too late. My mother was standing by my side and I saw her ascend to the clouds where He was; then His face disappeared. It was then that I began to try to pray for the rocks and the mountains to fall up-

on me. However, in my sleep that night this dream came back to me the second time. I saw Mother but she was not in the flesh; she was a bright and shining angel. I asked her did Jesus love me. She moved her head slowly as though to say "No." I almost lost my breath but it came to my mind that my faith was not strong enough - also the scripture which says, "Without faith it is impossible to please God came into my mind and I awoke.

The dream came to me a third time, and I again saw Mother, still in the Spirit; and I saw one of the members of Durham Primitive Baptist Church with her. They were sitting side by side. I was standing up in the middle of the floor telling how great things the Lord had done for me and I was trying to explain the eternal fire with which I believed the world would be destroyed. Then I woke. I was feeling no better. There was nothing in this world that I knew of for enjoyment and I was not satisfied for I was afraid the Lord did not love me. I went to town and went into a store. For some cause I came out of the store, and I looked up and there was the Lord right before me. This time I saw His shoulders, long arms and large hands. I remembered that I had seen His face before in a dream, but I thought this was no dream. He held His arms out to me as though He would take me, He smiled and gave me a nod of His head and disappeared.

Dear children of God, when I awoke on that memorable morning, I was in another world. It seemed the birds and things that

have no eternal life even, were praising God. I, too, was endeavoring in my heart to praise His Holy name, feeling at that time I would never have any more troubles. However, I have been in a despondent state of mind oftentimes since then. I later offered to the church in Durham, was received and baptized. This was many years ago. But my only hope is in God, my Savior, and my salvation. I feel to bring these remarks to a close, do with this as you see fit.

In hope,  
W. A. Reaves,  
112 Exum Street,  
Durham, N. C.

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#### THANKFUL FOR BLESSINGS

Dear Brother Adams:

We are not as well as we have been, but I hope I am thankful for all things as they are. I do not feel the least bit deserving of the mercies of God and have never merited even one favor in nature, much less a Spiritual blessing in Christ.

This was once my trust, for my confidence was in the arm of flesh, but He brought me down to earth, to see my nakedness, and sinful nature, and I, a poor, wretched, miserable creature of time, was made to view Him in "The beauty of Holiness" "Without which no man shall see God," and the way I thought to be unto life I found to be unto death. This trust and confidence in the flesh was shown to me to be but fuel for the fire. I cried unto the Lord, "Be merciful to me." Oh, I did not want the justice of a sin avenging God meted out to me. I saw His law to be just

and Holy and good, coverting and convincing the sinner of all his (my) ungodliness. I felt if the Lord saved everybody else and condemned me, I deserved the punishment, for my sins heaped up before me. Never was there anything that made me look so ugly and vile before. I do not believe that any man to whom God has truly revealed His Holiness, can say that He is unjust "That taketh vengeance." He speaks with power and authority and executes judgment, and chastens His people because He loves them, (even when they are dead in sin) and for their profit, that they may be partakers of His Holiness. They then can see Him "in the beauty of Holiness" and lift up Holy hands, not our natural hands, no, by no means, but the hands of Jesus that were lifted up and nailed to the cross. They lift Him up in praise and adoration who only brought salvation, while the battles were fought; they lefted up the hands of Moses which is the type of the lifting up of the hands of Jesus (Holy hands) who fought the true battle, and arose Conqueror over death and hell, who was delivered for our offenses and arose again for our justification, the only refuge of a poor vile wretched sinner.

Yours in hope of life through Christ,

Earnest Branch  
319 Mankin Ave.  
Beckley, West Va.

## Zion's Landmark

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

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Vol. XCII

No. 10

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Entered at the postoffice at Wilson  
as second class matter.

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WILSON, N. C. April 1, 1959

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### COME UNTO ME

Dear Brother Floyd:

I would like for you to give your views on the 11th. chapter of St. Matthew, 28-30: "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."

This is a part of my experience, (if indeed I have an experience of grace.) Those verses came to me when I was a burdened and condemned sinner and at that time I was caused to believe that it was meant directly for me for I felt that I was justly condemned. I had been such a great sinner! There was no chance for so great a sinner as I felt to be, to be saved, but when these words were spoken to me in that still small

voice, it gave me great relief and I was made to rejoice in a Saviour's love. I have had an impression to write some of my experience different times and perhaps will make the attempt later.

With love to you and wife,  
C. A. Johnson  
West Parrish Drive,  
Benson, N. C.

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In response to our Brother's request for my views on Matt. 11: 28-30, "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," I submit the following: Those who have felt the justice of God's condemnation for their sins and wickedness can rejoice in the words of Jesus when they are applied to their hearts by Him who has power to forgive sin.

Brother Johnson has indirectly expressed the true meaning of this scripture, for in my opinion the meaning of it was demonstrated in his deliverance. These words came to him and brought relief when they were needed and his soul was delivered from woe and misery when he felt to be the vilest of the vile.

The mission of Jesus into the world was to save His people from their sins. Paul said, "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." 1st Tim. 1:15. Those who labour and are heavy laden are in distress. They have

a load of sin. Their burden is heavy, and seems more than they can carry. They sink down beneath God's righteous frown. The soul cries out like 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." See Luke 18:13. This is the cry of those who are heavy laden. David said, "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." Psa. 40:1-3.

"Come unto me all ye that labour and are heavy laden,—" This is not a voluntary act of the creature, not an invitation that can be accepted or rejected; it is said to the one who is labouring and is heavy laden, the one who is burdened with a load of sin, the one who is cast down; the one who needs mercy and is conscious of his great need — the famished-by way of deliverance. These words are an approach to Jesus by faith as every burdened sinner who has experienced a deliverance and has entered into the joys of his Lord, knows. 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. When this scripture is made applicable to the "Heavy laden" the delivering hand

of God is demonstrated and applied; and the sinner is enabled as never before to come unto Him by faith. This scripture has no reference to the one dead in sin as those in nature believe, for they do not labour, neither are they heavy laden, but it is applicable to those who are dead to sin and cannot live any longer therein. These are they who are given faith to flee to Christ for refuge and are made able to seek Him. Jesus said, "Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Matt. 7:7,8. These are the needy ones who are given faith to seek, knock, ask, and the ability to find.

There are two conditions on which the creature seeks. One is by the righteousness of the law, not because of dire need, but only by nature as it is understood. The other is through the righteousness of faith. Those who seek justification by the law or works of their own righteousness, will never, on this principle or condition, be able to attain to the law of righteousness unless it pleases God to reveal to them their sinful condition and enables them to seek righteousness from God through faith, the Giver of every perfect gift. Paul said, "But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? (Why) Because they sought it not by faith, but as it was by the works of the law. For they stumbled at that stumbling-

stone; as it is written, Behold, I lay in Sion a stumblingstone and Rock of offence: and whosoever believeth on Him shall not be ashamed." Rom 9:31,32. Some one may ask "What is faith?" Faith is a dependence on the veracity of another; firm belief or trust in a person, thing, doctrine, or state-faith when he performs a promise made to another. Believers are those who are born of the spirit of God and are given faith to look to Him by faith. This living faith is given when every avenue to heaven is closed. Their strength has failed and the burden of sin is heavy; but when Jesus speaks, "Come unto me all ye that labour and are heavy laden and I will give you rest," the burden is lifted and they realize as only a guilty transgressor can, that His yoke is easy and His burden is light. The love of God flows sweetly into their souls. Reconciliation for sins and transgressions by the death of God's son brings a peace which is unspeakable and full of glory.

These words are not only applicable when their first deliverance from sin comes, but souls are often brought low because of the many trials and troubles which they are made to pass through. In this distressed condition they cry out as David did: "Lord restore unto me the joy of Thy salvation." This is often the cry of those who have once tasted that the Lord is gracious. David felt this joy, and expressed it in the 23rd. Psalm, "He restoreth my soul." He was lifted up, and 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."

These are enjoyable seasons but they do not last long at a time for we are again cast down. Jesus who knows our needs sends refreshing seasons. His words are like drops of rain upon withered plants. They revive and take root downward and bring forth fruit upward. He spake by the mouth of the Prophet: "For 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 soeth forth out of My mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it." Isa. 55:10,11. Peter said, "And this is the word which by the gospel is preached unto you." 1st. Peter 1:25. The gospel is the power of God. It brings glad tidings. It revives the heart that is smitten and withered.

The high priest under the law entered into the second veil once a year. The golden bells were on sound went out. This brought comfort to those who stood without that he was making intercession for them. Jesus is seated at the right hand of the Father. Those who have a heart to receive it and an ear to hear the gospel know that Jesus is interceding for them. When the words of Jesus are applied to the heart by the Holy Ghost, they quench the thirst and feed the hungry. By faith they are drawn near to Jesus and He draws near to them. They embrace the

promises, but to those who have never known deliverance and are bowed down beneath God's righteous frown, these words are more precious than gold: "Come unto me all ye that labour and are heavy laden and I will give you rest."

T. F. Adams

#### CONTRIBUTION TO INDIGENTS

F. D. Long, Roxboro	\$ 2.00
Jada Morgan, Cary	.50
Susie Simpson, Granite City, Ill.	1.00
Mrs. W. K. Moore, Hurdle Mills	1.00
Elder H. F. Dagenhart, Burlington	1.00
Mrs. Mollie J. Long, Hurdle Mills	2.00
Archie Hatcher, Selma	.50
Mrs. A. L. Gillikin, Washington 27, D. C.	2.00
Mrs. G. A. Walton, Jacksonville	3.00
B. C. Clinard, Winston-Salem	2.00
P. C. Dean, Durham	2.00
S. N. Helms, Raleigh	3.00
Elder P. W. Brown, Concord	3.00
Mrs. Ralph Ashworth, Cary	10.00
E. R. Watson, Miami, Florida	4.00
Mrs. Texas Turner, Patrick Springs, Virginia	1.00
Mrs. Robert Arnder, Mount Airy	1.00
Elder J. C. Dunbar, Mount Airy	2.00
Elder A. B. Barham, Burlington	1.00
N. R. Roberson, Robersonville	2.00
W. H. Woodard, Pine Level	1.00
W. A. Langdon, Four Oaks	2.00
F. L. Moore, Hurdle Mills	2.00
Henry A. Turlington, Sr., Dunn	25.00

#### SISTER LAURA FOUNTAIN

Sister Laura Ann Fountain was called from our midst by death on March 30, 1958. She was born April 5, 1866, making her stay on earth 91 years, 11 months, and 25 days. She was the daughter of James A. and Molesea Ann Brown. She was one of seven sisters, and five brothers. She was married to H. N. Fountain on August 27, 1885, who preceded her to the grave nearly 13 years, and to this union was born ten children, six girls and four boys; seven of whom are yet living. Sister Laura and her husband were united with the Primitive Baptist Church at Muddy Creek during the year 1887, and were baptized at the same time. Both were faithful members until death.

Sister Laura was truly loved by the membership of Muddy Creek church (of which she was a member about seventy-one years) as well as all that knew her. She was faithful to attend her meetings and enjoyed singing. She sang with the expression of love and joy on her face. In her later days she became so feeble and weak she was not able to be carried to church. She died at the home of her

younger son, Lewis Fountain, and had during her days of confinement and illness, all the care that loving hands of her children could administer.

Her children and all who loved her will miss her, but to die is to live forever, to them who have a good hope in Christ. So we cannot grieve for her, but rather desire to follow the examples she was blessed to set before us. She was to her family a Mother indeed; and to her church a Mother in Israel.

Her funeral was held at Muddy Creek Church, and was conducted by her pastor, Elder W. A. Walton, and interment was in the Fountain Family cemetery, beside her husband who was born March 7, 1865. He was the son of Hosea and Annie James Fountain. He was ordained a deacon of Muddy Creek Church in 1923, and remained a member and deacon of the church until his death June 2, 1945. His funeral was at the home, conducted by Elder R. W. Gurganus, his pastor. Interment was in the family cemetery near his home, there to await the resurrection of their bodies together with all that are in their graves, they that have done good to the resurrection of life everlasting — Jesus Christ being the resurrection and the life to every one whom the Father gave Him before the world was therefore let us continue to believe, and hope in the same faith that Brother and Sister Fountain made manifest during their lifetime of love and hope through trials and tribulations. They were kept strong in the faith to endure to the end, they have kept the faith and are now receiving their reward through our Lord and Saviour Jesus Christ, the forerunner within the veil, who hath prepared the place for all that love Him.

Done by order of the Muddy Creek Church in conference on Saturday before the 4th Sunday in May, 1958.

Elder W. A. Walton, Moderator  
Bro. Leslie Southernland, Clerk  
Mrs. Sudie Fountain Bryant, Committee

#### SISTER DORA WOODARD

Sister Dora Woodard departed this life on December 23, 1958. She was born October 28, 1875. Her stay on earth was eighty-three years, one month and twenty-six days.

Sister Woodard united with the Primitive Baptist Church at Bethany, May 25, 1905- She leaves to mourn their loss, one adopted daughter and six grandchildren.

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

Done by order of Bethany Primitive Baptist Church in conference, February 14, 1959.

Elder Millard Westbrook, Moderator  
W. H. Woodard, Clerk  
Bro. and Sister D. P. Peedin,  
Committee

**G. V. LANIER**

Brother F. Vance Lanier was taken from our midst by death on March 29, 1958. He was born on March 20, 1882, making his life on earth, 76 years, and nine days.

He was married to Sena Simpson Lanier and they had one adopted son, three grandchildren, and many relatives and friends who survive him. The funeral service was conducted at his home by Elders L. L. Yopp and Horace Bryan with a larger gathering of kindred and friends. His body was buried in the family cemetery near Beulaville. Brother Lanier was baptized in the fellowship of the church at Muddy Creek, Duplin County, N. C., in the year of 1927, and remained a faithful member until death.

He was much afflicted a long time before death came, but he bore it in much patience and did receive all the nursing and tender care that his loving companions and kind friends could render him. Grieve not for him as one without hope, for we are satisfied his hope is turned into sight to await the resurrection in the last day when our Lord Jesus comes again to call these, our bodies from the grave, unite soul and Spirit in one body like unto His own and take us home to live with Him forever where all will be one in love forever.

Brother Lanier manifested his hope in Christ by his fruits and faithfulness to his church, and to his neighbors and friends whom he was ready to help, and to contribute to in any way he could for the welfare and peace of his brethren and sisters. We miss him, but we feel that our loss is his eternal gain.

Done by order of the Muddy Creek Church in conference on Saturday before the fourth Sunday in May, 1958.

Brother Leslie Southerland, Clerk  
Elder W. A. Walton, Moderator

**IN MEMORIAM**

Our dear Sister Scottie Hinson was born February 28, 1879 and died November 5, 1958. She was a daughter of Needam and Nancy Harrelson Stephens. She was the widow of our late Deacon Hezekiah Hinson and a mother of eleven children, three of whom have gone on before. She was a devoted wife, a loving mother and a good neighbor.

Sister Hinson joined the church February 27, 1898 and remained a faithful member until death. She always had a meek and humble spirit, esteeming others better than herself and endeavoring to follow in the footsteps of Jesus.

She leaves five daughters—Sister Eunice Holmes and Isla Floyd, Mrs. J. B. Kintington, Mrs. George Manley, and Mrs. R. W. Simpson; and three sons—Ashley, Travis and Waldo. Three sisters, the church, and a host of friends. She was laid to rest in Cedardale Cemetery beside her husband, where we feel she will rest until that great resurrection

day, when her body shall come forth, without sin and be reunited with her spirit, and ascend with Christ and His holy band, to exalt the name of Jesus forevermore.

Therefore, be it resolved:

First, That we, the church at Black Creek, bow in humble submission to God's will.

Second, That we extend our deepest sympathy to the family in their loneliness.

Third, That we place a copy of this obituary on our church record, a copy be given to the family of the deceased, and a copy be sent to Zion's Landmark for publication.

Done by order of Black Creek Church in conference, Saturday before the fourth Sunday in November, 1958.

Elder H. G. Cox, Moderator.  
Naomi Harrelson, Clerk

**SISTER PERMEALIA WOOTEN**

Sister Permealia Wooten, known as "Aunt Mealy," was born November 16, 1880, and departed this life December 4, 1958. She lived to be seventy-eight years of age.

She united with the church at Otter's Creek the first Sunday of October, 1936 at the water, when there was another candidate being baptized. Sister Anna Corbett also joined that morning. She was a devoted member and always filled her seat when she could.

"Aunt Mealy" lived for her fellow-man. She would go day or night in time of sickness to help them. She came to live with us about forty years ago when her father passed away. She was always very devoted to us. I have told her many times how blessed we were to have two mothers.

In her declining years she spent much of her time with me, especially on first weekends. When she was disabled to go to church, she wanted to be in my home to hear about the meeting and be with the members who visited our home from church. During her last two years of sickness, everyone was so kind and generous in presenting her with gifts of every kind; she could never thank them enough. I believe she was loved by all who knew her.

We do miss her, but I feel that she is sleeping that restful sleep that we hoped so much to do.

Written by the request of the church,  
Her niece,  
Pearl Wooten Crisp

**IN MEMORY OF MRS. PEEDIN**

Mrs. Minnie Creech Peedin was born in Johnston County on February 18, 1884 and departed this life November 13, 1958 after several months of declining health. She was the daughter of W. R. and Nancy Thompson Creech. She was married to Millard G. Peedin on December 23, 1903. To this union was born nine child-

ren — four sons, Noble, Owen, Millard and William Peedin, all of Pine Level; and four daughters, Mrs. V. L. Thompson, Mrs. Clarence Strickland, Mrs. Marvin White, and Mrs. Harold Hales.

Our mother was devoted to her faithful and endeared husband, her home, family and church. Her health in recent years prevented her from attending her church meetings as regularly as she desired, but in spirit she was there. Mother and Father were received into Bethany Church, Pine Level, N. C., on May 6, 1944.

Mother's funeral was conducted in her church by her pastor, Elder Millard Westbrook, and assisted by Rev. Luther of the Pine Level Missionary Baptist Church, Rev. Frank Zediak of the Selma Baptist Church, and Rev. R. A. Jackson of the Pine Level Free Will Baptist Church.

We feel most fortunate in having had a wonderful mother such as she has been and we desire to endeavor to live by her teachings and emulate her examples, hoping too, to join her in the Great Beyond when it pleases the God of all grace to call us.

Done by order of the church in conference, Saturday, February 14, 1959.

Written by her two daughters,  
Mrs. V. L. Thompson  
Mrs. J. T. Crane

#### IN MEMORIAM

Brother Reddick Mizell, son of the late Jesse and Winnie Wynn Mizelle, was born in Martin County, April 17, 1882, and died November 26, 1958, making his life on earth, 76 years, seven months and nine days.

He was married in 1904 to Mary Jane Cratt. Five children were born to this union. Surviving are two daughters, Mrs. Sophia Jane Rawls, Windsor, N. C.; Mrs. Mary Elvin Woolard, Aulander, N. C.; one son, Leamon Mizell; three brothers, Jesse E. Mizelle, Washington, N. C.; Lewis Mizelle, Washington, N. C.; Isaac Mizell, Williamston, N. C.; two sisters, Mrs. Jennie Davenport, Bethel, N. C.; Mrs. Cylibet Rogers, Williamston, N. C.

He was united with the church at Bear Grass, third Saturday in August, 1955, and was baptized on Sunday by the pastor, Elder A. B. Ayers. He manifested a great love for the church and visited the sister churches when he could.

He leaves to mourn his passing the above family, together with a host of brethren and friends. His funeral was held in the church at Bear Grass by the pastor, Elder A. B. Ayers, assisted by Rev. Lloyd Pierce, of Bertie County, and the body was laid to rest in the family cemetery by the side of his wife, there to await the coming of our Lord when He will call His people from the dead to receive the crown that he has in store for them that love him.

Done by order of conference, third Saturday in December, 1958.

Elder A. B. Ayers, Moderator  
E. C. Harrison, Clerk  
Elder A. B. Ayers, Committee

#### MRS. BETTY RUTH VIA

My dear Mother, Mrs. Betty Ruth Via, departed this life November 28, 1958. She was eighty-one years old. She lived her entire life in North Carolina and Virginia. She leaves to mourn their loss, three sons and five daughters. One sister and one brother passed away several years ago; also my father, John Pink Via, died August, 1925.

Mother was a loyal member of Old Center Church for many years. Her seat is vacant and can never be filled here. She was a wonderful mother, grandmother, sister and mother-in-law. She had many friends, but we bow in humble submission to God's Holy Will in taking her home. May we all be blessed to meet her, where parting will be no more, for all is peace, joy and happiness on God's eternal shore.

Her funeral service was conducted by Elder Dan Helms of Bassett, Va., and Elder Ben Martin in Center Church. She was laid to rest in the Family Cemetery beside my father. We all hope to be reunited with our parents over on that happy shore, some sweet day.

Written by her lonely daughter,  
Mrs. Minnie D. Ward  
RFD 1  
Patrick Springs Va.

"Loving memories never die,  
As years roll on and days pass by.  
In our hearts a memory is kept,  
Of the ones we loved, and will never forget."

"In the day of my trouble I will call upon Thee; For Thou wilt answer me."—  
Psalm 86:7.

Mrs. Minnie Ward  
R.F.D. 1  
Patrick Springs, Virginia

#### "THE LASTING QUALITY OF LOVE"

The Comrade that once marched with me,  
Or dared adventure keen;  
My spirit's comrade still shall be,  
Though silence intervene.

The friend with whom I once have shared  
The banquet of the soul,  
Can never from my heart be spared.  
Though seas between us roll.

This lasting quality of love,  
A part I take to be  
Of that safe treasure laid above—  
And immortality.

Mrs. Minnie D. Ward  
RFD 1  
Patrick Springs, Va.

# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--: AT --:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. XCII

APRIL 15, 1959

No. 11

## PSALM L.

When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers.

Thou givest thy mouth to evil, and thy tongue frameth deceit.

Thou sittest and speakest against thy brother; thou slanderest thine own mother's son.

These things hast thou done, and I kept silence; thou thoughtest that I was altogether such a one as thyself: but I will reprove thee, and set him in order before thine eyes.

Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver.

Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God.

## PSALM LI.

Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.

Wash me thoroughly from mine iniquity, and cleanse me from my sin.

For I acknowledge my transgressions: and my sin is ever before me.

Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.

Behold, I was shapen in iniquity; and in sin did my mother conceive me.

Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom.

Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

## EDITOR

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

## ASSOCIATE EDITOR

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Atlanta, Ga.

**\$3.00 PER YEAR  
TO ELDERS \$2.00 PER YEAR**

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

# ZION'S LANDMARK

*Devoted To The Cause of Jesus Christ*

## **HISTORY OF ROXBORO PRIMITIVE BAPTIST CHURCH By F. D. LONG**

On February 5, 1891, a Primitive Baptist Presbytery met in Roxboro, Person County, N. C., for the purpose of organizing and establishing a church of that faith and order there. The Presbytery was composed of Elders D. R. Moore, James D. Draughn and Deacons J. A. B. Walters and J. H. Clayton. The deacons were from Stories Creek Church. Elder Moore served as Moderator and Deacon J. A. B. Walters served as clerk of the body.

John S. Clayton and C. T. Hudgins were ordained deacons of the new church and Elder James D. Draughn was called as its first pastor. Willis T. Royster was named as its first clerk. There were eleven charter members, all of whom came from the various sister churches of the country.

The first regular conference and preaching service of the church were held March 7, 1891. In the May 9th. meeting of the same year the church received its first members to come by an experience of grace and baptism. They were Eliza T. Thomas, Lucy A. Perkins, and Martha Gentry.

The church sent its first messengers to the Country Line Association. The first communion service was observed in October, 1891. Not yet having the building debt all paid, the church in conference Jan-

uary, 1892 carried a motion "to ask the warehouses of Roxboro to give the profits of one day's sales of tobacco towards paying for the church." On the same day it was voted to put up "mite boxes" by the doors so that those who had a mind to do so, might contribute toward the debt. The plans met with favorable response. In conference, May 1893, the following motion was carried: "Moved that the church be instructed to extend thanks from this church to the different warehouse, the Curier, (a local paper) and to Elder P. D. Gold for valuable aid in liquidating the church debt."

In February, 1892, J. S. Clayton was named treasurer of the church. He was the first to serve in this capacity. It is a singular fact that in September, 1893, the church building was rented to be used as a schoolroom. The rental paid was eight dollars per month.

The first exclusion of a member from the church for misconduct took place in April, 1896. The member was later restored to fellowship through a confession of his misdeed and prayer to the church for forgiveness.

During its history to the present time, the Roxboro church has enjoyed the excellent services of five different clerks and their assistants. Brother Willis T. Royster was named first clerk and served for only a few meetings. Upon his leave from this church to go to another,

the work fell to his assistant, Brother George T. Burch. His faithful work lasted over a period of about thirteen years. Then Brother H. J. Rogers shouldered the task and gave several years of untiring and splendid service. On September 1, 1911, the books were handed to Brother J. M. O'Briant. He also proved himself a worthy and faithful clerk. Last, beginning February, 1921, Brother F. D. Long was elected clerk, and his record speaks for itself. He still serves the church in that capacity.

Perhaps no church has ever been more fortunate nor blessed in procuring able but humble and qualified pastors to shepherd its flock than the Roxboro Primitive Baptist church. The pastors have been few in number, only five in its forty-nine years of existence. Elder James D. Draughn served the shortest time of any of the five, only one year and five months, having his resignation reluctantly accepted in December, 1892. During his ministry five members were added to the church, all by experience and baptism.

In December, 1893, Elder P. D. Gold was unanimously called to the pastorate, and served the Church four years and four months. During his services three were added to the church by experience and five by letter. Then followed Elder L. H. Hardy called unanimously in August, 1897. He served the church four years and two months. His ministry was rewarded with the addition of nine members by experience and baptism and seven by letter.

In October 1901, Elder W. A.

Simpkins was named pastor, and served nine years and one month. His services as under-shepherd of our little flock were richly rewarded by a large number who came by experience and baptism, and five by letter as additions to the church. A total of twenty-nine.

On November 10, 1910 the faithful and beloved Elder J. A. Herndon of Durham, N. C., became our pastor, and he served us continuously for thirty years and one month. During his service as pastor forty-two have been received by experience and baptism and twelve by letter. The church now has a total of fifty-eight in fellowship and all but twelve of this number have been received into the church during Elder Herndon's pastoral care of the church. During this forty-nine years since the church has been organized the church has been declared in conference, "Not in peace" only three times, and during Elder Herndon's long and faithful service he has never missed but two Saturday meetings and three Sunday meetings. We think this is a wonderful record and we hope we are thankful to the great God of heaven for such a gift of faithful service as a Pastor. Brother Herndon is a man who loves and strives for peace. He has brought no new thing about us; his preaching has been sound and his only desire is to preach salvation by grace and grace alone. Our prayer is that as his natural body gradually decays and goes down, as all of ours do, with age and maturity, that he may continue to grow in grace and the knowledge of our Lord and Saviour Je-

sus Christ and continue to preach this wonderful gospel.

In the last few years the church house has been repaired and the grounds improved. Electric lights and heating system have been installed. The church enjoys large congregations of members and friends. It is our prayer to God and the earnest hope of its beloved pastor and faithful members that it may continue to be a blessing to Roxboro and the surrounding communities.

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Since writing the above I want to add the following to this history: Elder Herndon served the Roxboro Primitive Baptist Church forty-two years. After his eye-sight failed him and his body became frail, he did not come to Roxboro regularly. We went for him and carried him back home when he came, after he became afflicted, and his faithful wife always came with him to help look after him. Brother Herndon was wonderfully blessed even though he became blind, for he was given spiritual strength to stand firm in the doctrine of salvation by grace and we can well say that his last days were his best days.

Soon after his eye-sight failed him and he became frail, Elder L. P. Martin was appointed as his assistant, and sometime after Bro. Herndon's passing, Elder Martin was chosen by unanimous vote to serve us as pastor. He is rendering wonderful service to our church. Since Brother Martin accepted the care of the church, thirteen have been received into the church by experience and baptism

and one has been received by letter, and one restored.

In the last few years we have brick - veneered our church and remodeled the inside and have a comfortable building in which to worship. Our services are on the first Sundays at eleven o'clock and at two-thirty on Saturday afternoons before. We invite all lovers and friends of the truth to come, visit and worship with us.

F. D. Long

October 27, 1958.

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### EXPERIENCE

Dear Brother Adams:

For a long time I have desired to write a part of what I hope has been the dealings of the Lord with me, and have it published in Zion's Landmark that I may have a copy for my children to read when I have departed this life. When I was a young man about twenty years old, Dear Old Dad, whom God called from this life a little over a year ago, and I were in the corn field at work. I was trying to sing a hymn in Lloyd's Hymn Book that I had learned. I learned many of them and I went around and sang them for old folks. I could not see anything more in these old songs than I could see in any old jig song, until I hope that my blind eyes were opened.

There in that corn field while I was trying to sing, something seemed to say to me, "You are not fit to sing that good old song, right." There is where and when my trouble began. My sins began to roll up before me like a great mountain. I could look back as far as I could remember and see that I

had been a sinner all the days of my life. I could not see any good I had ever done; it was all sin. I was close to a tobacco barn, and I was in so much trouble that I could not work. I thought I would try to creep out there to that old barn and fall on the ground and bury my face in the dirt and try to pray to God to have mercy on my poor soul. I did not want to go to Mother nor Dad, nor to any mortal man for help, because I knew that God alone could reach my case. I went to the barn and could not get on my knees. I could not pray, yet I wanted to pray. I went on trying to pray but I could not. I could not even ask anyone else to pray for me. I went this way for about one long year, the best I can remember. I tried to do better and the more I tried to do better, the worse I became. I would go to see my neighbors, and it seemed to me that I was a burden to them. I felt like they were glad to see me leave. It seemed to me they could tell that something was wrong with me, but they could not do me any good. I had to go on like this, as I have already said, about one long year. I worked very hard in the tobacco and the people that we exchanged work with, would make fun of me. But I had to take it. I would work hard all day, then I would go to the barn to stay with Dad at night, where he was curing tobacco. When he would go to sleep, I would slip off to the house and quietly get the bible and take it to the barn, and would read it almost all night. I was trying every way I could to do something good but everything failed me. I would read to

try to find some comfort for my poor soul and felt to be the worst condemned sinner in all the world. I felt like I did not have a friend on earth nor one in heaven. I would read until I would get so sleepy I could not sit up any longer and not one bit of comfort could I find. Every thing I read seemed to condemn me, so I would slip the bible back into the house. I did not want anybody to know that I was in the least concerned about religious matters and the welfare of my poor suffering soul. I tried every thing that was in my power to get relief, but all failed me. I did not ask anyone to help me for I could plainly see that all the help of man could not reach my case and if my soul was sent to hell, God's righteous law approved it well.

I went on in this suffering condition and one Sunday one of my neighbors came along and invited me to go with him and his wife to Macedonia, a church in our community. I told him I would go, which I did, and Brother Flinchum preached. I believe he preached the gospel that day, and Brother Jack Pullium preached also. Brother Pullium made the statement in his sermon that he had felt that he did not have a friend on earth nor one in heaven. This remark met a ready response in my heart. After the service closed, I was standing on the outside of the church desiring to ask Brother Flinchum to pray for me, but I was ashamed to approach him or let him know I was concerned about my soul's sinful condition, so I went on home and went into the back room in that little old log cabin where we lived,

and closed the doors and fell across the bed. Here, I believe I prayed for the first time in my life. I cried unto God to have mercy on me a poor dying sinner and give me an eye of seeing and an ear of hearing and a heart of understanding and a sound mind.

Following this I dropped off to sleep. I awoke at supper time and ate supper and went upstairs to go to bed. But before going upstairs, Mama and I were talking about people saying that they could save themselves by their own good works. I told Mama that I did not believe anybody could save himself by his good works. When I reached the top step on my way up stairs, a bright light suddenly encircled me. I looked around to see if it were coming from a flashlight, but there was no one around me, nor was there any flashlight in sight. So I retired and just as I lay down, something came over me just like a mighty wind, and I felt to be a little child, just born. It was plain to me that I began to move my hands about to see if I were a little child again. Then the scripture, "By grace are ye saved through faith; and that not of yourself: it is the gift of God: not of works, lest any man should boast. Eph. 2:8 came to me. Then another portion was given me: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8:1. Soon after this experience, I went to sleep. The next morning when I arose and went down stairs and walked outside of that old log cabin in which I lived, the sun shone

the brightest I had ever seen it shine in my life. It seemed to me that I had just walked out into a brand new world. Everything was praising my God. The little birds sang differently. The old house did not even look like it had looked before. Even the little leaves on the trees were praising God. I went in, ate breakfast and went out around the old cabin singing praises to God. We were moving some tobacco out of the house to put into the basement. I was taking the tobacco down from the upstairs window and laying it down under an old pine tree that stood close to the house. I was so happy, I felt like I was found; as the hymn goes—"I once was lost but now am found, was blind but now I see." I did not feel to be lost any more, but felt like my blind eyes were open. Oh, how amazed I was; my spirit within me began to sing the dear old sweet song:

Amazing grace, how sweet the sound,

That saved a wretch like me,

I once was lost, but now am found,

Was blind but now I see."

I sang this dear sweet old song all the way through. I had sung this hymn many times before but never had I sung it with the Spirit and understanding before. I could not do anything but sing praises to my God. I would sing to the top of my voice. I felt like I could witness with David when he said the Lord had lifted him up out of an horrible pit out of the miry clay and set his feet upon a rock and established his goings and put a new song in his mouth, "even

praises unto my God." Oh, I was so happy! My tongue will never be able to tell of the joy and happiness there was for me on that beautiful bright morning just before the first Sunday in October, 1928. My mind was carried back to where I first heard the Old Baptist preach when I was a small boy. I remembered the song they sang. It was, "Oh Land of Rest, For Thee I Sigh," and they sang the chorus to it which was:

"Oh, this is not my home!

Oh, this is not my home!

This world, a wilderness of woe,  
This world is not my home."

I felt so happy and blessed that I began to sing this sweet old song too. I felt then like I knew this world was not my home. Daddy and I began putting tobacco into the basement. He was passing the tobacco down to me in the basement. I was singing all the time. I would complete one hymn and then sing another. Daddy would try to help me sing. I was singing the sweet old hymn, "Jerusalem, My Happy Home, Oh! 'How I Long For Thee.'" Oh, how happy I was! I felt that I was having a little foretaste of my Heavenly Home, and I believe I was. I just could not work. I had to stop taking the tobacco from Daddy and stretch out my hands toward Heaven and sing this sweet old song. I desired to go and tell God's humble poor that King Jesus was alive and alive forevermore, that He was still ruling and reigning in the army of Heaven and among the inhabitants of the earth and working all things according to His own good will and pleasure. This was so precious to me that

I wanted to tell it to someone. I felt like if I should hold my peace, the stones would cry out.

Now I had better close, for this is getting too lengthy. When you can not help praying, may it be the Lord's will that you will remember me who is less than the least of all.

E. M. Hopkins

P. O. Box 361

Mayodan, N. C.

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### KIND ONE TO ANOTHER

My Beloved Brethren of The Fry-ing Pan Church and of the Sister Churches Who may be Seated with us:

As the meeting day approaches my thoughts are so constantly of you dear people, and my heart is torn to know what is right in the sight of the Lord for me. O that I might know His will and be enabled to walk obediently and submissively in it! Surely, if I am not deceived, there is a love in my heart for each and every one of you, and there is a prayer that we all may be seated together there in love and peace and confidence, the Holy Spirit being our Comforter and Teacher at all times.

Jesus said, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." May it be His will that we be blessed with this binding tie of His love, constantly reflecting it from one to another, as we journey through this strange land.

During these times, it is neces-

sary that I remain within fifty miles of my place of duty, unless special leave is granted. This makes it more difficult for me to meet with you dear Brethren, but I hope that you may think of me, and I solicit your earnest prayers. I am so very weak, so full of the sins and the lusts of this flesh. I make so many mistakes and so many misgivings that I must beg of you, your forgiveness and your forbearance.

Christ was without sin. His body was undefiled and He could keep the law to every jot and tittle, but where is the man after this flesh that can do the work that He did? John wept much, on the Isle of Patmos, because there was found not a man that was worthy to loose the seven seals, or even to look upon the book. But behold! the Lamb of God appeared and did loose those seven seals, and open that book, and did and is today, dispensing of all matters according to His love and mercy toward those little ones who have been chosen by the Father, redeemed by the Son, and taught by the Holy Spirit of God.

My mind has been upon the Epistle of Paul which he wrote by Divine inspiration, to the Ephesian brethren; and especially the fourth chapter. This church at Ephesus was one of the seven churches, which represents all of the church of our Lord and Savior. And if all, then Paul writes to the church today and even to us. In the last verse of this chapter we read: "And be ye kind one to another, tender - hearted, forgiving one another, even as God for Christ's sake hath forgiven you." In this

we see the Image of Christ and the fruits of His Spirit: kindness, tender - heartedness, forgiveness—even to the degree of Infinity—even as Christ hath forgiven us! We have Christ as our Star of the East, by which we are guided, and if we are made to be wise men, we shall see and be guided by that Star. He is our example and our Eternal Goal, for we read in His new commandment of love (John 13:34), "As I have loved you," and again in Paul's Epistle (Eph. 4:32), "even as God for Christ's sake hath forgiven you."

O my dear Brethren, may we be enabled not only to see that Star in the heavens, but to see it more brightly and as the men of old, be guided by it, be kept by it, be taught by it, have our eyes fixed upon it, and have its light shining and reflecting in our hearts. May He subdue the carnality in our hearts and cause us to sit together in heavenly places, in peace and love and sweet fellowship and confidence and trust, knowing that all wisdom is in Him, and that He doeth all things well.

A little brother in hope of his love,

A. D. Alston

Georgia Military District  
Box 1736 Atlanta Ga.

8 August 1950

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#### VERY COMFORTING

Dear Sister Wray:

I will try to answer your most welcome letter. I was surprised to receive any compliments on what I had written, though if it was of any comfort to the Lord's people and of a sound doctrine, I can

only say that it was delivered to me from the Lord, and He shall have the praise of it all. Brother and Elder E. W. Branch, the preacher, (also my brother in the flesh) sent me your letter to this whether I did that writing since I came here or while at my former address which was Premier, West Virginia. I am working here at present and so far as I know my address as noted by this letter will be my address for sometime to come. I had to come here to get work. I have silicosis and can not pass the examination for mine work any more; though I do hope to get able to return to the south some day.

The best I remember, my subject was Hope. I have not been taking the Landmark; though I hope to subscribe for it soon. I am sorry to know your affliction is cancer. I would like to meet you. I have not traveled among the Baptists very far from my home, and it has been sometime since I have been to church at all. You know of the division in the Elkhorn Association? Davy Church, where my membership was, apparently is being influenced by the disturbance. One deacon is the only remaining of the twenty-one members and he is about eighty-six years of age. Of the rest, some have fallen away and others seem to be asleep. Some have moved away and show no interest. As for myself I cannot go the way they went under the circumstances. I cannot get a letter, so I suppose I will have to be received by relationship (on confession of faith) if I am of that kind. I united with Davy Church, the

third Sunday in October, 1950, and I was baptized by Elder C. A. Marshall. My experience became more heavy and sincere about nine years ago. I have to say as Moses did of Jacob, I was found in a desert land and have been led about in a waste howling wilderness, and I hope there had been no strange God with me. I have been made to suck honey out of the Rock (to me this is the sweetness of hard doctrine, the oil of gladness from the same source - grace) and with me, if not deceived, I have been verily stirred as the eagle's nest was stirred, (that is within my breast) and I feel that if I am not kept and borne about by the heavenly wings of love, that I would fall to disaster. I have tried to get to some of my experience, but it seems that I am not led into it at the present time.

I hope to hear from you again. Your letter was enjoyable. I must write Brother Earnest Branch. He is sweet and humble and a good minister, nourished in the faith and doctrine of Christ. I must also try to write my dear companion and five dear little children. I am about thirteen hundred miles from them and I have not seen them in about six weeks. I hope to have them with me soon. My desire is that the Lord may give you sufficient grace for your afflictions. Hope to meet you all when I am blessed to come that way. My desire is that I may submit every word I have written in fear and meekness.

L. C. Branch  
829 South Spring St.  
Ohio

## Zion's Landmark

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

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### Editor

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

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ELDER H. O. NASH,  
431 Hardendorf Ave., N. E.  
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Vol. XCII

No. 11

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Entered at the postoffice at Wilson  
as second class matter.

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WILSON, N. C.

April 15, 1959

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### WHO HATH SAVED US

"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." 2- TIMOTHY 1:9.

Paul starts this second epistle to Timothy as he does most, if not all of his epistles, by announcing his name and declaring who he is an apostle of, and by whom he is called. In this chapter he says, "Paul an apostle of Jesus Christ, by the will of God," then he admonished Timothy to "Be not thou 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." verse 8. And in verses 9,10 he shows how God has saved His people, and how Christ has brought life and immortality to light by the gospel.

Not every time the word "saved" in the scriptures refers to eternal salvation. The gospel doesn't eternally save, if so, there would be many infants who never heard the gospel, lost. The gospel saves the church from her enemies, from false doctrine, temptations and many errors that each member is subject to. Paul says, "I am made all things to all men, that I might by all means save some." 1-Corinthians 9:22. Paul did not mean that he would or could save any from everlasting destruction, but from the doctrine and commandments of men. James says, "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James 5:20. The sinner to whom James refers is a living one and not a dead one. One who has made a profession and knows something of the amiableness of the Lord's house, but have wondered away from the fold, either by his own volition, or by the influence of others. But he who convicts or convinces the sinner of the error of his way, shall restore the sinner to the fold, and the goodness of the Lord's house.

But the text says, "Who hath saved us," this means who has saved us. As this saving has been done, some might ask, when was it done? The word hath or has, belongs to the past perfect tense. I once heard a preacher try to prove, by this text, that God saved His people before the world began. This theory is far from the truth. There was no body to save before the world began, no trans

gression of law, therefore, no sin, because sin is the transgression of law. This text does not in the least convey the idea that God saved His people before the world began, "but according to His own purpose and grace, which was given us in Christ Jesus before the world began." God purposed and choose a portion of the human race in Christ Jesus to be saved before the world began; and their fall in Adam did not affect the purpose of God in their salvation as a broken dam would allow the water to gush forth and engulf every thing in its path. This event was fore-known and provided for; before the fall. Matthew says in chapter 1:20,21. "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." Every one who knows anything about language, knows that the word "shall" is future tense. And if God had saved His people before the world began, then may I ask, why did He send His Son into the world to bleed and die in vain? The name Jesus signifies Saviour, and "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.

ISAIAH, speaking of the coming of the Lord says, "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it

up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him: Behold, his reward is with him, and his work before him." ISAIAH 40:9, 10. His mission into the world was to save, and He "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, (indignation against sin) it upheld me." ISAIAH 63:5.

If choice and election had been all that was required for the salvation of sinners, then it would not have been necessary for the Son of God to have incarnated Himself in flesh that He might possess blood which was required for the remission of sin. Blood was the price which was to be paid for redemption, not election or choice. If election and choice would have paid the price; I could go into the city and elect and make choice of as many homes as I desired, and become a rich man over night. But my selection of these homes would not pay the price set upon them. Therefore my choice would not make the homes mine. The church was chosen in Christ before the world began, and Jesus stood as a Lamb slain from the foundation of the world, but was not slain until after the foundation of the world. In Revelation 5:9 John says, "Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and people and nation."

The choice having been made, and the blood having been shed, assures each individual member

composing the church, that those who have not, will be called. The saving precedes the calling, and the calling is a manifestation to each one of their saving. This calling is a Holy calling because He Who calls them is Holy. This calling is to holiness here; and to eternal glory hereafter. Divine calling is the work of God separating the possessors from the professors. The manifestation of this calling, is the shedding abroad the love of God in the heart by the Holy Spirit. When the gospel is preached in its purity and solidity, it locates the living among the dead, and makes visible that life that has been infused. But being called unto eternal glory is not until after ye have suffered awhile. Suffering, trials and afflictions do not open the way to eternal glory; but they so lie in the way, that there is no way around them. But fear not, for He that has promised is faithful, and He will supply an abundance of courage, faith and strength for every trial and affliction. The manifestation of this saving and calling, not only enables His people to "Rejoice in the hope of the glory of God, but to rejoice in tribulation also." The church as Jesus did, learns obedience by the things it suffers. "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." 1-Corinthians 2:9. For the church to be conformed to the glorified image of Christ, it must be conformed to His suffering image here. And the Apostle tell us, "If we suffer, we shall also reign with him." 2-TIMOTHY 2:12.

This "Holy calling is not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." Neither the saving nor calling was according to our works; "But according to his purpose and grace." The saving and calling is "To the praise of the glory of his grace, wherein he hath made us accepted in the beloved." If we were justified by works, we would have whereof to glory, but not before God. The mercy and love of God is that which moved Him to save us and call us, not our works. Works before the manifestation of salvation would not be mixed with faith, and without faith it is impossible to please god. Works after the manifestation of salvation, are the fruits of that calling, but not the procuring cause. The fruit does not make the tree good, but the tree is known by the fruit it bears. James says, "Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew the my faith by my works," James 2:18. "Faith is the gift of God," and is a principle within, that can't be seen. How then would one prove his faith to another, except by some external act? His acts then would prove whether his faith were in works or in God. Works performed show in whom your faith is; whether it be works or in God.

We have never done any thing to merit either the saving or calling, nor the exceeding great and eternal weight of glory which He has promised. Both the saving and calling are according to the de-

terminate counsel and sovereign will of God before time was. And as God is immutable we may rest assured that there will never be a change in His mind. "He is the same yesterday and today." The Lord is always guided in all that He does by His sovereign will, and in the exercise of which He is always righteous and Holy. Therefore no man can say, "Why doest thou?"

H. O. Nash

### VIEWS ON SCRIPTURE

Dear Brother Adams:

One of my brethren asked me the question, "Was man a sinner before the new birth and before God wrote His laws in Mans heart?" Will you please write your views on it?

Yours in hope,

Mrs. R. L. Gilley

RFD 1

Gilmer, Texas

Yes, all men are sinners. The origin of sin reaches back to the first man-Adam. The transgression of God's law by Adam brought sin and death upon him and all his posterity. Paul said, "Wherefore, as by one man sin entered into the world, and death by sin; so death passed upon all men, for that all have sinned." Rom. 5:12. Adam is the representative head of all his posterity, which includes all persons that have been or ever will be born into the world. Sin which entered into the world by (Adam) is imputed to all men. Paul said, "Therefore as by the offence of one judgment came upon all men to condemnation." Rom. 5:18. David said, behold, I

was shapen in iniquity; and in sin did my Mother conceive me." Ps. 51:5 That which was true of David is true of all mankind. They are born dead in trespasses and in sin.

There are two kinds of sinners, dead sinners and living sinners. Dead sinners are dead in sin; living sinners are dead to sin. Before a person has been quickened by the Spirit of God he is dead in trespasses and in sin. When the quickening power of God's Spirit is felt in the soul he becomes a living sinner that is he comes to know he is a guilty sinner before God. Paul wrote to the Ephesian Brethren and said, "And you hath He quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the Spirit that now worketh in among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." Eph. 2:1.2.3.

There is a decided difference between dead sinners and living sinners. Dead sinners are dead in sin as were the scribes and pharisees, whose works were outward to be seen of men. Jesus said, "But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feast, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi." Matt. 23:5,6,7. Those who possess

the characteristics of the scribes and pharisees - proud, haughty and highminded - are lovers of self more than lovers of God. They are dead in sin.

Living sinners are dead to sin. They hate sin. They are dead to the works of their righteousness, that is they take no pleasure in their works, because they have come to know their works deny the power of God, for He says, "I am God and beside me there is none." What they once thought to be good works they now know to be works of unrighteousness denying the true and living God. The knowledge of the one who has fulfilled all the commandments of the law for His people has revealed to them the filthiness of their works in nature. However, there is a work the children of God do perform. James said: "Shew me thy faith without thy works and I will shew thee my faith by my works." Jas. 2:18 And he also said: "For as the body without the spirit is dead, so faith without works is dead also." These works are the works that Paul had reference to when he 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. These works are the result of God having worked in you or in His people of His good pleasure. When God takes up His abode in the hearts of poor mortal man, he loves God and anything that pertains to Godly things and attributes, but this sinsick soul hates sin and in the Spirit, he never sins again for God and sin can not dwell together in the same

heart, and Paul said, "For he that is dead (dead to sin) is freed from sin." Again he said: "Being then made free from sin, ye became the servants of righteousness." Rom. 6:7 and Rom. 6:18. However, those who have been regenerated and born of the Spirit, continue to sin in the flesh. Paul said, "For I know that in me (that is in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not." Rom. 7:18. There is no change in the flesh when one is born of the Spirit is Spirit." John 3:6. But the flesh is often by the Spirit that dwells within. We are told by John, that "Who-soever is born of God doth not commit sin; for the seed remaineth in him: and he cannot sin because he is born of God. 1st. Jno. 3:9. Now here is the conflict which causes the constant and continuous warfare within the children of god. The flesh is full of sin and offends, persecutes and crucifies the spirit which is born of God and "Doth not commit sin." David said: Ye that love the Lord, hate evil." So the child of God is endowed with GOOD and BAD—the GOOD is from the Spirit of God that dwells within you, the bad is from the flesh. This great conflict within involves his people in great tribulation and chastisement.

In answering the question of our more specific by saying that sin dwells in the hearts of all unregenerate persons as well as in the flesh of those who are born of the Spirit. The law of God makes manifest in those who are quickened by His Spirit, how sinful they are.

They now have a knowledge of what they have always been by nature. The law may be compared to a light. It searches the inward parts of man. It reveals his true character, which he has never seen before. Those who have felt the condemning power of God's law for sin and transgression will say as Job. "Behold I am vile." They see themselves totally deprave. They were totally deprave before, but until the law condemned them, they had no knowledge of their condition. Paul said, "By the law is the knowledge of sin." Sin is not a small thing that cannot be felt in the souls of convicted sinners, but sin by the commandment of God, (as Paul said) becomes exceeding sinful. The sin which dwells in their flesh is so obnoxious to them that they are made to hate their own lives. With all their efforts they cannot measure up to what they feel that the life of a child of God should be. The battle is between the flesh and the Spirit. They cannot do the good which they so much desire to do. It is so easy to do that which brings grief and sorrow. Paul said, "For that which I do I allow not: for what I would, that do I not; but what I hate, that do I." Would I miss the mark if I should say that the reproaches and persecutions by others, are small when compared to the corruption and wretchedness that is felt within? How often our mouths will open and our tongues shoot forth poison like the asp. Condemnation is felt so keenly, that we cry like David, "Set a watch, O Lord, before my mouth; Keep the door of my lips.

Incline not my heart to any evil thing, to practise wicked works with men that work iniquity: and let me not eat of their dainties." Psa. 141:3,4.

T. F. Adams

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**ELLA M. DENSON**

In loving remembrance of my dear Sister, Ella M. Denson born August 23, 1891 and departed this life July 17, 1957 at the age of 65. This was a sad day to me when my dear Sister passed away. She was a devoted wife to Elder A. B. Denson and a loving Sister. She had three devoted step-sons, Elder R. B. Denson, Frank and Sam Denson. She loved them as her own.

She did not belong to any Church but believed in salvation by grace. The funeral was so sad, but sweet for the words spoken by Elder W. E. Turner were comforting to a large congregation of sorrowing relatives and friends. Her body was laid to rest in Pine View Cemetery, Rocky Mount, N. C., by the side of her beloved husband under a beautiful mound of flowers. She leaves to mourn their loss two Brothers, J. W. Mangum, Roxboro, N. C., Ira E. Mangrum, 1014 Junction Road, Durham, N. C.; four Sisters, Mrs. B. E. Bowles, R.F.D. 2, Rougemont, N. C.; Miss Louisa Mangum, 1014 Junction Road, Durham, N. C.; Mrs. C. C. Clayton, R.F.D. 6, Durham, N. C.; and Mrs. W. L. McFarland, 1036 Junction Road, Durham, N. C., and a host of relatives and friends.

We sorrow now as those who have no hope. We feel that the Lord has taken her Home to Heaven, where there is no grief nor sorrow.

Written by her loving sister,  
Mrs. C. C. Clayton  
R.F.D. 6  
Durham, N. C.

Mrs. Denson was a noble woman, devoted wife and friend. Her life was an inspiration; her memory is a benediction.—Ed.

---

**SISTER, MRS. BETTY WALTON**

Mrs. Betty Walton, widow of E. M. Morton, was born in Onslow County, near Jacksonville, N. C., December 26, 1875, and died September 30, 1958, her age being eighty-two years and nine months. She was the daughter of Jere J. and Martha N. Walton. She was not a member of the Primitive Baptist church, but she was an ardent believer in Salvation by Grace. The world had no charms for her for many years back, and she always went to church when she could.

She was tender and kind to everyone and was always willing to help when needed. Betty was a life-long resident of Onslow County. She was a devoted wife

and mother. Her husband preceded her in death several years ago.

She leaves to mourn their loss, nine children, three sons and six daughters; twenty granddaughters and grandsons; several great-grandchildren; one sister, and many relatives and friends. The funeral was held at Grants Creek Church. She was laid to rest in the family cemetery near the home. We feel that she has entered a home of sweet peace, free from all sorrow, pain, and suffering. "The Lord giveth and the Lord taketh away, Blessed be the name of the Lord."

Written by her sister,  
Mrs. G. M. Henderson,  
New Bern, N. C.

#### IN MEMORY OF JOHN N. WARD

My dear husband, John N. Ward, departed this life April 7, 1957. He was a wonderful husband, a loving father and friend to all he came in contact with here in this life, and was loved by many.

He was born March 16, 1884 in Stokes County, N. C. He was the son of the late Rufus and Mary Hill Ward. He was of the Primitive Baptist faith but was no member of the church. He was married twice. His first wife, Mrs. Vannie Lee Nunn Ward died August 26, 1943. He was married July 13, 1946 to Mrs. Minnie D. Witt who survives him.

Also surviving are a daughter, Mrs. Coy Ashburn of Winston-Salem, N. C., five sons, Cordell, Otis, Grady, Clarence and Robbie, all of whom reside in Virginia; four grandchildren, and six brothers. Two brothers have passed since his death.

Funeral services were conducted at Mount Olive Church in Stokes County, and he was buried in the church cemetery. Though we miss him immensely, we hope our loss is his heavenly gain. We all hope to meet him where parting will be no more, and where there will be no more pain nor sorrow, but peace, joy and happiness forever.

Written by his lonely wife,  
Minnie D. Witt Ward,  
RFD 1  
Patrick Springs, Va.

#### IN MEMORY OF MOTHER

How beautiful to me  
Is the place where mother sleeps!  
The rolling hills of pastures green,  
While below, well-kept meadows can  
be seen,  
The mummering brook flows and  
tortoise creep.

Far-off trees their beauty lend,  
And on the breeze their fragrance send,  
Above the sky of turquoise blue,  
Where here and there a fleeting cloud  
Goes through.

At night, a star coverlet is nestled  
down,

And moon-beams softly play around;  
Yet, a little way, I seem to see  
The beauty of God's plan complete,  
When again, our loved ones  
We shall meet.

Mary Cummings Mylton  
Box 541  
West Point, Va.

#### SKEWARKEY UNION MEETING

The Skewarkey Union is appointed to meet at Briary Swamp Church, Pitt County, N. C., fifth Sunday in May, 1959, Friday and Saturday before. Elder A. B. Ayers was chosen to preach the introductory sermon and Elder W. E. Grimes, his alternate.

The church is located on highway 33, one mile east of Stokes, N. C.

We extend a cordial invitation to ministers, brethren, and friends.

E. C. Harrison, Clerk

#### FIFTH SUNDAY MEETING CENTER CHURCH

Please state in the Landmark, that we at Old Center Church purpose to hold a meeting on the fifth Sunday in May, the Lord willing. Time for the services to commence is set for 10:00 A. M.

We sincerely hope the brethren will come and be with us. All lovers of the truth are invited.

John C. Stovall  
Route 1,  
Bassett, Virginia

#### ANGIER UNION MEETING

The next session of the Angier Union is appointed to be held with the Church at Fellowship, Saturday before and fifth Sunday in May, 1959.

Elder Shepard Langdon was chosen to preach the introductory sermon, and Elder W. D. Barbour, alternate.

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

J. R. Thompson  
Union Clerk

#### LOWER COUNTY LINE UNION

The next session of the Lower County Line Union is appointed to be held with the Church at Rougemont, at Rougemont, North Carolina, Saturday and fifth Sunday in May, 1959.

Elder F. W. Rhodes was appointed to preach the introductory sermon, and Elder Jack Hawkins, alternate.

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

Clyde Satterfield, Union Clerk

MAY 13 1959

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N.C.

# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL.XCII

MAY 1, 1959

No. 12

## PSALM LI.

Make me to hear joy and gladness; that the bones which thou hast broken may rejoice.

Hide thy face from my sins, and blot out all mine iniquities.

Create in me a clean heart, O God; and renew a right spirit within me.

Cast me not away from thy presence; and take not thy Holy Spirit from me.

Restore unto me the joy of thy salvation; and uphold me with thy free Spirit.

Then will I teach transgressors thy ways; and sinners shall be converted unto thee.

Deliver me from bloodguiltiness, O God, thou God of my salvation; and my tongue shall sing aloud of thy righteousness.

O LORD, open thou my lips; and my mouth shall shew forth thy praise.

For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.

## PSALM LII.

Who boastest thou thy self in mischief, O mighty man? the goodness of God endureth continually.

Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully.

## EDITOR

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

## ASSOCIATE EDITOR

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

\$3.00 PER YEAR

TO ELDERS \$2.00 PER YEAR

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

# ZION'S LANDMARK

## *Devoted To The Cause of Jesus Christ*

### **TIPIFY THE CHURCH**

Elder J. M. Mewborn

Willow Springs, N. C.

Dear Brother:

I received your letter today when I came in at noon, and of course, I was not expecting it, but was glad to hear from you, and to learn that some one got something from what I said Sunday at the Association, for it seemed to me that what I said was rather scattering to be of much benefit to any one. The scripture I used is a great text if I had been given words to explain what I saw in it and time had only permitted me to hint at these things; they are wonderful when we can get a little foretaste of the good things to come.

It seems to me that Jacob and his family typify the whole church, including Christ Jesus, the Head of the chosen Body that was given Him in covenant between Him and His Father before the foundation of the world.

We note that Leah was tender eyed but Rachel was beautiful and well favored and Jacob loved Rachel, so it seems to me as I said, that she (Leah) is a type of the law; and according to the text concerning her here, she was not a beautiful woman, and we know that when we were shown by the light of the Spirit that we were sinners, that we first tried to justify our case by trying to satisfy the law. We are told in the scriptures, "there is a way which seemeth right unto

a man, but the end thereof are the ways of death," Prov. 14:12, and destruction to the flesh, as we tried to apply it; therefore we found no beauty in the law or any love for it, and as I see it, that was Jacob's case with Leah, but he was given her, and he had to serve her a week before he could have Rachel the one he loved.

Rachel here seems to me to be a type of grace which is dear to us. So we were given the law first and in trying to comply with its terms in an effort to free ourselves, it always condemned us for we were hopelessly guilty of transgressing and breaking this law. So as Paul wrote, The law was our school master to bring us to Christ who has given us grace freely which is sufficient for us as we need it here on our journey through life to our destination for which we have been given a hope, be it ever so small, of Heaven and immortal glory.

The church is safe, but she has to go on groaning and mourning on account of her sinful condition, here waiting for the time of delivery from this burden of sin. Just as the woman that was clothed with the sun, and the moon under her feet, and a crown of twelve stars upon her head; she being with child cried, travailing in birth, and pain, to be delivered. We find too, that old red dragon waiting to destroy the child as soon as she is delivered. (See Rev. 12:1 to 4) But

it was not God's will for him to destroy the child, so He protected it just as He has His church down through the ages.

In the twentieth chapter of Revelation, John speaks about the books being opened and he says, "Another book was opened, which is the Book of Life: and the dead (which means to me the ones that were not given Christ in the covenant) were judged out of those things which were written in the books, according to their works," But the ones whose names were recorded in the Book that he saw opened, I believe, are the ones whose sins are opened beforehand and are going before to judgment; (See 1st Tim. 5:24) and have been forgiven by Christ which the Book represents here, and all of His Bride will be carried to heaven after He has raised them from the grave and fashioned them according to His own will and pleasure, and then we will be able to sing praises to Him in heaven on and on in eternity where there will be nothing to molest nor to hinder His Bride from singing praise to Him.

Now, I wonder just why I have written so much. I hope you can look over my short coming and mistakes and be given a heart of prayer for me and mine, and may the Good Lord bless you and yours with His rich blessings.

A brother, I hope, in Christ,  
(Elder) J. H. Carter

South Boundary Street.

Manning, S. C.

### **GODLY AND WORLDLY SORROW**

"Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away,

the Comforter will not come unto you; but if I depart, I will send Him unto you." Jno. 16:7.

The above words were spoken by Jesus, after He had warned His disciples of the fact that they would be put out of the synagogues, and not only so, but there would come a time when those who would kill them, would think they did the service of God. I cannot think of anything that would more forcibly impress the urgency of doing the job well upon minds of the person or persons performing it, than to believe that in so doing he or they were doing the service of God. Now Jesus gives as the cause for this killing, this fact: hear Him: "They have not known the Father nor Me;" evidencing a lack on the part of some one, otherwise this killing of the disciples would have been prohibited. Did Jesus fail to teach them relative to Himself and His Father? Or had God predestinated they should not know Him and His Son? If so, it is still that way; neither does God and His Son know them except by creation-not by redemption!

Now this killing spoken of probably was of the corporal type in part, as the records disclose, some of the disciples were corporally put to death, but I am somewhat inclined to think, the killing was of the kind that I shall call the lingering type, which is worse than the corporal type, the kind that is antagonistic to the very vitals of the hearts of those wherever and whomsoever they are, whose hearts have been touched and tendered by the grace of Him who is fore-warning.

When the time comes for this killing, it is good to remember the Master told us, (and he is no false prophet) He did not tell these things at the beginning, the facts were, His presence in person took care of the situation at that time, but now that Jesus was going away to Him that sent Him, and not one of his disciples asked where, nor why He was going. The words Jesus spake relative to the killing, and the putting out of the synagogues, sank deep into their hearts, but the words in regard to His leaving, filled their hearts with sorrow, Jesus beholding their sorrow, and knowing the contents of their hearts, was not sympathetic to their cause, that is, to the extent that He withdrew His words, and changed His course, but He assured them their sorrow had made matters none the less true. There are two kinds of sorrow: Godly sorrow and worldly or natural sorrow. Godly sorrow worketh repentance to salvation, not to be repented of: but worldly sorrow worketh death. 2nd Cor. 7:10. Now which kind was it that filled the disciples' hearts, the kind that worketh repentance, which is Godly sorrow, or the worldly kind that worketh death? I am inclined to think the sorrow that filled the disciples' hearts in this instance, was of the worldly kind, and the fact that He was going away left them exposed to cruelty of synagogue religionists and they would possibly be killed for having been allied with Him. They, knowing how drastic He had spoken and acted in regard to synagogue religion and the advocates thereof, gave them no choice

other than to sorrow.

Their sorrow hindred not His truth, but He did assure them of the expediency of His going away. In other words, His going away would be to their best interest, whereas they were viewing Him as leaving them from another angle altogether. Then to appease just a bit, Jesus assured them of the necessity of His going away. Hear Him: "If I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you."

The Comforter is evidently the Holy Spirit, the third person in the God Head, there being three that bear record in heaven: God the Father, God the Son, and God the Holy Ghost. These three harmoniously work together and agree, but each in His official capacity. The work of one of them never conflicts with the other. When God said let us make man, there was no objection, when God said let there be light, there was no objection.

When the Comforter "is come, He will reprove the world of sin." I doubt that Jesus had in mind, or meant that when the Comforter comes He will reprove this great universal world in which we live and move and have out being, I must insist that the reproof of the Comforter is effective, and the reproof we note is against the world of sin, and of righteousness, and of judgment, and not for sin, not for righteousness, and judgement, but of sin, righteousness and judgment.

I gather that sin, righteousness, and judgment, were exhibiting themselves in this world under con-

sideration, it being the office work of the Comforter to reprove the world of sin, of righteousness and of judgment. If Jesus had in mind this great universal world, in which we live, and in which is all manner of creeping things, in the air and in the sea, and multiplied millions of the human kind; I repeat, IF Jesus had in mind this great universal world, I must confess the official work of the Comforter has been very ineffective (from my view point) in view of the fact that arminians have ventured aid in every way possible, and are yet willing and are endeavoring to help the Comforter with all their might and means.

Let us go now to that shop worn arminian text: "For God so loved the world, that he gave His only begotten Son that whosoever believeth in Him shall not perish, but have everlasting life." Jno. 3:16; and again, "And He said unto them, Go ye into all the world, and preach the gospel to every creature." Mark 16:15.

The word world, can be defined in eleven categories, and perhaps more, anyone of which would be correct, depending of course upon the application. Here the word "World" as used by Jesus, the correct category would be the law world, or the world of law, Therefore, the official work of the Comforter, which Jesus said He would send, would be and is, to reprove the law, (or world) relative to the claims made in the law as regards the elimination from sin by keeping the law. The law made nothing perfect, the law was powerless, and only in letter demanded, never

able to put into action the subject demanded, neither the things demanded of the law. Here is where brought these words from Jesus, "The scribes and the Pharisees sit in Moses seat." Matt. 23:2.

Lest I leave you wondering which law I am dealing with, and assuming it to be the world that Jesus had in mind when He commanded a reproof of the world, I here state that I am dealing with the law of Moses, and trust I am being governed by the law of the Spirit of Life in Christ Jesus. Please do not get the idea that I am discrediting the law of Moses, for I am not. It served the purpose for which it was given, and to a child of grace it served and still serves as a school Master that leads to Christ.

The righteousness of the world (law) is the very depths of opposition to the righteousness of Christ, (that is the letter of the law) Paul thought the letter of the law was unto life. But when the law of the Spirit of life in Christ Jesus was applied to his heart, he found that the letter of the law was unto death. The sense in which the law is a School Master, served until faith came, or may I say until faith was given, because faith is the gift of God, but when faith came, or was given of God, the School Mastership ceased, and why? For this reason, no school master has ever possessed the ability to inject learning into the mind of a student. The most the school master can do is teach; the learning has to come from within the student. In this vast world (the law of Moses) there is not the first

tenet in it that possesses the power to produce a change of heart, for had there been a law that could have given life then righteousness should have been by the law, therefore, righteousness did not come by the law, but by faith given by Jesus Christ, and all claims made in this vast world by those who know only the law, relative to salvation, are not true.

This fact prompts the expression: "He will reprove the world of sin, and of righteousness, and of judgment. Of sin because they believe not on Me." Jno. 16:8,9. Wordly law worshipers do not believe Jesus Christ. Belief is not a voluntary act, it is a product of evidence, and the Comforter gives the evidence by opening blind eyes, and unstopping deaf ears; tendering hard hearts, qualifying a person to see, hear and understand. This person so blessed by the Comforter, needeth not that another teach him or her, as the case may be. The Prophet Iasiah said "And all Thy children shall be taught of the Lord; and great shall be the peace of Thy children Isa. 54:13.

In the final trial of Jesus, Pilate made three statements. "I find in Him no fault at all." The second one was, "Behold I bring Him forth to you, that ye may know I find no fault in Him." The third and final one was: "Take ye Him, and crucify Him: for I find no fault in Him." The Jews then took over, and their words were: "We have a law, and by our law He ought to die." They gave this as the reason why He should die: "He made Himself the Son of God" Jno. 19:7. This was a transgression

of the law of their ruler-Ceaser. I am forced to believe there was a strict adherence to the law, and the judgment rendered was in keeping with the law, (that is, the letter of the law,) but while this is true they were unconscious of the fact that there existed such a thing as the Spirit of the law, so is the world today.

(Elder F. A. Collins

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### A GOOD LETTER

Dear Brother Adams:

I received this sweet letter from Sister Hettie Carroll, and I enjoyed it so much I asked her permission to send it to you for publication in the Landmark. She gave her consent, so do as you see fit.

I trust you and wife are well. We had a most wonderful meeting at Middle Creek today. Elder Oscar Broom was with Elder Westbrook and they preached so well that I felt surely the Lord was in the place. I have not enjoyed the service as well for a long time.

Unworthily,  
Alice Perry  
502 Cleveland St.  
Raleigh, N. C.

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### THE LETTER

Dear Sister Alice:

I hope and pray you are well. I am much better but the doctor still does not allow me to do anything, and I just feel that I must do something for it is so unpleasant to lie and sit around in idleness constantly. I feel sometimes that I must stir around occasionally, but I realize I must do as I am told to do, and I try not to worry or complain. Now and then I feel that I have

been wonderfully blessed to even be so I can sit up and do the least thing. I am the mother of fourteen children, and I have raised eleven of them to be grown. My baby is twenty - three years old, and I am still able to wait on myself normally, but it breaks my heart to see Mallie have to work so hard and I not able to help him do anything. At the present time my children have to even do my housework — the cooking, washing and ironing, but they are all so good to me. I have to cry for I feel I am not worthy of all their kindness. I hope and pray and believe I have been a true, loving and faithful mother, yet, I wonder how and why my family, my neighbors and friends are so kind and thoughtful of me.

Sister Alice, everybody has been thoughtful and kind to me. They visited me in the hospital and at home, and I know it is nothing I have done, for I feel sometimes that I am just a burden to everyone. May the Good Lord grant that I may be enabled to at least do my house work very soon. I am sorry you went to the hospital after I came home, but I was so glad to get home! I appreciate your coming to see me and the gift you sent me. You and Sister Dupree are always so thoughtful! I have thought many times if I were only favored to be as good as I feel you two to be, as well as many more of our people, I would not worry over my poor self as I do. But I was never like that.

Brother Claude and Sister Rena came to see me after I came home and I did enjoy having them. I felt almost like I had heard a good ser-

mon after they had left. I hope and pray I will be able to go to our meeting at Middle Creek next meeting time, but I do not know yet whether or not I will feel strong enough. If I am not there, my mind and heart will be with you all and I hope all of you will think of and pray for me. I do not know how long I will continue to live and meet with our dear brethren and sisters; sometimes I feel my time on earth is short, but when the Lord sees fit to call me, I want all that are left behind to know that I love what I believe is an everlasting love, and nothing has been of greater pleasure and comfort to me than going to my meetings and communing in sweet fellowship with my dear brethren and sisters in the Lord. My love has been with the church forty-four years. Sister Alice, I reckon I am one among the oldest at Middle Creek. There are some who have had their names there longer than I and while I do not know how they could receive me, they took me in at Rehoboth Church the fourth Saturday in May 1914, and I have had love and sweet fellowship with them and for them since that time. I cannot remember just how long the trouble lasted when the division came in our association years ago — in 1926 — but during this time I suffered more than I can tell. My Daddy and Mother both belonged to that church. My Daddy was a deacon there as long as he lived. I was carried there by them from the time I was a small child, and it was a dear place to me. I felt that I could not come out, but there was nothing else for me to do under

the circumstances. I hope and believe the Lord led me the way I went.

Sister Alice, I believe the Lord showed me I was just a poor sinner here in this old world when I was just sixteen years old, and that without the grace of God I was lost for ever. Sister Mamie Langdon and I were very good friends when we were young girls and on the fourth Sunday in August, 1910, she and I were at Rehoboth church and during the washing feet service we were on the outside and I was talking and laughing and I told her I did not see how they washed each other's feet. We went home and had several young friends go with us for dinner. After we ate all of us went into the living room and I began to line the old hymns in my mother's old hymn book. I was of course mocking old Brother Jimmie Johnson who was pastor of Rehoboth at that time and during the time some one spoke to me and said, "You must die." Just why I felt so badly, I will never know, but I felt it was the Lord who spoke those words and surely He was going to snatch my life away and I was afraid. I suddenly became very quiet and for sometime I was silent. I could not speak. Those girls and boys began to ask me what was the matter with me, and I could not tell them. I got in such a condition, I just could not stay in the room, so I went out and went into a rather private bed room, which we had out near the kitchen. I got down on my knees and tried to pray to the Lord to forgive me and spare my life, and I would never again make another mock of His

people. I went on feeling I knew I was going to die and go to torment. I could not sleep nor eat. My brothers and sisters all looked so different to me! I felt like I was so mean I was not fit to live with them and surely I was going to die and leave them all. Everything I had ever done was staring me in the face. One day my dear mother looked at me and asked me what was the matter with me, and was I sick. I told her "No, I was not sick." But I was the sickest I had ever been in my life, but I did not know what was making me sick. All my people became worried about me and wanted to take me to a doctor and I began to see I was causing them worry. I did not want to cause them to worry, but I felt that I was a burden to my family and wanted to stop being as I was. I had no desire to worry them and especially my poor mother. My Daddy died and left us when I was only eight years old. My younger brother was just four years old. I felt that Mother had had enough trouble and I did not want to increase her burden, so all that I could think or say was, "Lord, what can I do?" and "Lord have mercy on me and lead me in the right way that I may not cause poor Mother to worry." I did not know what to do or which way to turn. I felt I was a stumbling block to my family.

I began to have nervous spells and they called a physician to me, and soon my nerves improved but night when I retired, I felt that I would never live to see morning, and I knew torment would be my eternal home. This was a horrible

thought! I lay awake and cried, and tried to pray that the Lord would have mercy, forgive my wrongs and spare my life until I was older. I believed my Daddy had gone to Heaven, and I wanted to go where he was, but I had no hope, because I was such a sinner. I kept awake, for I was afraid to close my eyes for fear that I might die. I got up, walked the floor and Mother awoke. She called me and inquired what I was doing up at that time of night. She thought I was sick and seemed worried about me. I felt so mean that I was causing her so much trouble, causing her to wake and interrupting her rest; but I wondered what in the world I could do to stop this. I told her to lie down and go back to sleep, that I was going back to bed. So I went back to bed, and Sister Alice, if I have ever tried to pray in my life, it was that night. I tried to ask the Lord to show me what to do that I might not distress my dear Mother, and that I could keep my troubles to myself. Suddenly, while lying there, it seemed the Lord appeared to me in person with a big cross in both His hands. He laid it down by my bed side and told me to take up that cross and follow Him. It looked so big and heavy I did not think I could pick it up, but when I took hold of it, it was light, and I just picked it up and walked out with it still following behind Him. This was on one Monday night before the third Sunday in April of 1911. The following Saturday, which was the fourth Saturday, in April, my mother had no one to take her to church except us children. The

boys were busy that day plowing, so it fell to my lot to take her, of course with a mule and buggy for that was before we had automobiles. So I carried her and when we arrived, I went into the church and there sat the old gray headed women with black bonnets and white aprons, which was the custom in that day. I thought they were the prettiest and happiest looking people I had ever seen in my life, and I had a desire to be a member with them, but I thought, "I am only a very young girl and those good people have no confidence in me, and it is no use for me to ask them to take me in; and too, my young girl friends would laugh at me." So I decided that I was not going to attempt to offer myself to that church. During the conference I went out of the house, and I went home when it was over, still burdened over the matter and longing to be a member with those dear saints. I continued in this state of mind almost constantly, and would cry and beg the Lord to spare my life until I was married. I felt like if I could just live until then, I would not mind offering myself, neither would I feel so fearful that I would be rejected when I offered. On the second Sunday in January, 1914, I was married. After this my troubles grew worse and my burden heavier. We lived at Uncle Zeke Young's that year. Brother Joe Britt would come by and pick me up and take me to church with them. The second Saturday in May Brother Everett joined and I sat back there and felt like I was must follow or die, but having just moved into the

community, I knew none of them knew me, and I was so unfit the church would not accept me, so I did not offer and my troubles were so great I felt that I could not live another month. I was taken ill with my kidneys and I feared I could not live, but I knew none of the churches would accept me on Wednesday night before the fourth Sunday. I went to bed and I told Mallie I did not believe I could live much longer. I also told him that I hated to leave him at such a young age but I felt like I had to go. He was very distrubed and called Dr. Blalock to see me twice but his medicine did me no good. The next morning Mallie was in the field plowing. It seemed to me I could see death staring me in the face. I knew I had been so disobedient because I had promised that if the Lord would spare my life until I was older and married I would offer to the church; but I could not see myself any better, not could I feel the people had any more confidence in me than when I first made the promise. ("Better is it that thou shouldest not vow, than that thou shouldest vow and not pay." Eccl. 5:5) I was in so much trouble and in such a dejected condition, I felt like I had to do something. I was in the kitchen and I knelt down beside a chair at our eating table and tried to beg the Lord to show me in some way and some how if the church would accept me, and if so, I would offer myself to them. When I raised up old Brother Johnson appeared to me. He took my hand and said, "If the Lord is for you, who can be against you?" I asked, "Is He for me?" On the following fourth Sat-

urday I told Mallie I wanted to go to Rehoboth Church, and he carried me. I do not know, but I feel the Lord made me go when the doors of the church were opened to membership. I had been promising and suffering almost four years, but I found that my promises were of my own making and therefore they were so weak they were worthless, for I went when the Lord made me able to go.

I must stop, I know this letter will bore you. I have just asked myself why I have written so much. Thanking you for the gift and for your going to see me while I was disabled and for being so mindful of me. I do not deserve it. If I am able I will be at church, but if I am not please remember me to the membership and pray for me.

A loving and unworthy sister, if one at all,

Mrs. Hettie V. Carroll  
RFD 1  
Garner, N. C.

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#### THE LIGHT OF TRUTH

As Elihu asked Job, so we may well ask, what favor we have done God by our good deeds: "If thou be righteous, what giveth thou Him?" Job 35:7. It is for our own comfort that we are commanded and exorted to do that which is according to holiness. There is a reward, but it is in keeping the commandments, and not for keeping them. Psa. 19:11. If we go into the sunshine, the sun is not benefited by our act so as to owe us a reward, but we are rewarded in doing it. And it is so when we walk in the light of truth.

A. D. Alston  
Atlanta, Ga.

## Zion's Landmark

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

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Vol. XCII

No. 12

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Entered at the postoffice at Wilson  
as second class matter.

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WILSON, N. C.

May 1, 1959

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### ENMITY LINGERS

"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." GENESIS 3:15.

Paul says, "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." ROMANS 8:7. Therefore, we would conclude that enmity suggests hatred, antipathy and animosity. There is always the possibility that enemies may become reconciled; but not enmity. Enmity lingers in the carnal mind until the carnal mind is destroyed.

When the man, woman and the serpent were called before God the judge of all, to hear their respective sentence; God said to them: "Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, the woman whom t h o u

gavest to be with me, she gave me of the tree, and I did eat." This statement in my opinion, did not suggest that the man intended blame on the woman for having eaten, but just a statement of act. The man was a type of Jesus, and his love for the woman, who was bone of his bone and flesh of his flesh, inclined him to follow her into the transgression, and so she gave him of the tree, and he did eat. Only "The tree of knowledge of good and evil." were they forbidden to eat. This tree represents the law. "For by the law is the knowledge of sin." Not until they transgressed had they any knowledge that they stood naked before God.

Enmity, Webster says, is "Mutual antagonism, hatred or dislike, bitterness that threatens to kindle hostilities; animosity, prejudice and ill will." No spirit one could possess would be more warlike, than enmity. The enmity that God put between the seed of the woman, and the seed of the serpent, stands as a barrier between the two seeds; (possessor and professor) separating them, and thereby, preventing any amiable fellowship or fraternization between them. This barrier has and will continue to separate, and prevent the amalgamation of the great mass of religious creeds. I feel sure that the apostolic church will never yield or compromise the doctrine of election and predestination for the friendship of the world. The deep rooted antagonism for the doctrine believed and preached by those of the Primitive or Old Baptist faith, assures a continuation of this en-

mity as long as the earth is peopled and the two separate and distinct seeds exist.

Unto the seed of the woman is power given to bruise the head of the serpent. Jesus is the "seed" and "Was made of a woman, and made under the law." The Lord didn't say the seeds of the woman shall bruise the serpent's head; but the "seed" of the woman. Jesus is the only one given power over satan, and the only one Who can say with any effect, "Get thee behind me satan, for thou art an offense unto me." Paul says, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Hebrews 2:14,15.

If Christ then, is the "seed of the woman," let us remember that all His people are embraced in that seed, and will in the fullness of time be manifested. It is said by David, "A seed shall serve him; it shall be accounted to the Lord for a generation." PSALMS 22:30. The seed then that serves Him is not a fleshly seed, but that "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." We must conclude therefore, that it is a Spiritual seed that serves Him, and this seed composes the body (church) the bride, the Lamb's wife. These people God has ransomed from the hand of him that is stronger than they. The devil had the power of death, and brought death upon the

human family by the infusion of his poisonous doctrine into our mother Eve.

But the seed of the woman (Jesus) has destroyed his (the serpent's) power, and says, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Matthew 10:28. The sentence of death still hangs over all of Adam's race, but the effects of that death has been destroyed by the death and resurrection of Jesus from the dead.

It is comforting to the children of God to know that it was the head of the serpent that the seed of the woman was to bruise. In the head is where all the plans, schemes and devices are shaped for the destruction of the seed of the woman. In the head is life, and when the head is bruised it is lacking in strength, and is deficient in thinking qualities; consequently unable to execute his schemes and devices with any deadly effect.

"And thou shalt bruise his heel." The children of God compose the body of which Christ is the head. The head (Christ) is in heaven, the body (Church) on earth. they are in Him by choice, and He is in them as the hope of glory. Satan has access to the heel (body) that he does not have to the head. The heel is the lowest part of the body, and that which supports the body. If the support is weakened the devil feels that the whole structure will crumble. If he can weaken the faith of the church and induce it to believe his teachings instead of the Lord's, as he did Eve in the gar-

den, he has, he thinks, scored a decisive victory.

The devil likes to attack the doctrine of election and predestination, and contends that if God favours one class above another, that would be unjust, and influence some to refute this doctrine, he feels that he is on the way to success. Some men who call themselves preachers start out, they think, well indoctrinated, but soon find out that the Primitive Baptist doctrine is not popular with all the people, and the devil steps in and persuades him to deny it and give it up. The Holy Spirit in His inward teachings, has drawn a line of distinction between the professor and the living child. However the professor may be mixed up in the church with the people of God; and they may profess to believe in the same doctrine; there is a line established between them that all the art and wisdom of men will never break down. The living child has an experience and that filial fear in his heart that the professor knows nothing of.

The serpent has a seed to follow and worship him, just as there is a seed that serves and worships Christ. The seed of the serpent is designated by John the Baptist as a generation of vipers. They pleaded that they were the seed of Abraham, Jesus said unto them, "I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you." John 8:37. And in verse 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." Falsifying is one of the distinguishing characteristics of the serpent; and the purpose is to deceive and cause divisions. And Paul says, "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them, for they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." Romans 16:17,18. Satan is a constant guest, seeking whom he may devour. He is a rambling spirit "From going to and fro in the earth, and walking up and down in it." But fear not, "The God of peace shall bruise Satan under your feet shortly." Romans 16:20.

The word bruise means to wound or hurt, and is generally understood to be a surface injury. But the children of God have within them a tender spot, a spot much more tender than the outside surface. And it is this spot that satan desires to bruise. He shoots his arrows (false accusations) and they go deeper than the surface, they penetrate the heart. Satan with his logical and convincing argument often bruises and wounds the feelings, and robs his victim of that joy and peace that he has experienced in the past. But the seed of the woman shall not only bruise the head of the serpent, but shall in the end destroy him. The serpent discharges the venom that is in his hypodermic needle into her, causing pain and discomfort,

but cannot destroy her.

John says, "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half time, from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Revelation 12:12 through 17. Yes, the human family is kind to the woman, they gulp down large drafts of his doctrine that issue and come forth from the mouth of the evil one. Their doctrine is not poisonous to themselves, they are immuned, but it would weaken the church to believe it.

Satan delights in nagging at the woman, causing wounds and heart aches, but his power is limited, he can go no further than God permits. Jesus said, "Simon, 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, strengthen thy breathren." Luke 22:31,32. The faith by which we are justified, and without which we cannot please God; Satan desires to shake. He is audacious, courageous and tenacious, and never slackens his pursuit of those who profess this faith. It is wonderful that the church has One to pray for her, the prayers of Whom, are never ignored. Paul admonished Timothy to "Fight the good fight of faith, lay hold of eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." 1-Timothy 6:12. By faith in the immutable God, we lay hold upon the hope set before us. By faith we can say to the mountains (difficulties) that confront in life, be ye removed. As faith is so important, and so much depends upon it, Jesus prayed that the faith of Peter fail him not. And may we all say, Lord, increase our faith.

There are yet many battles to be fought and victories to be won; "But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abound in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." First Corinthians 15:57,58.

The church is experiencing the sentence that God pronounced upon the woman, when He said to her "I will greatly multiply thy sorrow." If Satan had the audacity to tempt Jesus while on earth, the church could not expect any better treatment. Persecution and affliction

tion seems to be the heritage of the children of God. But to suffer for Christ, and to suffer with Christ, is the way to the crown of glory. For "If we suffer, we shall also reign with him."

H. O. Nash

**LYDIA MATHIAS MEADS**

My dear Mother, Lydia Mathias Meads, was born May 17, 1874, and died January 14, 1959, making her stay on earth 84 years, seven months and 28 days. She was married on October 2, 1893 to my father, John Stanton Meads, who later was ordained an Elder in the church, and who died on February 12, 1911, at the age of sixty-three years. To this union was born eleven children — eight sons and three daughters, all of whom survive her. She is also survived by one step-son, two step-daughters, sixteen grandchildren, thirty great-grandchildren, and other relatives.

Mother joined Flatty Creek Primitive Baptist Church by letter from Elam Church in Currituck County, June 22, 1895, and remained a faithful member thereof until death. She was not a great talker on religious matters, and much of her time during her last days were spent alone. However, I heard her say that she was not afraid to be alone, for she felt that Jesus was with her. In writing my father's obituary, she evidenced a firm belief in the finished work of her risen and glorified Redeemer, who is now seated at the right hand of the Majesty on high. We are satisfied that it is well with her soul, and that our loss is her eternal gain.

We feel to say, "Sleep on, Dear Mother, until that blessed morn, when thou shalt hear that sweet voice calling thee to come forth, and when we hope to meet thee again to dwell with thee forever in that happy home of the blessed." May the Lord bless each of the children, and give them faith and hope in the Lord Jesus Christ, whom to know is life eternal.

Funeral services were conducted by Elders A. B. Ayers, I. S. Conner, and R. B. Denson, who spoke words of comfort to the bereaved family. The hymn, "Why do We Mourn Departing Friends?" was read. The body was laid to rest in the family burying ground to await the coming of the Lord of Glory to raise the dead, "When all His saints shall see the glory of their living dead," and reign with His eternally.

Done by order of the church in conference, January 24, 1959.

Cathrine M. Cartwright Vass

**MEMORIAM**

Sister Lizzie Turlington, daughter of late Mr. and Mrs. Henery Penny of Johnston County, North Carolina, was born October 1, 1872, and died August 29, 1958, making her stay on earth 85 years, 10 months, and 28 days..

At the age of about 17 years, she was married to the late William Henderson Turlington. To this union was born 15 children, 7 sons and 8 daughters. One son and one daughter preceded her in death. Surviving are 6 sons, 7 daughters, 48 grandchildren, and 72 great-grandchildren.

Sister Turlington united with Old New Primitive Baptist Church Saturday before the fourth Sunday in July, 1900. She remained a faithful member of the Primitive Baptist until death. A short time prior to her death, for her convenience, she asked for a letter from Mount Zion Church, where she was then a member. She was granted this letter, and she placed it with the Church at Primitive Zion. There she remained a faithful member until death.

Her funeral was conducted at her old home by Elders T. Floyd Adams, M. F. Westbrook, and B. L. Godwin, after which she was laid to rest in the Coats Cemetery beneath a beautiful mound of flowers, beside the grave of her husband, to await the second coming of our Lord and Saviour, Jesus Christ.

Sister Lizzie was a friend to everyone she met, and was loved by everyone who knew her. She was always ready to lend a helping hand to those less fortunate than she.

Sister Turlington was a firm believer in the doctrine of salvation by the grace of God, having no confidence whatsoever in the flesh, but contending always for the faith and hope that she was once delivered to the Saints of God.

We, the Church at Primitive Zion, together with the family and friends, mourn the loss of Sister Turlington, but we hope our loss is her eternal gain. We bow in humble submission to the will of God in the passing of our Dear Sister. Be it resolved therefore, that a copy of this obituary be sent to the family, one spread on the Church book, and one sent to Zion's Landmark for publication.

Done by order of the Church in conference Saturday before the fourth Sunday in October, 1958.

Elder B. L. Godwin  
Sarah Godwin  
Mazelle Strickland  
Elder B. L. Godwin, Moderator

**IN MEMORY OF OUR MOTHER**

Our beloved Mother, Catherine Dora Calhoun Worsley, daughter of Dempsey W., and Jennettie Brake Calhoun, was born and lived her entire life in Edgecombe County near Rocky Mount, N. C., on January 16, 1875. She departed this life May 6, 1958, at the age of eighty-

three years. Mother married our father, Willie H. Worsley in 1896. He preceded her in death in 1937. To this union was born five children; four survive her — two sons, William C., and David E. Worsley, and two daughters, Rosa and Nettie Mae Worsley, all of Rocky Mount, N. C.

Mother united with the Primitive Baptist Church at the Falls of Tar River, Rocky Mount, N. C., in April, 1924 and was baptized by Elder A. B. Denson, pastor at that time. She was most loyal to her church, never failing to fill her seat there when she was able to attend. Her life was one of faithful service not only to her church but to her family, neighbors and friends, always feeling the urge to visit the sick and lend a helping hand to anyone in need of assistance. She was a kind and loving mother and wife. The last five years of her life she suffered with arthritis, but bore her affliction with much patience.

In July, 1957 she was stricken with a heart attack which was followed by a second stroke the following February that rendered her helpless and speechless. She passed away on the following May sixth. She was carefully attended and nursed by her physician, family, relatives and friends, for which she revealed her gratefulness.

Funeral services were held at the Falls Church on Friday, May 8th, conducted by her pastor, Elder R. B. Denson, with a throng of relatives and friends in attendance.

Her body was laid to rest in the family plot in Pineview Cemetery beneath a mound of lovely floral offerings.

Loving memories never die  
As years roll on and days go by.

In our hearts is a memory still  
Of the one we dearly loved  
And always will.

Her Children.

Written by Mrs. Nettie Mae Worsley,  
RFD 2, Rocky Mount, N. C.

#### **BROTHER SHEPPARD'S ADDRESS**

Dear Brother Adams:

Will you please publish in Zion's Landmark Brother Victor L. Sheppard's address who is in Hawaii? Brother Sheppard is a young preacher at South West Church. There have been so many who wanted his address. There is not any organized church of our faith in Hawaii, so far as we know. He would be glad to hear from any of them.

His address is Mr. Victor L. Sheppard, Commissary Store, MCAS, Navy # 990, % F.P.O., San Francisco, California.

Many thanks,  
L. L. Yopp  
R. F. D. 1  
Jacksonville, N. C.

#### **RESOLUTION OF RESPECT**

Be It Resolved:

First, that the church of Roxboro has lost one of its dear members—Sister Betty Pleasant, who passed away March 16, 1959. She was a good woman by the grace of God. She had a kind and tender disposition and was loved by her family, our church, and her many friends. She was received into the membership of the church December 4, 1937. She lived some distance from the church and her opportunity to get there was poor but she was faithful to attend when she could.

Sister Betty loved the hymn, "Amazing Grace," and on one occasion she remarked that she did not feel that she could leave the church until it was sung. So it was sung at her funeral.

We believe if she could speak, she would say not to grieve for her, because she is now where there is nothing but love and peace. We will miss her pleasant smile and handshake, her seat is vacant, but the Lord knew best and His will must be done.

Second, that a copy of these resolutions be spread on our church record, a copy sent to the family and a copy sent to our religious paper for publication. Done by order of the church in conference on April 4, 1959.

Elder L. P. Martin, Moderator  
F. D. Long, Clerk

#### **BLACK CREEK UNION**

The next session of the Black Creek Union is appointed to be held with the church at Contentnea, Wilson County, N. C., the fifth Sunday and Saturday before in May, 1959. Elder W. G. Pate was 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

#### **MILL BRANCH UNION**

The Mill Branch Union is appointed to be held with the Church at Pee Dee, Horry County, S. C., Saturday and fifth Sunday in May, 1959.

The church is situated approximately ten miles west of Conway, S. C. Visitors should come to Conway, and leave westward on Fourth Avenue or 701 Highway. After going for about one mile you will come to stop light; turn right on paved road and go for about four miles; then turn square to your left on paved road; continue most direct road to union.

We invite those of same faith and order to visit us, especially ministers.

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

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MAY 19 1959

# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. XCII

MAY 15, 1959

NO. 13

## PSALM LII.

Thou lovest evil more than good; and lying rather than to speak righteousness. Selah.

Thou lovest all devouring words, O thou deceitful tongue.

God shall likewise destroy thee for ever, he shall take thee away, and pluck thee out of the land of the living. Selah.

The righteous also shall see, and fear, and shall laugh at him:

Lo, this is the man that made not God his strength; but trusted in the abundance of his riches, and strengthened himself in his wickedness.

But I am like a green olive tree in the house of God: I trust in the mercy of God for ever and ever.

I will praise thee for ever, because thou hast done it: and I will wait on thy name; for it is good before thy saints.

## PSALM LIII.

The fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity: there is none that doeth good.

God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God.

Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one.

Have the workers of iniquity no knowledge? who eat up my people as they eat bread: they have not called upon God.

There were they in great fear, where no fear was: for God hath scattered the bones of him that encampeth against thee: thou hast put them to shame, because God hath despised them.

Oh that the salvation of Israel were come out of Zion! When God bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

## EDITOR

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

## ASSOCIATE EDITOR

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

\$3.00 PER YEAR

TO ELDERS \$2.00 PER YEAR

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

# ZION'S LANDMARK

## *Devoted To The Cause of Jesus Christ*

### **A BLESSED MEETING**

Dear Brother Adams and all of God's Humble Poor,

A Brother, who is one of the deacons of my home church, requested me to write about the meeting at High Ridge Church. I do this with much fear and trembling, desiring divine guidance in my effort. The occasion was the quarterly meeting when the communion and feet washing service was held after the preaching was conducted by Elder Clarence Mills, our dear pastor of High Ridge.

It seemed that the very windows of heaven were thrown open as this trembling little one poured forth praise to the only one due praise and honor—the Lord, God of heaven and earth — surely such meetings are a foretaste of heaven bestowed on us here below. I wish I could describe this meeting fully, but I can only hint at it, for this dear Brother in Christ preached His unsearchable riches. There was hardly a dry eye around him. His dear son who is afflicted with cerebral palsy, wept aloud for joy. A brother who washed the afflicted brother's feet said, when he knelt down to perform this service, that he had a strange but strong impression that he was washing the feet of Jesus. When Elder Mills told of how good the Great God of Heaven is to poor sinners, his son wept for joy. I thought, "Oh, how sweet for a father and son to rejoice together in a two fold love,

natural and spiritual, as they and some others do.

I had felt so cold and stony hearted for so long! But after being melted down and hearing such good preaching and enabled to rejoice in this great salvation, my soul was refreshed and my spirit was renewed. I was melted down in tears and my cup ran over. No earthly physician can ever do for poor sinners what the Heavenly Physician can and does do. They can heal some ailments of this natural body when blessed with the power from on high; but it takes the Heavenly Physician to feed the hungry and thirsty soul and to melt a cold and stony heart, and give the possessor a heart of flesh.

When I can read my title clear  
To mansions in the skies;  
I'll bid farewell to every fear,  
And wipe my weeping eyes.

Much of my time I can only groan, sigh and beg Him for relief through prayer, but sometime ago, I was somewhat comforted by an Elder who said that groaning is sometimes prayer within itself. And David said: Lord, all my desire is before Thee; and my groaning is not hid from Thee." Elder C. D. Whitley said while we were communing in the above meeting, that he heard Elder Oscar Broom say once, during a communion service that when one felt too unworthy to commune with God's humble saints, that is evidence he or she is worthy, for all our worthi-

ness is of the Lord. I too, recall hearing Brother Broom say something similar to the above expression. I remember too, that it was a comfort to my poor soul. God is the only one who can prepare us to die and reign with Him above. I hope I am being prepared for a better home above where there will be no sorrow nor afflictions, but all will be peace and rest. As Elder Broom said, I rather hear my boy or my husband say he feels to be lost than to hear him say, "I know I am saved." It hurts me to hear them say that, for it is not Christ-like. Paul said, "For we are saved by hope, but hope that is seen is not hope." His people live on a sweet hope and sometimes a very lean one, but hope is "an anchor of the soul, both sure and steadfast," one of the writers said. Now, I do believe for a few moments, we sometimes are enabled to feel His Spirit so forceably that we can momentarily say as did Job, "I know my Redeemer liveth." This is a wonderful experience, but it comes very seldom and lasts only for a few moments. My son wrote me not long ago that he went up and shook hands with the preacher of a certain Church, and that when he shook this preacher's hand, he said he was crying and shaking all over, and he added that he knew he was saved. I wrote him that I could not agree with him in saying that he knows he is saved. I believe he has a hope in Christ by some of the experience he related when he was in service and other incidents he has written me of since he was discharged, but I have never heard him make this expression

until recently. I told my husband that I would be afraid to say I know I am saved, because it is not in accord with my feelings. I have too many doubts and fears, and feel my leanness so forceably.

Brother Adams, I trust that you will do as you think best with what I have written. Oh! if I could only have the evidence that I believe others have, but I can not even think a good thought or be thankful for the blessings I receive, nor even pray, unless God sees fit to enable me to. I am convinced "It is not in man that walketh to direct his steps." Sometimes when I am not physically able to attend church, I am brought so low, that I shed tears. They are my people and I yearn for their presence and the crumbs that fall from the Master's table. When at a throne of grace, remember me.

I hope I am a little sister,  
Melba (Cobb) Vaughn  
RFD 1, Box 280  
Wadesboro, N. C.

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#### NASH ON STAFF

Dear Brother in a Precious Hope:

I am delighted to learn that Elder Nash is now with you as Editor. I have read after Elder Nash for years and have always enjoyed his editorials and articles. I am also delighted with Zion's Landmark. It seems each issue is better than the last, if such is possible.

I rejoice that we have servants who do not fear nor refuse to declare the whole counsel of God — to declare a God over all worlds, beings and everything, and that He is an absolute God in every respect, He who saw from the beginning

to the very end of ALL things, and that they, the ALL things, must and SHALL come to pass just as He saw them, just as He predestinated and fore - ordained, purposed or decreed, "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." Isa. 46:10,11.

He also said by the mouth of the Prophet Isaiah, "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 things whereunto I sent it. Isa. 55:11.

May Zion's Landmark continue to set forth the doctrine of absolute predestination of God in ALL things, (I believe it will) that it will continue to bring glad tidings to the Lord's dear people, and especially to those who are practically isolated from the Church and from the Old Baptist.

I feel that all those dear ones who are physically unable to get out and are deprived of meeting with the saints, are thankful and rejoice to be blessed with a magazine such as Zion's Landmark and the sound doctrine it stands for and proclaims, the things that are most surely believed (and are so dear to our hearts) among the little handful of the Old School Predestinarian Baptists, that of an all wise, Sovereign God, and a Crucified Saviour,

slain and nailed on the rugged cross of Calvary for the sins of His people who were by nature the children of wrath even as others, but that "great love wherewith He loved us, (if I am included) even when we were DEAD in sins, hath quickened us together with Christ (by grace ye are saved) and hath raised us up together, and made us sit together in Heavenly places in Christ Jesus." Eph. 2:4,5,6. Don't you see? It does say, "HE MADE us sit together in Heavenly places in Christ Jesus."

I hope it is by experience that I can say the word MADE was not misused, nor misplaced, for the word of God and His commands are as quick as a two edged sword. He speaks and it is done, commands and it stands fast. For the word of our Lord, our King, is power. ALL power is His and what God has done He has done forever, and He will not change, for He is an unchangeable God.

Dear Brethren, I do not know whether or not I have ever prayed, but I do know I beg our Dear Lord and Saviour that you and all other ministers — His servants — may be given strength to ever continue to stand firmly on the walls of Zion and cry aloud and spare not, not fearing nor refusing to declare the whole counsel of God, defending His own declaration — "I am God and there is none else." "I am the first and I am the last, and beside me there is no God." By His grace I know they will cry aloud the unsearchable riches of God, THE ONE AND ONLY LIVING GOD, and enable them to continue to contend earnestly for the faith once

delivered unto the saints.

I would be glad to hear from any of the readers who have a mind to write me, since much of my time I am not able to get out. I get very lonely and letters from the Brethren and Sisters afford me much pleasure.

May our Lord Jesus Christ and God our Father who hath loved us, and hath given us everlasting consolation and hope through grace, comfort your hearts and establish you and all of us in every good word and work, and may the Landmark prosper.

Love to all from a little sister living in hope of life eternal,  
 Harriett Little Gray  
 1516 Rutland Street  
 Houston Zone 8, Texas.

**THE HISTORY OF SABBATH**

Dear Brother Adams:

I am enclosing a part of a piece written by W. A. Gosmer for publication. This was published in the Signs of the Times, July 9, 1918. This is about half of the article.

Yours in hope,  
 Eli Hopkins

**The purpose of the Sabbath;  
 Its History and Use in  
 The Old Dispensation.**

**By W. A. Gosmer**

In the majestic and might marshaling of things at creation, "God said: Let there be lights in the firmament of the heaven to divide the day from the night: and let them be for signs, and for seasons, and for days, and years:—" Gen. 1:14.

Time then began its march, the rotation of the earth upon its axis determined the day; the moon in

its orbit set off the month; the earth in its tireless journey around the sun divided time into years. At the end of creation days God rested. This day of His rest he called the Sabbath. This institution in the dividing of time, provided for a week of seven days. It was also a part of the creative work; for after having made the world and all there was in it, in six successive days, God blessed the seventh day and sanctified it, "Because that in it He had rested from all His work which God created and made." Gen. 2:3.

Wonderful were all these arrangements, which were beyond the power of any one but God to abrogate or alter: for all of these divisions of time, the day, the week, the month, the year, are dependent solely upon the creative act for their existence. With these appointments therefore, none but heaven can interfere. He who swung sun and earth into space can make day and night; He who created a world in six days and rested on the seventh day can make the weekly Sabbath.

Each of the days occupied in the creation of the world embraced twenty-four hours of time, for the record is; the evening and the morning were the first day, etc. Evening and morning have to do with the literal days. There is no disputing of the fact that these days, no matter what their length may have been, had an evening and a morning. Sunset ushers in the evening, and the evening marks the beginning of a new day. Mark 1:32. Lev. 23:32. It would be absurd to think of the

earth's having made but a single rotation during a vast period of time and if this could possibly have been the case, when did the day dwindle to a twenty-four hour period? The constitution of the solar system of which our planet is a part, and the laws which govern it are so arranged as to make impossible an age-long day.

The theory that long ages were occupied in the creation is but a concept of infidelity that has set itself in array against the truth, and dare presume that God's own record of creation is not correct. The neglect of men to observe the Sabbath in ages past resulted in infidelity. Hence, in our time infidelity seeks to undermine the Sabbath institution by denying the scriptural record of the twenty-four hour days, for if that theory could be maintained, the Sabbath would have to go. But twenty-five hundred years after creation, when the binding obligation of the Sabbath was proclaimed, the reason assigned for its observance was that in six days the Lord made Heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it. Why should He seek to abase the literal day of the Sabbath on long periods of time? We conclude that days make epochs but epochs are not days, and never have been.'

As the day and night and the year with its varying seasons are necessary for the well-being and happiness of the race, so is the Sabbath also, for when the Great Creator had finished His work, He

blessed the seventh day and sanctified it. Gen. 2:3. The word sanctify is defined, to appoint: to set apart to a sacred or Holy use. That the day was set apart and appointed for the use of man, must be evident from the words of the Lord Jesus Himself. "The Sabbath was made for man." Mark 2:2,7 and the fact remains that to man, such a day is a Spiritual necessity.

Touching this point, another has well said: "God saw that a Sabbath was essential for man." He needs to lay aside his own interest and pursues for one day of the seven that he may more fully contemplate the works of God and meditate upon His power and Goodness. He needs a sabbath to remind him more vividly of God, and to awaken gratitude because all that he enjoys and possesses came from the beneficent hand of the Creator.

Thus, the Sabbath would prove a barrier against selfishness and forgetfulness of God. Being itself a part of creation, it could never fail to remind humanity of the one true God, who made Heaven and earth in six days, viewed in this light; it is a memorial of creation. Hence, if men had always kept the Sabbath in the true spirit of it, the worship of false Gods would never have degraded the humane family. Idolary never could have existed. To this truth bear witness the words of God by the Prophet Ezekiel: "But I said unto your children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols: I am the Lord your God;

walk in my statutes, and keep my judgments, and do them; and hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. 20:18 to 20. Here it is explicitly stated that the Sabbath is a sign between God and His people that they may be able to distinguish Him from other gods.

Let us note carefully the following scriptures. "All the gods of the nations are idols: but the Lord made the heavens." Psa. 96:5. The Lord is the true God, He is the living God. "Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth and from under these heavens." Jer. 10:11. There be gods many, and lords many, but to us there is but one God, the Father of whom are all things, and we in Him, and one Lord Jesus Christ by whom are all things (created) and we by Him." 1st Cor. 8:5,6.

Here it is clearly shown that the God of His people is the Creator of Heaven and earth. This distinguishes Him at once from all other gods. The Sabbath is therefore a constant reminder of his creating the world in six days and resting on the seventh day to secure this knowledge for ever to humanity. God placed the Sabbath in the bosom of the Decalogue. After making this commandment state that the Sabbath is a Holy rest day for man, and that it should be kept Holy, He gives as a reason the fact that "In six days the Lord made Heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the

Lord blessed the Sabbath day, and hallowed it. Ex. 20:11.

Moreover, the Sabbath commandment is the only one of the ten that does point out God as a Creator. Other commandments speak of God and the Lord thy God, but they do not in any way, state that He is the Creator. Hence, the Sabbath commandment alone authenticates law. It makes for ever certain the fact that He who gave the law is the Maker of all things, the one who alone is entitled to the worship and adoration of His creatures. Happy would it have been for mankind had they in all ages been faithful in keeping His Holy day. What abominable idolotries, what makes of heathenism and error, and what fearful apostasies from God, would thus have been averted!

Furthermore, the Sabbath is God's Holy day, for He "hallowed it," To hallow is to make Holy. This like the making of the Sabbath is the prerogative of divinity. Only God can make a day Holy. He does this by placing His presence in it.

When Moses was in the desert of Sinai, God appeared to him in a burning bush. When Moses looked upon the strange sight, and God called to him and said, "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is Holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face for he was afraid to look upon God." Exodus 3:5 Also see Joshua 5:13,15. It was the presence of God

that made Holy the ground on these occasions: and when the divine presence was withdrawn, the ground was no holier than any other. Hence the presence of God has been placed in the Sabbath day, for God calls it "My Holy day." See Isa. 58:13. So far as we are able to ascertain, He has never withdrawn His presence from it; therefore we conclude that it is still His Holy day, and this fact of its being the Holy day of a Holy God, accounts for enmity that has in all ages existed against it in the carnal heart. One of the first steps in apostasy from God is to regard lightly the obligation of the Sabbath. Paul speaks of those ancients who became idolaters, when he said, — "as they did not like to retain God in their knowledge, God gave them over to a reprobate mind—" Rom. 1:28. As they did not wish to retain a knowledge of God, and as the Sabbath points to a knowledge of God, evidently the observance of the Sabbath was first set aside by them before they went headlong into a course of evil. No man can conscientiously regard the Sabbath as a consecrated day, without at the same time, being obedient in all other matters: and He who sets aside the divine institution will set aside also the other claims of God. Bearing upon this principle is the call of Abraham from the land of the Chaldees. He was a worshipper of the true God for it is written "Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws." Gen. 26:5. God called this faithful man in an age of apostasy, that he might through Him and His pos-

terity preserve the knowledge of Jehovah in the earth. Hence it was that for many generations, the Jews were in possession of the Holy oracles, while all other nations and peoples had gone into total apostasy. With Abraham, Isaac, Jacob, and the Israelites was the Sabbath of Jehovah. This was a sign, a badge of distinction, showing that they were worshippers of the one true God, and its observance betokened separation from idolatry and false worship, not Jewish.

The fact that the Jewish people were called to perpetuate the worship of Jehovah in the earth, by no means argues that this worship was Jewish, nor that the Sabbath was Jewish, nor that other nations could have no part in God's service. Many of the heathen in the days when the Jews were God's favored people, espoused the service of God, and kept the Sabbath. For He said to them: "Blessed is the man that doeth this, and the Son of Man that layeth hold on it: that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." " — everyone that keepeth the sabbath from polluting it, and taketh hold of my covenant: even them will I bring to my Holy mountain, and make them joyful in My house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people." Isa. 56:2,7. It is clear that this gracious invitation was not for the Jews alone but for man, for the stranger and for all of His anointed. Entirely in line with this are the words of Jesus. "The Sabbath was made

for man and not for the sabbath: Therefore the son of man is Lord also of the sabbath." Mark 2:27. Over two thousand years before the existence of a Jew, the Sabbath was made by Jehovah and given to man. Not a single text in all the Bible speaks of the Sabbath of a Jewish institution, nor indeed speaks of it in any thing but the highest terms, as a sacred institution of Jehovah. Jesus said, "— Salvation is of the Jews." John 4:22. This does not, imply that salvation is Jewish, nor that it is for none except Jews: but it does mean that for many ages the Jewish people were the conservators of the oracles of GOD (Romans 9:4) as well therefore might one call salvation itself "Jewish" as to call the Sabbath Jewish. That God required the observance of the Sabbath from creation to Sinai, when the law was formerly given, is still further evident from the following consideration. The weekly cycle is spoken of at the time of the deluge (Gen. 8:10-12) which occurred more than one thousand five hundred years after the fall of man, then again more than five hundred years after this, the week is specifically mentioned in Gen. 29:27, 28, besides this, the records of the nations, such as the Assyrians, the Babylonians, the Chinese and the tablets and movements of antiquity prove that those nations at one time knew of the Sabbath institution. Many authorities might be cited in proof of this, but space forbids.

At the time of the exodus of Israel from Egypt, Moses was commissioned of God to deliver His people. During their long exile,

with the sights and sounds of heathenism constantly about them, and with the discouragement of the oppression over them, the Israelites lost to some extent the knowledge and service of the true God Hence when Moses came to deliver them, he no doubt urged upon them the necessity of fully returning to the God of their fathers, and the right observance of the Sabbath. This seems evident from Pharaoh's protest to Moses concerning the people "Ye make them rest from their burdens." Exodus 5:5.

But the strongest evidence that God required Israel to keep the Sabbath before the giving of the law on Sinai is found in Exodus, 16th chapter, by comparing Exodus 16:1 and 19:1 with Numbers 33:3. It will be seen that the experience recorded in Exodus, 16th chapter was some weeks before the giving of the law of Sinai. The record is as follows:

#### **To Be Continued**

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#### **JOSEPH**

Let me say just a little more about Joseph. Reuben was the oldest and the first born of Jacob; yet considering Rachel to represent the spiritual, while Leah represented the natural, Joseph was the first born of the spiritual. Reuben, the first born of the natural, was as "unstable as water;" (Gen. 49:4) but "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall." (Gen. 49:22.)

Joseph was the first born (Spiritual) of the loved wife, Rachel. (Gen. 30:25) Remember it was at Joseph's birth, the spiritual, that

Jacob had to go again to his own land. Remember it was on this same journey to his own land that the angel appeared to Jacob and wrestled with him till the break of day. This was the break of a Spiritual day for Jacob; it was the break of a day in which Jacob was no longer strong in his own body, but was weak, and had to walk by the aid of the Lord's staff, for the angel "Touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint," and "He halted upon his thigh" for the sinew had shrunk. (Gen. 32:25,32.)

JOSEPH RECEIVED THE BIRTHRIGHT THAT WOULD HAVE FALLEN TO RUEBEN "Forasmuch as he (Reuben) defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel — the birthright was Joseph's" (I Chron. 5:1,2) And the genealogy is not to be reckoned after Reuben, but instead after Joseph. Joseph was the true lineage. Remember Abraham had a son, Ishmael by the woman Hagar, but the true lineage was through his son Issac born after Sarai was over ninety years old, and according to nature, it was impossible for her to bear.

JOSEPH WAS GIVEN PREEMINENCE AMONG HIS BRETHREN while he was with them. He was given the two dreams in which he saw his brethren bowing down to him. Joseph was preserved through all of his afflictions and brought to a high place in the land of Egypt, in order that he might save the lives of his brethren, when they came and bowed down before him.

Joseph WAS LOVED BY HIS

FATHER, JACOB, MORE THAN ALL OF THE OTHER SONS: Joseph was given the "Coat of many colors" which none other of the sons received. Joseph WAS GIVEN TWO PORTIONS IN THE PROMISED LAND: yet, Joseph is never spoken of as a tribe of Israel, as are the other sons. The two sons of Joseph; the tribe of Manasseh, and the tribe of Ephraim, received portions equal with the other sons of Jacob. "Moreover I have given to thee one portion above thy brethren — "(Gen. 48:22) "Joseph shall have two portions." (Ezek. 47:13)

JOSEPH'S SONS WERE CLAIMED BY JACOB AS HIS OWN, and each became a tribe. "And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, ARE MINE; as Reuben and Simeon, they shall be mine." (Gen. 48:5) Thus did each inherit a land for a possession, as did the children of Israel, and Joseph did receive two portions.

Then would this made thirteen tribes of Israel? How are there just twelve, when Joseph received two portions? "Only unto the tribe of Levi he gave none inheritance; the sacrifices of the Lord God of Israel made by fire are their inheritance —" (Joshua 13:14 to 33.)

"JOSEPH IS A FRUITFUL BOUGH, EVEN A FRUITFUL BOUGH BY A WELL; whose branches run over the wall. The archers have sorely grieved him, and shot at him, and hated him; "But his bow abode in strength and the arms of his hands were made

strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel)." (Gen. 49:22-24.) A beautiful scripture, and I guess, self - explanatory. Joseph, a fruitful bough out of the True Vine. Remember that fruit is born through affliction and trials and tests. "Herein is my Father glorified that ye best much fruit." (John 15:8) Joseph had many afflictions and trials and crosses, but the strength of God of Israel bore up his arms, and he went on to accomplish all that the God of Israel had for him to do. Joseph dwelt by the well of salvation, and by the places of drawing water; his fruitful bough was "in the way" and in the favor of God, and for the purpose of saving his brethren in their time of famine and starvation. His branches ran over the wall.

The word "Wall" is often used in the scriptures as the end, or the impassable, or that which stops, incloses and sets the bounds of. The waters were a wall to the children of Israel. (Ex. 14:22) Hezekiah, when told to set his house in order, for he would die and not live, "turned his face to the wall," (to the end for all hope was gone. He could not go any further, nor see any further (until the Lord heard his prayer and added fifteen years to his life; until the Lord removed the wall.) II Kings 20:2) But, through the strength of the God of Israel, the branches of Joseph reached over the wall. This wall might be the wall between the Jews and the Gentiles, but I love to think of it as that wall or that unsurmountable gulf between nature and spiritual

understanding; between the kingdom of this world, and His kingdom in the heavens; between man in the Adamic man and man in the Savior Jesus Christ. Joseph was a type of Christ. While he went out to look after the welfare of his brethren who were tending the flocks, they turned against him and threw him in a pit; they sold him as a slave; they denied him as a brother. But by the strength and the merciful care of the God of Israel, Joseph was preserved and brought through many trials and afflictions to a high place in Egypt, in order that he might store up the corn with which to save the lives of his brethren who had so ill treated him. Famine drove them to him. He spoke harshly to them; they were convicted of their sins; they tried to pay for the corn, or to earn their way into life, but that was not acceptable and they failed. They were brought under complete condemnation when they seemed to have stolen the cup, and the most innocent one among them (Benjamin) appeared most guilty, for the cup was found in his sack. It is not the particular sin that we have committed, for we are all born in sin, but it is the God who showeth mercy! When the brethren were completely condemned and admitted all their guilt and that their condemnation was just and right, Joseph said, to them," I am your brother, and fell upon them with love and kisses."

Many pages could be written on the above scripture. Consider the lineage, the shepherd, David, the stone of Israel. I have not touched it.

A. D. Alston

## Zion's Landmark

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

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Vol. XCII

No. 13

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Entered at the postoffice at Wilson  
as second class matter.

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WILSON, N. C.

May 15, 1959

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### FOLLOW ME

Dear Brother Adams:

I have in mind, several different passages of scripture that I would like to have your views on. They are: Mark 10:17 to 26, and I Cor. 15:29.

Yours in hope,  
Mrs. A. L. Gillikin  
Hampton, Va.

In reponse to the above request, I submit the following comments. Mark 10:17 to 27 reads as follows: "And when He was gone forth into the way, there came one running, and kneeling to Him, and asked Him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? There is none good but one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy Father and Mother. And he answered

and said unto Him, Master, all these have I observed from my youth. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go they way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in Heaven: and come, take up the cross, and follow me. And he was sad at that saying, and went away grieved: for he had great possessions. And Jesus looked round about, and saith unto His disciples, How hardly shall they that have riches enter into the Kingdom of God! And the disciples were astonished at His words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the Kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of God. And they were astonished out of measure, saying among themselves, Who then can be saved? And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible."

Both Matthew and Luke observed and recorded the conversation between the Saviour, His disciples and the young ruler. There are many lessons taught in the Scriptures which set forth and separate the precious from the vile, Gospel from law, good from evil, works of man's righteousness from the works of God, who works in His people both the will and the do of His good pleasure.

Men may say that they love God and hate iniquity, but when they are put to the test, there true char-

acter is revealed. Fire which con- will purify gold, and silver by separating the dross from the precious metal. If there is any question as to whether this young ruler was a law or gospel worshipper we only need to look at the picture. He betrayed his true character by saying he had kept the commandments from his youth, even though he thought he had; this is not the language of those who know they have transgressed the commandments of God and feel to be the vilest of the vile. He was a rich man. Riches are not condemned when lawfully used. It is the trust which men have in their riches that betrays them. When one feels his leanness in Christ, knows as did Job, his vileness in nature, no amount of money or anything of a pecuniary nature will make of him a rich man, because he is poor in spirit and only the Spirit of God can make him rich and then he is rich in Spirit, but poor in self. Natural riches do not cause such a one to be vain, proud, haughty and conceited. When one is thus affected, there is no Spirit of the Lord there.

Paul knew the danger those who possess riches are exposed to. For this reason he said to Timothy, "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1st. Ti. 6:17,18,19.

When the young ruler said he had observed all the commandments from his youth, "Jesus beholding him loved him." I believe Jesus felt a pity for him in his ignorance. The goodness and mercy of God is extended in a providential way to all men. He sendeth His rain on the unjust as well as the just. See Matt. 5:45. Paul said: "For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe." 1st. Tim. 4:10. This special grace of God is bestowed upon these that believe, who were chosen in Him before the foundation of the world. They possess eternal life. They are born of the Spirit of God. When Jesus said to the young man to sell what he had and give to the poor, he went away sorrowful. He evidently loved his riches more than he loved Jesus, yet Jesus did not condemn him. This was not His mission in the world. Jesus said, "For God sent not His Son into the world to condemn the world; but that the world through Him might be saved. Not all the human race of Adam, but those that were given to Him by the Father, (in covenant) before the world began. We have a world within a world so to speak. God's people form one world and exist here within this world of nature. We find the two worlds, so to speak, within ourselves — the inner man and the flesh-and oh! what a conflict or warfare!

When the young man went away grieved, Jesus said to His disciples, "How hardly shall they that have riches enter into the Kingdom of

God! Verse 23. His disciples were astonished at His words. Then He said unto them, "Children, how hard is it for them that trust in riches to enter into the Kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of God." Verses 24, 25.

Elder John Gadsby, who traveled in the east, more than one hundred years ago and learned much about the customs of the people in ancient times, had this to say about the needle eye: quote, "Much has been said and written about the remark of the Saviour in Matt. 19: 24: 'It is easier for a camel to pass through the eye of a needle than for a rich man to enter into the Kingdom of God;' and some commentators think it referred to the small gates which in some parts of the east, are open exclusively for foot passengers, on either side of the large gate used for vehicles, very much like, Temple Bar, London; as, they say, these smaller gates are sometimes called 'The Needles.' But I must say I was not able to learn that these side gates every were called 'The Needles.' I am of the opinion that at the time the Redeemer spake the parable He was with His disciples in one of these public Khans, (resting places) there being no other resting-place people mending their camel saddles and etc. for which purpose they used a long needle like a straight packing needle, He pointed to them, and said, as it were; 'Those camels can as soon pass through the eyes of those needles as a rich man can enter into the Kingdom of God!' The parables of the Saviour, as

well as the Addresser of the Apostles, were always suited to the circumstances with which they were at the time surrounded." Unquote.

The disciples were astonished out of measure. They said, "Who then can be saved?" Jesus said, "With men it is impossible, but not with God: for with God all things are possible." A rich man can enter the Kingdom of God when his works of righteousness have been consumed, as it was with Saul of Tarsus (Paul) who was reduced in size from "A pharisee of the strictest sect," to "less than the least of all saints." In Nature one does not feel very small, but when he sees his unworthiness as the Lord sees him and his sins rise up before him as hideous mountains; he becomes an humble and penitent character, meek and lowly in spirit, and so low in his feelings that the needle's eye seems large enough were he called to go through it. I believe this scripture is a type of such an experience of a child of grace, when this one is brought so low that he feels to be less than the least of all saints. I feel to say that Paul was not the only one who has felt to be "Less than the least."

The ability of God's people to enter the Kingdom of God is not reckoned by their natural size, but by their humbleness of spirit, which is an ornament of grace and this is not affected by anything the creature can do, but by the tribulation he is brought to suffer, which after all, bitter as it is, it is a great mercy.

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1st. Cor. 15:29 reads as follows: "Else what shall they do which are

baptized for the dead, if the dead rise not at all: Why are they then baptized for the dead?"

The fifteenth chapter of 1st. Corinthians treats on the resurrection of the body from the grave. According to this and other scriptures, people, he was buried and rose from the grave and was seen by Cephas, the twelve disciples, James all of the Apostles, and many other brethren, and last of all, Paul as one born out of due season. Then Paul said: "Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith also vain. Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ: whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable." Now, Paul says, "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"

If we were acquainted with the customs of some of those in ancient times, we perhaps could better understand why Paul spoke the above words. It is said by an ancient writer that "A custom prevailed amongst some that when a person died; a living person went

under the bed. The priest then asked the dead person if he were willing to be baptized, (as a sign of his resurrection,) and the living person under the bed answered for him in the affirmative; Whereupon he forthwith came out and was baptized as the representative or substitute of the dead, and as a sign of his resurrection." Of course the Apostle did not believe in such superstitious customs. He referred to this custom to reach those who practiced this custom and show the inconsistency of those who argued that there was no resurrection of the dead.

The Apostle was here speaking to those among them who said there is no resurrection of the dead. Now if there is no resurrection of the dead, why have they practiced this custom that points to the resurrection of the dead? Thus proving that to be the accepted idea of many people among them. If they follow this custom as a symbol of the resurrection of the dead, how inconsistent it would be to say there is no resurrection of the dead. Paul adds: "But now is Christ risen from the dead, and become the first fruits of them that slept, for since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so, in Christ shall all be made alive." 1st. Cor. 15:20. He puts to silence the foolish talk of those who say that there is no resurrection of the dead when they have a custom symbolizing the resurrection of the dead. It appears that the Apostle exposes their ignorance, by saying, "Else what shall they do which are baptized for the dead, if the dead

rise not at all? Why are they then baptized for the dead?"

Paul was a firm believer of the resurrection of the dead. He preached Jesus and the resurrection. (See Acts 17:18) He said to the Roman Brethren, "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Rom. 8:11. Jesus taught the resurrection of the body. He said, Verily, verily, I say unto you, the hour is coming, and now is when the dead shall hear the voice of the Son of God: and they that hear shall live." John 5:25. In the 28th. verse of this chapter He said, "Marvel not at this: For the hour is coming, (future tense) in the which all that are in the grave shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation."

His power was manifested and witnessed by those who were present and saw Him raise the dead body of Lazarus from the grave. The doctrine of the resurrection of the bodies was one of the cardinal principles that was taught by Jesus and His Apostles.

T. F. Adams

#### CORRECTION

Dear Brother Adams

Please have a correction made in the part of my experience where it read "the Church ask my Mother to talk to the Church." "They ask her if she wanted to talk to the Church. She told them she would like to if she could."

W. A. Reaves  
112 Exum St.  
Durham, N. C.

#### REQUEST

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

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

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

EDITOR

#### LOWER COUNTRY LINE ASSOCIATION

The Fifty-Third Annual Session of the Lower Country Line Association will be held with the Church at Flat River, near Roxboro, N. C., beginning July 4th and continuing through July 6, 1959.

The church is located four miles south of Roxboro, and just off Highway 501.

All interested persons are invited to attend this meeting, and especially do we invite our ministering brethren to visit us at this time.

Reuben Bowes,  
Association Clerk

#### WHITE OAK UNION

The White Oak Union Meeting is appointed to be held with the Church at Cypress Creek, the fifth Saturday and Sunday in May, 1959.

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

H. A. Young  
Jacksonville, N. C.

#### BLACK RIVER UNION

The next session of the Black River Union Meeting is appointed to be held with the Church at Bethesida on the fifth Saturday and Sunday in May, 1959. The meeting house is located about three miles from Benson, N. C.

All lovers of the truth are invited to attend.

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

JUN 3 1959

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# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--: AT --:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. XCII

JUNE 1, 1959

No. 14

## PSALM LIV.

Save me, O God, by thy name, and judge me by thy strength.  
 Hear my prayer, O God; give ear to the words of my mouth.  
 For strangers are risen up against me, and oppressors seek after  
 my soul: they have not set God before them. Selah.  
 Behold, God is mine helper: the Lord is with them that uphold my  
 soul.

He shall reward evil unto mine enemies: cut them off in thy truth.  
 I will freely sacrifice unto thee: I will praise thy name, O LORD;  
 for it is good.

For he hath delivered me out of all trouble: and mine eye hath  
 seen his desire upon mine enemies.

## PSALM LV.

Give ear to my prayer, O God; and hide not thyself from my sup-  
 plication.

Attend unto me, and hear me: I mourn in my complaint, and make  
 a noise;

Because of the voice of the enemy, because of the oppression of  
 the wicked: for they cast iniquity upon me, and in wrath they hate me.  
 My heart is sore pained within me: and the terrors of death are  
 fallen upon me.

Fearfulness and trembling are come upon me, and horror hath  
 overwhelmed me.

And I said, Oh that I had wings like a dove! for then would I fly  
 away, and be at rest.

Lo, then would I wander far off, and remain in the wilderness.  
 Selah.

I would hasten my escape from the windy storm and tempest.

Destroy, O Lord, and divide their tongues: for I have seen violence  
 and strife in the city.

## EDITOR

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

## ASSOCIATE EDITOR

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

\$3.00 PER YEAR

TO ELDERS \$2.00 PER YEAR

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

# ZION'S LANDMARK

## *Devoted To The Cause of Jesus Christ*

### GOSPEL POEM NO. 11

Oh Lord, Oh Lord, Remember me!  
Unworthy though I be;  
Still I love Thy redeeming grace  
Thou hath ordained to be.

But to defend with tongue or pen,  
My age forbideth me,  
For I must dictate should I relate  
The thought that comes to me.

God made man upon the earth,  
And blessed us all our days—  
For in Him we live and we move,  
Having good and evil ways.

Man may build to protect,  
And lock for safety,  
Or he may will or reject,  
But God's mercy is the key.

We'll travel on a-serving man,  
Recording all his ways,  
For it's not in man to direct his steps  
Or to amend his ways.

To turn a man from left to right,  
He must be made to see  
With eyes he does not yet possess;  
Just like bold NICK-O-DEE.

Some do say, "I know the way;  
My journey I'll pursue,"  
The end thereof are the ways of death,  
Or Lord! what shall I do?

Yet, there is another way  
That Jesus taught the Jew,  
The same that came to Him by night,  
This way to interview—

This is why he could not see,  
Neither comprehend:  
We must be conceived of the Holy Ghost  
And thus be born again.

When this is done, there's a race to run,  
Wherein there is no rest,  
Till the race is run and the victory won  
By the spirit against the flesh.

Oh Lord, we know Thy ways are just;  
No matter what they be—  
A blessing or a chastening rod;  
As it may seem good to Thee.

For Thou hast an all seeing eye,  
And knowledge to understand;  
And power to put into effect  
The chastening of sinful man.

God chastens men because of love,

And not because of hate—  
Just like a father, his precious child,  
As the scripture does relate.

We're told that love is the great com-  
mand;  
No matter where we be,  
And if I truly love the Lord,  
It's because He first loved me.

Love that is from heaven above;  
Speaks kindly and with cheer;  
Envy is from the wicked one,  
And speaks harsh and with a slur.

Farewell! Farewell! We can not tell  
What things by chance might be,  
The love of God—it will endure  
Into eternity.

Charles D. Turlington  
R. F. D. 1  
Clayton, North Carolina  
April, 1959  
When written the author was  
in his 87th year.

### THE HISTORY OF SABBATH (Continued From Last Issue)

Then said the Lord unto Moses,  
"Behold I will rain bread from  
heaven for you; and the people  
shall go out and gather a certain  
rate every day, that I may prove  
them, whether they will walk in my  
law, or no. And it shall come to  
pass, that on the sixth day they  
shall prepare that which they bring  
in; and it shall be twice as much  
as they gather daily." Exodus 16:  
4,5. "And it came to pass, that on  
the sixth day they gathered twice  
as much bread, two omers for one  
man: and all the rulers of the con-  
gregation came and told Moses.  
And he said unto them, This is that  
which the Lord hath said, Tomor-  
row is the rest of the Holy sabbath  
unto the Lord: bake that which ye  
will bake today, and seethe that  
ye will seethe: and that which re-

maineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm there therein. And Moses said, Eat that to day; for to day is a sabbath unto the Lord: to day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none. And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep My commandments and My laws? See, for that the Lord hath given you the sabbath, therefore He giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day." Exodus 16:22-30.

#### **Had a Sabbath Law**

From the foregoing scripture, it is perfectly clear that God had a law of which the Sabbath was a part, before the formal giving of the law at Sinai, it was by the sabbath that He tested Israel as to whether they would walk in His law or not, and when some of the people violated the sabbath, He said, "How long refuse ye to obey my law?" As further proof that the sabbath was not a new institution we cite the fact that when the commandments were spoken amid the thunder and flame of Sinai, the basic reason for the sabbath was that in six days the Lord made heaven and earth, the sea and all that in them is, and

rested the seventh day: Wherefore the Lord blessed the sabbath day and hallowed it. Exodus 20:11. We remember that in the beginning, the sabbath was made to stand on the fact that God created the world in six days, and rested on the seventh day: and twenty - five centuries later, His voice in terrible majesty proclaimed that His Holy Day still stood on the same foundation. He said remember the sabbath day. This shows clearly that the Sabbath was not then introduced as a new institution, but special attention was called to it, that men might not forget its sacred claims, and that they might think of the work of creation, and the relation of the sabbath to it. Thus, so long as men would remember the sabbath in its true sense, they never could forget the true God, nor worship other gods.

Moreover, proof that the Sabbath institution existed before Sinai, is contained in the fact that the law of God as expressed in the ten commandments was in full force from the beginning of the world. Aside from the proof of explicit scriptural statement to this effect, the whole plan of salvation, from the first intimation of it in the Garden of Eden, bears unmistakable witness that the law of God is eternal in its nature. In the foreground is fallen humanity, in the background, not dimly visible, but clear and well defined, are the unchangeable precepts of a perfect law that was ordained for the regulation of man's conduct when he was created. Sin could not have been defined and punished but by the law, for where no law is, there

is no transgression, and by the law is the knowledge of sin, as by one man sin entered into the world, and death by sin: so death passed upon all men, for all have sinned. Romans 5:12, and sin is the transgression of the law, I John 3:4.

Of what law is sin the transgression of? If sin is the transgression of the ten commandments law, (The law of Moses) then the ten commandments existed from the beginning.

#### **Cannot Pass Away**

We certainly can depend upon the Apostle Paul to tell us the exact truth, as he spoke by inspiration of God. Let us hear him: "Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known coveting (A.R.V.) except the law had said thou shalt not covet," Romans 7:7 only one law ever declared," thou shalt not covet." That law is the ten commandment code of the law of Moses and in its very bosom is the Sabbath commandment.

To this law Jesus Himself referred when He said, It is easier for Heaven and earth to pass away than for one tittle of the law to fail, Luke 16:17 A. R. V. And if this law could have been changed or abrogated there would have been no necessity for Christ to die. Hence, we conclude, and rightly so, that this law of which the Sabbath is a part, existed in the very beginning. It is not too much to say that a light regard for the Sabbath was the leading cause of the apostasy of the Jewish nation, and of the Babylonian captivity that resulted from this apostasy.

They had received sufficient

warning through Jeremiah, the Lord's Prophet. "Thus sayeth the Lord; Take heed to yourselves, and bear no burden on the Sabbath day, Jerusalem; neither carry forth a burden out of your houses on the Sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers, but they obeyed not, neither inclined their ear, but made their necks stiff, that they might not hear, nor receive instruction, And it shall come to pass, if ye diligently hearken to Me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever." Jer. 17:21-25. "But if ye will not hearken unto Me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched. Jeremiah 17-27.

Thus the Lord had promised that if Israel would truly keep the Sabbath, Jerusalem should stand for ever; and if they refused to do this, Jerusalem and her palaces should be destroyed by fire. As the Jews were disobedient, the threatened judgment came in 588 B. C. "To fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths:

for as long as she lay desolate she kept Sabbath, to fulfill threescore and ten years." 2 Chronicles 36:21

### **Effectually Cured**

On their return from the seventy years captivity, the Jews were effectually cured of idolatry; for they fully understood that it was because of their disregard for the Sabbath, that God sent them into their long exile, and it is a fact worthy of note, that during their existence as a nation thereafter, they never outwardly did honor to the idols of the nations as their Fathers had done. While it must be admitted that later their religion degenerated into a form, it must also be a matter of note that even the form of Sabbath keeping preserved them from the forms of idolatry. But if they had worshipped God in Spirit, and had kept the Sabbath in the same way, they never would have ceased from being a nation. That they ultimately failed of fulfilling God's purpose concerning them, is positive proof that the forms of religion destitute of its life and power can never save; for never was there another people, in the history of God's Church in this world, who so rigorously adhered to outward observances and the forms of worship as did the Jews at the time when they so basely rejected their own Messiah, and when the divine glory and presence had departed, never to return.

We have now seen that the Sabbath was instituted at the foundation of the world, and that it marked off the weekly cycle of seven days at creation. We have seen the Israelites were required to ob-

serve this seventh day on coming out of Egypt, before the formal giving of the law, and that the Sabbath was a part of that law. We have further shown that when the law was formally declared by God Himself from Sinai, in the form of the eternal code, which was from the beginning; There was enshrined in the very heart of that code the creation Sabbath of the seventh day, and the Sabbath of the Decalogue (ten commandments) was made to rest solely upon the fundamental basis of creation, as at the beginning. We are safe, therefore, in concluding that God's Holy Memorial Day, which was blessed and sanctified by Him at the founding of the world, and given to man, has, without change or substitution or abrogation, spanned the old dispensation entire from creation to Christ.

### **Sign of True Worship**

And, if, indeed, the Sabbath is what the Scriptures represent it to be, why should it continuity from creation be thought at all improbable or incredible? As it was a sign, that men might know and worship the true and living One, was there ever a time in the old dispensation when such a monitor was no longer needed? And as the day on which God rested became the sign of His creative power, could any other day have served the same purpose? And as the Sabbath, which means rest, was made by His creating the world, and resting on that day, would not that day most fittingly represent His creative work, and point men to Him as the Maker of Heaven and earth? And is it not true that no other

day since the creation could thus represent Him and His work? Why, then, would He have arranged for a succession of Sabbath days from creation to Sinai?

The writer wishes to say that there is no good argument, or one Scripture, or even an inference, to show that humanity had no Sabbath day before the Ten Commandments were formally given at Sinai.

And all are agreed that there was no change in the day from Sinai to Christ. Hence we must again conclude that the creation Sabbath was in full force at the close of the old dispensation, even as it had been from the very beginning, and that nothing was known of any other weekly Sabbath during the long ages preceding the Christian era.

To the best of our remembrance we have started this where we stopped before.

As ever,  
Eli Hopkins  
R. F. D. 1  
Stanfield, N. C.

### SEARCHINGS OF HEART

28 June, 1949

Atlanta, Georgia

'WHY A B O D E T H THOU AMONG THE SHEEPFOLDS, TO HEAR THE BLEATINGS OF THE FLOCK? FOR THE DIVISIONS OF REUBEN THERE WERE GREAT SEARCHINGS OF HEART'' (Judges 5:16)

For the divisions of Reuben is the oldest son of Jacob; the oldest of twelve sons.

Let me first go back to the favored son of Jacob. Jacob worked for Laban. Laban was the brother

of Jacob's mother, Rebecca. Laban had two daughters, Leah, the older and Rachel, the younger. Jacob had loved Rachael, and agreed to work for seven years for her hand in marriage. After the seven years were up, and Jacob asked for his wife, he was given Leah instead. He agreed to work another seven years for the hand of Rachel. Laban gave Leah, Zilpah for an handmaid, and gave Rachael, Bilhah for an handmaid. Now we have the following children born unto Jacob: Leah bore the the first son, Reuben; the second son, Simeon; the third son, Levi; the fourth son, Judah; Rachael's handmaid Bilhah bore the fifth son, Dan; and the sixth son, Naphtali. Leah's handmaid, Zilpah, bore the seventh son, Gad; and The eighth son, Asher. Leah bore the ninth son, Issachar; and the tenth son, Zebulon, and the daughter Dinah. Rachael bore the eleventh son, (his favorite) Joseph; (see Gen. 30:25) and Rachael bore the twelfth son, Benjamin.

Leah was the older daughter. Leah bore Jacob six sons and one daughter; more than any other. Jacob loved Rachael, but Rachael had an affliction to bear. Her womb was closed until she became obedient and submissive.

Leah represents the old man; the natural life in this world; the strong in body; and the favored in this world. Rachael represents the new born man; the spiritual man; weak in this life, but strong in the Lord; and favored and loved by the Lord and Savior.

Leah's children were all born, and strong and healthy before Rachael's womb womb was opened.

Indeed all of the sons were born before Rachael's sons. Notice the Scripture in Genesis 30:25: "And it came to pass when Rachael had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country." Notice here, that the spiritual had been born, and had come to light, and the Spiritual had been recognized; Thus Jacob requested of the natural that he be released to go unto his own country. He could no longer live as he had lived; he must answer to the new birth.

The divisions of Reuben had already begun. The Lord loved and favored Jacob; note Laban's answer to his request to leave: "If I have found favor in thine eyes, tarry: for I have learned by experience that the Lord hath blessed me for thy sake." Even the world can see the Lord's favor and desire to live under it. The Lord loved and favored Rachael. Leah was very jealous of her sister Rachael because of the love shown her in spite of her barrenness, or seeming barrenness; and in spite of Leah's fruitful womb, she could not gain the greater favor. Though they were of the same blood and would love one another, there was much to divide them. There was the strong in nature, and there was the strong in spirit; and the one lustest against the other, so that neither could do as they would. The divisions of Reuben caused much searchings of heart.

It was when Joseph was born, that Jacob asked to leave and return to his own country. And Jacob did leave in spite of all the opposi-

tion that Laban could put into his way. It was then, when on his way to his own country, that Jacob wrestled with the angel (Gen. 32:24.) and was blessed and his name was changed to Israel, for "Thou hath power with God and with men, and hath prevailed."

In passing, let us note that Reuben, the firstborn, the might and the strength of Jacob, the excellency of dignity and of power, was "unstable as water" (Gen. 49:3.) But when we come to Joseph: (Gen. 49:22) "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall." What a difference there! And what great divisions of feelings came up between the children of Leah and the children of Rachael: "The archers have sorely grieved him, (Joseph) and shot at him, and hated him; But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of of Jacob —" Here we may see the envy and hatred of the world against those who stand in the strength of the Stronger Man; and the strength of God: Here we see how those of the Lord God are born up and supported and made fruitful in spite of all the persecutions set upon them by the world; or by the old man of this life. Here we may see some of the divisions of Reuben, and some of the great searchings of heart!

Now let us turn to Numbers 32: The children of Reuben and the children of Gad possessed great numbers of cattle: and when they saw the land of Jazer, and the land of Gilead, that it was a place for

cattle, they went to Moses and asked "Let this land be given unto thy servants for a possession and bring us not over Jordan." They further agreed "We will build sheepfolds here for our cattle, and cities for our little ones; But we ourselves will go ready armed before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities because of the inhabitants of the land. We will not return unto our houses, until the children of Israel have inherited every man his inheritance. "For we will not inherit with them on yonder side Jordan, or forward; because our inheritance is fallen to us on this side Jordan eastward." So they were given their cattle and possessions of this life. Eastward of Jordan means toward the beginning, and toward the old man, and toward the possessions of this life and this world. They were desiring, as was Lot, to dwell in the plains and in the cities and hold greater possessions in the things of this world. Yet, they were willing to go on and to fight and to help and to struggle with their brethren on yonder side of Jordan, until every man should come into his own inheritance. They promised, even not to return to their loved ones, and their little ones, and their possessions until the battles were over. In order to be able to do this, they proposed to build sheepfolds for the ones, as a means of protection for them during their absence. So they left their cattle and their little ones, and went over Jordan to fight the battles with their brethren. As they walked with their brethren,

great were the divisions of their hearts! How were their wives and their children getting along in the strange land? Was there an enemy back there coming against them and destroying them? Were they sick with diseases and pestilences? Had they sufficient food to eat, and to keep the cattle? And what thought the wives and the children? Were their men well in battle? or had they fallen by the way? Who and when and how would the Lord bring them again together? Separate the cattle, and you will hear the lowings. Great were the searchings of heart, for the divisions of Reuben!

Now let us look again to our Scripture in Judges. "The children of Israel again did evil in the sight of the Lord — and the Lord sold them into the hand of Jabin, King again, the Lord showed mercy and delivered the children out of the hands of the enemy. Over and over again, the children would do evil in the sight of the Lord, and He would allow the enemy to conquer them, and bring them again to call upon His Name. This time when they called upon the Lord, He spoke to a prophetess, Deborah: and unto Barak:

'Awake, a w a k e, Deborah: awake, awake, utter a song: arise Barak, and lead thy captivity captive, thou son of Abinoam.'" Deborah, may here represent the church of Christ and perfect order in the church. Barak may represent brightness and righteousness as sent forth in the strength of the Lord. Abinoam, likewise may represent graciousness; that graciousness and mercifulness of the Lord

and Savior. Barak, shall lead captivity captive: Captivity is that which has taken us and is controlling us and all of our ways in this life. What is that but sin and death, creature iniquity and vile nature? This captivity; this depraved nature and sin and death shall be led captive by the Spiritual Barak; and we shall, by the strength and by the mercy of our Savior, be lifted from the horrible pit and set upon a Rock. Our goings shall be reestablished, and our tongue shall sing a new song, even praise to His great and Holy Name.

Awake, awake, the church of Almighty God! See thy sins, cry unto Me, thy God and Savior, and I will deliver thee! "Arise my love, my fair one, and come away!" (S.S.2)

Awake, was the call; and who answered the call? Eight of the Tribes are mentioned; where were the other four? And note the words in verse 15: "He was sent on foot into the valley." These words were by our Spiritual Barak. Barak was given great favor and power, yet he did not go on his own will, he had to be sent. And he was sent on foot; he had to walk, he had to bear the burden himself and on his own feet. Nor did he walk in the highlands nor on the smooth places, but he was sent on foot into the valley! It is in the valleys that we are enabled to look up unto our Lord and Savior in humble petitions and cries for mercy. We can not do that while we are on the mountain tops; first we must be cut down to the very ground in the low valley.

Among the tribes that heard the command Awake, is mentioned the

tribe of Reuben. Here "the divisions of Reuben" refer to the tribes of Reuben, Gad and half the tribe of Manasseh; all those who desired to inherit the lands east of Jordan. The very mention of Reuben is expressed "For the divisions of Reuben, there were great thoughts of heart." These children just as Barak, were "sent on foot into the valley." Then the great question, followed by a repetition of the words above "Why abodeth thou among the sheepfolds, to hear the bleating of the flocks? For the divisions of Reuben, there were great searchings of heart."

Fellow traveler, why abodeth thou among the sheepfolds to hear the bleating of the flocks? Why do you, and you and I dwell always among the sheepfolds? Always torn between the possessions and loves and idols of this life, and the walking and fighting with our brethren for the spiritual things of the life ahead? Always torn in this body and in every days' journey; ever striving between the possessions back home in this body, and the hope of the inheritance to come - the great inheritance in that eternal life to come! How much we dwell among the sheepfolds! How seldom are we found on the battle field fighting with our brethren - and even then, we must have all of the strength given down from above — even then, the battle must be given us through our Spiritual Barak; the new song must be put into our mouths and our goings must be reestablished from above.

My walk seems to be as a nightmare to me. I am half awake and half asleep. I seem to hear the cry

from Deborah, "Awake, awake, Arise!" Yet it is too faint, and I am so utterly helpless to awake and to move a single finger. I feel so dead and so dry and so lifeless; and yet I must know that He is somewhere supporting my very life. Thus the conflicts and the constant bleatings, and cryings and mourning and groanings. "Why abodeth thou among the sheepfolds?" Why do we live and have our being in this old tabernacle of clay? Why do we travel through the valleys? Why were the children led through the wilderness?

Yes, it is to cut us down in the pride of this old nature, and to lay us low before the Lord and Master; it is to bring us to the ends of the world, and to force us to cry unto Him from whom cometh all of our blessings. It is His will and His purpose and His pleasure that it be thus in this life. Ye have the earnest of the inheritance; ye have the hope; ye have a glimpse here and there; but not the full inheritance. He says that we shall call upon His name, and that He will abundantly bless us in His answer to that call.

When we are present in this body, at home and at ease in this life, we are absent in the Lord. "Why abodeth thou among the sheepfolds, to hear the bleatings of the flock? For the divisions of Reuben there are great searchings of heart!" O my Brother, have we indeed and in truth experienced these searchings of heart? Have we seen ourselves so much and so constantly in the ways of the world, and so wrapped up in its pleasures and its treasures and possessions,

that we cannot possibly find the motive power to bring us to the spiritual battlefield? Have we ever been upon that battle field, or are we mistaken and know not what it means to be there? Do we meditate seriously concerning these things? Do we search our very heart and pray that we be cleansed and kept and directed and established in the things of Spiritual Zion? May the Lord awake us, and cause us to arise and walk about the city of Zion.

A. D. Alston.

#### TRUE SPIRIT OF WORSHIP

When one is blessed to worship God in Spirit, the effect causes him to rejoice in Christ Jesus, and to "have no confidence in the flesh." Phil. 3:3. This is the true spirit of worship. "They that worship must worship God in spirit and truth." "It is the spirit that quickeneth, the flesh profiteth nothing." Jno. 6:63. "I know, says the Apostle, "that in me (that is in my flesh) dwelleth no good thing." Self, when left to stand alone is a weak and vile creature. What self will do without the teaching, leading, guiding and restraining hand of the Holy Spirit, is made plain in Gal. 5:19, 20, 21. The vile creature-self is to be denied. Without contrition or sorrow for our sins, we can never deny ourselves and take up our cross. Jesus said unto His disciples, "If any will come after Me, let him deny himself, and take up his cross, and follow Me." Matt. 16:24. If we feel this in our hearts in the true sense, it is by the leading of the Holy Spirit. The natural man and mind stick close by the old man.

"Evil men and seducers wax worse and worse." And one of the outstanding evils listed for this day and time is, "men shall be lovers of their own selves." (See II Tim. 3:1,9) It is said they have a form of godliness; (mark that men of corrupt minds, reprobate concerning the faith. But they shall proceed no farther: (there is a limit to all evil and to all wickedness) their folly shall be manifest.

A quickened soul hates evil. "The fear of the Lord is to hate evil." Prov. 8:13. "The fear of the Lord is the beginning of wisdom." Psa. 111:10. It is the desire of some to shun even the appearance of evil. It is their desire to shun and to hate evil and to "Fear God, and keep His commandments: for this," says one, "is the whole duty of man." Bcl. 12:13. Thus the teachings of the holy spirit and the evidence and the answer is: they feel the weight within of His words of charity. This man "Rejoiceth not in iniquity, but rejoiceth in the truth." They "rejoice in Christ Jesus and have no confidence in the flesh." Phil. 3:3. The spirit teaches and works in the hearts of men, when "Deep calleth unto deep." The true Spirit gives answer or bears witness with our spirit. The answer is we seem or would say within, "Bless the Lord, O my soul: And all that is within me, bless His Holy Name." Psa. 103:1. Praise the Lord, O my soul Psa. 146:1. A blessed thing it is when we are down, to have some evidence that we are the children of God. To reign with Him, we must also suffer with Him. He is exalted a prince and a Saviour for to give repentance unto Israel. We

sing at times with the poet.

"The Lamb is exalted repentance to give,  
That sin may be hated, while sinners believe.

Contrition is granted, and God justified:

The sinner is humbled and self is denied.

Repentance flows freely through  
Jesus' rich blood,  
Produced by the Spirit and goodness of God.

The living possess it, through faith,  
hope and love,

And own it a blessing sent down  
from above.

He says: "I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble and to revive the heart of the contrite ones." Isa. 57:15;

He does revive the spirit of the humble and revive the heart of the contrite ones. A broken and contrite heart, God will not despise.

(Elder J. E. Mewborn  
Snow Hill, N. C.

#### ASSOCIATION NOTICE

The Blue Ridge Primitive Baptist Association is appointed to be held with the Church of Goblintown, Patrick County, Virginia, beginning on Friday before and continuing through the third Sunday in July, 1959.

Goblintown Church is located about one half mile off Highway 57 on a gravel road, about twelve miles west of Bassett, Virginia. Those traveling west on Highway 57 watch for pointers to your right. The church is about twelve miles from Stuart, Virginia, only you travel north about seven or eight miles, then leave Highway 8 and turn due east on Highway 57. Watch for pointers to your left.

All lovers of the truth are invited and especially the ministering brethren of our faith and order.

Jackson Via, Clerk

## Zion's Landmark

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

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### Editor

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ATLANTA, GA.

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Vol. XCII

No. 14

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Entered at the postoffice at Wilson  
as second class matter.

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WILSON, N. C.

June 1, 1959

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### POSSESSED OF DEVILS?

Dear Brother Adams:

Will you please explain to me and others the scripture concerning the man that was possessed with a legion of devils? and why did they want to be cast into the swine and what became of them? You will find this in the 8th chapter of Matthew 28-32 verses.

Yours in hope,  
J. S. Rogerson  
P. O. Box 343  
Kenly, N. C.

"And when He (Jesus) was come to the other side into the country of the Gergesenes, there met Him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass that way: And, behold, they cried out, saying, What have we to do with Thee, Jesus, Thou Son of God? Art Thou come hither to torment us before the time? And there was a good way off from them an herd

of many swine feeding. So the devils besought Him, saying, If thou cast us out, suffer us to go away into the herd of swine. And He said unto them, 'Go! And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine: ran violently down a steep place into the sea, and perished in the waters.'" Matt. 8:28 to 32. Mark and Luke mention only one man who dwelt among the tombs, while Matthew mentioned two. Mark 5:2, Luke 8:27; even though only one was mentioned, the one represented many more, since the name of the one mentioned was Legion, meaning many or an army, and the evil spirits used here is in the plural.

These men dwelt among the tombs, or where the dead lie. When God quickens a sinner; He finds him dwelling among the dead (the dead in sin). Paul said to the Ephesian brethren, "And you hath He quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children wrath, even as others." Eph. 2:1 to 3.

These men were fierce. They were possessed with devils. Luke said, "And ware no clothes, neither abode in any house, but in the tombs." Luke 8:27. This was the

state or condition of Adam and Eve before God drove them out of the garden of Eden. They wore no clothes. "And they were both naked, the man and his wife, and were not ashamed." Gen. 2:25. This man was fierce, not any more so, than all men who are in an unregenerate state, those who possess nothing more than a carnal mind. Paul said, "For to be carnally minded is death; but to be Spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8:6,7.

These men who had their dwelling among the tombs are indicative of the condition of all of Adam's posterity before they are quickened by the Spirit and power of God. Jesus had a purpose in coming over to the other side of the sea, into the country of the Gadarenes as well as He had a purpose in all the things He did. Jesus had a chosen vessel of His mercy there. The man could not come to Jesus. He was often bound with fetters and chains, and no man could tame him. (see Mark 5:4. The devils or unclean spirits had the mastery over him. "And always, night and day he was in the mountains, and in the tombs, crying, and cutting himself with stones. But when he saw Jesus afar off, he ran and worshipped Him, and cried with a loud voice, saying, "What have I to do with Thee Jesus, Thou Son of the Most High? I adjure Thee by God, that Thou torment me not." Mark 5:5 to 7. This man did not have anything to do with Jesus, but Jesus

had to do with him. Jesus came to the man for the purpose of casting out the unclean spirit. "For He said unto him, Come out of the man, thou unclean spirit." Mark 5:8. Who but Jesus can cast out devils? His Apostles were clothed with authority, but they did it in the name of Jesus.

"And there was a good way off from them an herd of many swine feeding. (Mark said there were about two thousand. So the devils besought Him, saying, If Thou cast us out, suffer us to go away into the herd of swine. And He said unto them, 'Go.' And when they were come out, they went into the herd of swine: And, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters." Matt. 8:30 to 32. He who had power to dispossess devils from one part of is creation, had power, no less to permit the possession of devils in another. Scriptures are sometimes written in metaphoric terms. Webster says a metaphor is "A description of a thing written in the image of another." Swine were considered unclean beasts under the law of Moses. The clean beasts were those who divided at the hoof and chewed the cud. Swine are cloven footed, but do not chew the cud. Hence they are unclean. The clean beasts are a type of those who are made clean by the blood and righteousness of Jesus Christ. John said, "But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin." 1st. Jno. 1:7. Swine (as are all unclean beasts)

are a type of the unregenerate. Jesus said, "Give not that which is Holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." Matt. 7:6.

The swine were feeding when the devils entered into them. The devils were the prompting cause of their running violently down a steep place into the sea and perishing in the waters. This was the fate of Judas Iscariot. When the devil entered into him, the evil spirit was stirred up. He betrayed Jesus with a kiss. This betrayal was for thirty pieces of silver. His ultimate end was like that of the swine that perished, he fell headlong, he burst asunder in the midst, and all his bowels gushed out. See Acts 1:18. Judas carried the bag. He loved money. The thirty pieces of silver was a great temptation. The love of money is the root of all evil. See 1st. Tim. 6:10. His heart was not on Christ. His lust was for riches. 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." 1st Tim. 6:9.

The devils being permitted to possess the swine was not to gratify Judas. His act was fulfilling the the purpose of Christ. The same was true in the betrayal of Jesus by Judas. His act was fulfilling the prophecy of David. "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against Me." Psa. 41:9. Also, see John 13:18. for the fulfilling of this prophecy.

Satan obtained leave to tempt Job, but we know the sequel: the trial of Job ended to his joy. This was for the glory of God and satan's confusion. Satan could not have dominion over him. He was permitted to afflict Job with sore boils, but God said to satan "Save his life." See Job 2:6.

The swine were feeding until the devils entered into them. This stirred up their emotion to run down a steep hill and they were drowned in the sea. The scribes and pharisees feasted and fed with quietness, like the swine, until their craft by which they gained their wealth was exposed.

Herod was moved by an evil spirit to take the life of Jesus when He was born in Bethlehem of Judah. He was later taken by the wicked hands of men, who crucified Him and buried him in Joseph's new tomb. He arose the third day and His resurrection resulted in satan's confusion, the end of which was for the glory of God and the salvation of His People. The crucifixion of Jesus by the wicked hands of men is embraced in the "All things work together for good to them that love God, to them who are the called according to is purpose." When Jesus cast out the devils and they entered into the swine and were drowned in the sea, the man was free from their dominion. When Jesus abolished the work of the devil this freed His people, which if He had not so done, they would have continued to be in the strong hold of satan. Paul said, "Forasmuch then as the children are partakers of flesh and took part of the same; that through

death He might destroy him that had the power of death, that is, the devil: And deliver them who through fear of death were all their lifetime subject to bondage." Heb. 2:14, 15.

The paramount reason for Jesus having come to Gadarene was to destroy the works of the devil, and clothe the man and put him in his right mind. Observe the change, instead of being subject to the devils he is now subject to Christ. The love of God was put in his heart. He wanted to follow Christ but Jesus sent him away saying: "Return to thine house, and shew how great things God hath done unto thee." The law of God's love was written in his heart. His hope is now in Jesus Christ. He is not ashamed to own what the Lord has done for him. Paul said, "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. 5:5.

Our Brother asked, "Why did the devils want to go into the swine, after knowing they had to depart from the man?" The scheme of the devil is to do as much harm as he can. If he can not dwell in the heart, he wants to dwell in the flesh. Paul said, "I know that in me, (that is in my flesh) dwelleth no good thing." The devils were not afraid of the man, but they had a fear of Jesus, not a filial fear (meaning a fear relative to that of a son or daughter), but a fear that Jesus would destroy them knowing that He was able to do so. The devil knows Jesus, not in the sense of pardon and forgiveness of sin, but

he has the knowledge that his time and work is short in this world. He does not want to be upset from holding the man under his subjection. Therefore, he says to Jesus, "Why come and torment us before the time?" Some one may ask, "What time?" The answer is this: the time when Jesus will come back to earth the second time and pronounce the dreadful sentence, "Depart from me ye workers of iniquity." Some may think that the devil does not know Jesus, but he does. He fears and trembles at the presence of Jesus. James said, "Thou believest that there is one God; thou doest well: The devils also believed and trembled. James 2:19. Judas Iscariot was a devil. He betrayed the innocent. The convicting power of God condemned his soul. His guilt was felt with force. He apparently repented, but there was no prayer offered to God by Jesus in his behalf. The terror which was felt in the conscience prompted Judas to hang himself. Peter denied Jesus, but Jesus prayed for Peter that his faith fail not. Jesus said, "Father, I pray not for the world, I pray for those that Thou gavest Me out of the world." Peter, was built up in spirit when he said unto Jesus, "Lord, I am ready to go with Thee, both into prison, and to death." Jesus was with him then, but little did he know the weakness of his flesh when the spirit of Jesus would be withdrawn. Jesus said, "I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thy knowest me." This he did shortly after Christ was taken by wicked hands,

when a certain maid beheld him and said, "This man was also with Him." When she thus accused him, Peter replied, "Woman, I know Him not." He was reminded when Jesus turned and looked upon Him and the cock crew. As accusing as this was for Peter, it was for his good, for it convinced him of his weakness when Jesus was withdrawn. And so it is with us today: without Him we can do nothing good in His sight, because sin overrides our will and desire to do good.

The man of whom Jesus cast out the unclean spirits, was no longer a servant of the devils, but a follower of Jesus Christ. Peter was a child of grace and his faith did not fail, because Jesus prayed that it fail not. Judas was a devil. Jesus said, in speaking to His disciples, "Have not I chosen you twelve, and one of you is a devil?" Jno. 6:70. This scripture is followed by verse seventy - one, "He spake of Judas Iscariot the son of Simon: for he it was that should betray Him, being one of the twelve." Certainly Jesus did not pray for Judas.

All men are condemned sinners when they are born into the world. This is true because we are partakers of the sins of Adam by reason of the transgression of God's law. It is by the mercy of God through His Son Jesus that any are saved. Mercy alone can reach us and save us from eternal destruction. Justice would leave us in the condition

we were in when we were born or before Christ came to our rescue. The man that dwelt among the tombs was a subject of God's mercy.

T. F. Adams

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Dear Subscribers,

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Editor

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### REQUEST

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

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

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

EDITOR

JUN 29 1959

# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. XCII

JUNE 15, 1959

No. 15

## PSALM LV.

Day and night they go about it upon the walls thereof: mischief also and sorrow are in the midst of it.

Wickedness is in the midst thereof: deceit and guile depart not from her streets.

For it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him:

But it was thou, a man mine equal, my guide, and mine acquaintance.

We took sweet counsel together, and walked unto the house of God in company.

Let death seize upon them, and let them go down quick into hell: for wickedness is in their dwellings, and among them.

As for me, I will call upon God; and the LORD shall save me.

Evening and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice.

He hath delivered my soul in peace from the battle that was against me: for there were many with me.

God shall hear, and afflict them, even he that abideth of old. Selah. Because they have no changes, therefore they fear not God.

He hath put forth his hands against such as be at peace with him: he hath broken his covenant.

The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords.

Cast thy burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved.

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 will trust in thee.

## EDITOR

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

## ASSOCIATE EDITOR

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

\$3.00 PER YEAR

TO ELDERS \$2.00 PER YEAR

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

# ZION'S LANDMARK

## *Devoted To The Cause of Jesus Christ*

### **BETTER THINGS TO COME**

Dear Kindred in the Lord:

As I wait through this sad day, yet peaceable, thinking how merciful God has been to me and what heavenly hours I have enjoyed trusting that He found me and has shown me what great things I must suffer, I hope, for His name's sake. I feel to be in a waste howling, wilderness with a glimpse and taste of better things to come. Many that read these few words back in North Carolina and Florida are acquainted with much I have passed through and them that have and can witness with me surely know it is only by grace and mercy I have lived thus far. By His strength and care I am blessed with a home just outside Knoxville, Tennessee. I like here very much except that I can not mix with the people I love in the Lord. I can not seem to find very many that are highly blessed with the understanding of some that I knew while there and I do not have words to express what my association with them meant to me. This loneliness keeps me low and killed all the day long.

I am writing, I hope, because of the great love of God that can not be destroyed by men or the charms of devils. It matters not how trying life becomes, I can not refrain from feeling that God purposed it all according to His will, and we have no choice to make our way easy.

I think of the wonderful things

the Lord has shown me and I love to shed the penitential tear where none but God can know, believing He knows my sorrows and joys where ever I be. Sometimes I feel that I am near the end of this struggle on earth and wonder for what purpose it has been so. But my hope remains that His return will be sweet, when I have served my time.

Dear Ones, that walk in righteousness and humility, if I know the pleadings of my heart, I desire to ask that prayer arrest your hearts for my afflicted husband who says he has no home beyond this vale of tears. God is just in all His ways and I am not worthy, but I hope my worthiness is in Him, and I feel to make this request, and I hope it is of the Lord.

In my early life this scripture arrested my mind: "For with God nothing shall be impossible." Luke 1:37, and I have been made glad when my sorrows and afflictions have been so heavy and I was reminded of this scripture and realized He was able to carry me through even the valley of death.

I would be so glad to hear from any who feel they have time to write me a few lines. With kindest regards to one and all with whom I have exchanged ideas and experiences. My trust is in the Lord our Savior whom I love and adore.

Lenia Irving Owens  
2716 Mynatt Drive  
Fountain City, Tenn.

**TEACHING THE WAY**

Dear Brother Adams:

Enclosed is a letter that I have been writing for several years. If you think it will be of any comfort to any one whose children have gone away and are having trouble, you may print it.

Yours in hope,  
M. B. H.

August 9, 1953

Dear Son:

When one of my children is in trouble I worry and hurt along with him or her. But Son, it takes trials, troubles and tribulations to teach us the way, the truth and the light so we can realize there is a Higher Power — God — who ultimately comes to our rescue. Christ in talking to His people said: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." Jno. 16:33. This enriches our souls. We read in Heb. 12:5, 6, "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! When we realize our weakness fully then we pray to God who has all power, the one who loves us better than even a mother can. The disciples had such experiences and rejoiced in them, then when ours coincide with theirs, we look around and see His power in all things. 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. and Daniel 4:35 says, "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?" God works in mysterious ways; His wonders to perform. Sometimes what I had thought would be my ruination, turned out to be for my good. The Lord said, "Cursed be the man that trusteth in man and maketh flesh his arm, and whose heart departeth from the Lord. Jer. 17:5. There is no dependence to be put in man unless The Lord strengtheth him, because he is a poor vile sinner before God. God does His will in both heaven and earth.

"The carnal mind is enmity against God," and the ways of the world are enmity to God. His people do not have to bear their troubles alone. David said, "God is our refuge and strength, a very present help in trouble." Psa. 46:1. This is meant to His people, and Christ said, "No man can come to me, except the Father which hath sent me draw Him; and I will raise him up at the last day." Jno. 6:44. Son, it is so wonderful, the half has never been told. It is too sweet to explain in its entirety. I have not the words to describe it. It is something that you can not see but can just feel and believe it is eternal. All other things pass away with the using - that is the things of this world, the natural things.

God saw the beginning from the end; nothing surprises Him or disappoints Him; and nothing is beyond His control. Yesterday, some-

thing told me just as forceful as if God had spoken aloud to me, that every thing, no matter how it looks to me, will turn out for your good. How do I know? Well, the same God that put those earnest prayers in my mind for you, even before you were born, came from God and will return to God who never turns one aside who calls on Him in the Spirit, because if He gave the prayers, He also will or has answered them. That is the reason I know, Son. Those prayers that even surprised me were not of this sinful flesh but were from our Father above. ("For the Lord thy God is a merciful God;) He will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which He sware unto them." Deut. 4:31. So let us not worry and make ourselves sick, for He says; He works and none can hinder, binders and none can work. Moses instructed his people "Fear not, stand still, and see the salvation of the Lord." God said He made the wicked for the day of evil. Even the wicked have to stop when God commands. And no one can teach his fellowman to know God. Paul said: "And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest." Heb. 8:11. His people are taught by revelation, then they feel this teaching and know it is true. It is not given just by word of mouth. If it has been even partially revealed to you, this is a sweet hope to you. Jesus said: "I thank Thee, oh 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.

Son, you are always in such a hurry, I never seem to have an opportunity to talk with you, therefore I feel an urge to write to you. I do not believe I will be here much longer, which is as the Good Lord determines. Paul said: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, not things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:38, 39. I am praying for you. Pray for me that I may always keep this faith and trust, until I pass on where I will not need it, because up there hope will be turned into sight and great rejoicing, we will be like Him and be satisfied, where there will be no more sorrow, fear nor disappointment.

My eyes hurt, Dear. Come to see me regularly, and when you can not come please call me. I need my children more than I ever did, since your Daddy is gone, and remember there is no one I love more than you. I can see your Daddy in each one of you, and I love him as much as I ever did. It is God's way that we should have troubles here. He said whom He loveth, He chasteneth. The greatest thing on earth, the greatest happiness is to feel that we are one of His little ones.

We are given a thorn in the flesh lest we get puffed up. Trouble, chastisement and tribulation keep us humble and cause us to feel the need of a Savior - one who is able to keep us from falling, one who

gives us strength, comfort and love. I know if I have ever done anything that was pleasing in His sight, it was the Lord working in me that enabled me to perform. Pray for me, Son.

Love,  
Mother

P. S. Another thing you learn from the scriptures is, God made man first, even the woman should be subject to him. The husband, if he is a child of God, should be the head of the home and family leading them toward the Spiritual Head. A woman does not respect a man who is not capable of being the head of the family. They may not even know this, but it is true. Then God said, "Husbands, love your wives, even as Christ also loved the church (His bride) and gave Himself for it." Eph. 5:25. His Bride is the church and the church of God is composed of His people of all nations, kindred and tongue even if they never join an earthly church. He says, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." I Peter 3:15. Such a beautiful comparison! Read it, Dear, for yourself. — Mother

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**"SHEW THEE KINDNESS"**

5, July 1949

Dear Brethren and Sisters of the Household of Faith:

This morning, during the half hour that I have before work time, I read the 9th chapter of II Samuel and found much sweetness in it. Indeed it melted me to tears. I had thought that I could express some of my thoughts to you tonight, but

now, the sweetness of the thing is gone from me and I feel blank and empty and hungry again for that sweetness. I want to mention the Scripture, and if it pleases the Lord to enable me to write anything about it, may it be known that all of the glory and power and the honor is His.

In this chapter we read of Mephibosheth, the son of Jonathan who was the son of king Saul.

"And David said unto him, Fear not: for I will surely shew thee Kindness for Jonathan thy father; and thou shalt eat bread at my table continually."

"And he bowed himself and said, What is thy servant, that thou shouldest look upon such a dead dog as I am?" (II Sam 9:7-8.)

Under king Saul, the last battle had been fought; both Saul and Jonathan had fallen slain in battle; the nurse had run to escape with Mephiboshath. The nurse escaped the enemy, but on her way she fell and both the legs of Mephibosheth were lame. Now king David had come to the throne, and he remembered his covenant with Jonathan; to do kindness to the children of Jonathan. It was only after he had ascended to the throne, that he could shew this kindness, and fulfill this covenant and promise. Let us remember now, that David is a type of Christ. When Christ was here on earth He promised kindness and mercy to His people, and He made a covenant with them; but it was only after He had ascended to His throne that He fulfills that covenant and sits at the right hand of God making intercessions for His little ones continually.

Let us look for a moment at Mephibosheth, the one being considered in this chapter. Where is he and who is he and what are his circumstances? Mephiboseth, as well as his father, Jonathan, were descendants of a king; they were princely. We would expect them to be brave and strong in battle, and sterling in character, standing higher than any man of the land in the eyes and hearts of all of their countrymen. According to all reasoning, they would stand heir to the throne and would come to rule throughout all of the land. But such is not so with Mephibosheth. His fathers, the house of Saul, had been defeated in the battle, and there was none left except him, His nurse, which represents the legal protection that cared for him in his youth, stumbled and fell. The law tries to deliver, but it stumbles and falls and fails. So when we go out and find Mephibosheth "He is in the house of Machir, the son of Ammiel, in Lodebar" (v.4) Now the house of Machir is on the eastern side of the River Jordan, and north of the cattle lands of Reuben. The eastern side suggests leanness of soul; it is toward the beginning; toward the legal; toward the flesh and toward the first or old man. The word "Machir" "sold" or "brought to ruin." So Mephibosheth was found sold under sin, and brought to ruin in the house of Machir. He was in the tabernacle of this body sold under the law of death.

In this Scripture we read that Machir is the son of Ammiel. Ammiel, had a meaning "kingship to God," or "children of God." Am-

miel is of the tribe of Dan, one of the twelve tribes of Israel, which held a kinship and a possession in the promised land. This body's father is Adam, who had a kinship with God, or a promise from God in the beginning in the Garden of Eden; and the children share in that kinship of relationship. However, Adam transgressed and under the sentence of death. So are we all under the sentence of death and will ever remain there unless the King sends for us and brings us to eat continually at His table.

This Scripture (v.5) further says that Mephibosheth was not only in the house of Machir, but dwelt in Lodebar. The word Lodebar, means without pasture; it must have been a land dry and barren and without pasture. So here we find Mephibosheth, sold under sin and death in a land of no pasture. Also he is lame in both legs, completely crippled and incapable of walking or providing for himself.

So we ask, where is the kinship to God? Is it apparant, or can we see it? Does he show any simblance of being the prince? Does he appear as one to come to the throne of a king? Would he be one likely to get up and go to king David? No, in his broken condition both in body and soul, he would flee in the opposite direction; he would never allow himself to be seen by one so perfect as a king. He would not dare be seen in the courts of a king. Nor could he go, for he was entirely incapacitated, being lame in both legs. And it is just this impossible for a sinful man to get up and go in his own strength to Christ. Mephibosheth had to be sent for

and to be fetched and to be brought before the king. There is no mention of asking Mephibosheth whether or not he desires to be brought before the king, nor was he in any wise consulted about it. Instead the king inquired as to his whereabouts, sent for him and had him brought in before the king. Such is the perfect right of a king, for he is ruler of all of his subjects.

"Now when Mephibosheth — was come unto David, he fell on his face, and did reverence" Mephibosheth thought of his filth and his rags and his dependence upon others for his very life and of the lameness of his body. It would have been utterly impossible for him to look upon the face of king David as he sat in his kingly garments on his throne. But the king spoke kindly to him saying: "Fear not; for I will surely shew thee kindness for Jonathan thy father's sake; and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually." O what a glorious statement that must be to poor Mephibosheth! In the first place, David restored to him all of the possessions or land that had belonged to his father Saul, but it was not for Saul's sake, rather for Jonathan's sake. It was not with Saul that he made the covenant, but with Jonathan. In the first verse of this chapter we are referred to the house of Saul and all the lands of Saul, but the kindness is shown for Jonathan's sake. Likewise all men are the seed of Adam, but King Jesus shows kindness and mercy for the sake, not of all the seed of Adam, but for the sake of His chosen ones-

the church. Jonathan is a type of the church, the body while yet in this life and on earth. Mephibosheth, likewise, is the son of that chosen group, the church; or is a sinner being brought under the promises and the covenant of our Lord and Savior.

Now Mephibosheth, before the king and in the palace of the King; fully realizing and conscious of his rags and his filth and his destitute condition, begging, lame in both feet, helpless, living upon the charity of others in a land where no pasture was; now hearing words of kindness from the one who had authority to speak and none could stay his hand; when all of this came over the mind of Mephibosheth, he said, "What is thy servant, that thou shouldest look upon such a dead dog as I am? Were the terms too strong? The dogs licked the sores of Lazarus as he sat at the gate; but Mephibosheth was lame in both legs; indeed he was even as a dead dog!

But did that stop king David? It did not, for he remembered his covenant with Jonathan-the church. He restored all the land of Saul unto Mephibosheth and put it all under the control of Ziba, the servant of Saul, and commanded that the land be tilled and that the fruits be brought that his master's son, Mephibosheth, shall have food to eat. This is in verse ten, and it goes on to add these words, "But Mephibosheth, thy master's son shall eat bread alway at my table." Those words are significant. If Mephibosheth shall alway eat bread at the king's table, why must the land be tilled that he may eat? Will he eat

twice or is this a contradiction, or will Ziba bring bread for the king's table? No indeed. The fruits from all the land of Saul represents temporal blessings that we are given here in this life; while the bread from the king's table which he shall eat alway, and continually, is that food that feeds the soul and keeps the soul alive; it is the bread indeed and in truth that comes from the king, and can never be produced from the lands. Jesus tells us to seek first the kingdom of heaven, and these other things will be added unto us as they are needed; also He says that the Father knows that we have need of these things.

There is so much in the chapter, but I cannot express the beauty that is there. It is sweet to me when I think of how impossible it would be for Mephibosheth to go to the king; but the king sent for him and fetched him and brought him to the kingdom. Also, how very undeserving of this kindness; yet regardless of all of his wretchedness, it was bountifully bestowed upon him. And think of the completeness of his lameness; not lame in one leg only, but totally lame, totally unable to stand, much less to walk. He had to sit; he had to be still; he had to wait until the king sent for him, and rewarded him who was brought without a single merit or any comeliness to look upon. He was as a dead dog. Then notice that he was crippled when under five years of age; he was made completely lame in the very early years of his spiritual life; he was crippled as the legal (nurse) fled. Likewise Jacob was crippled as the legal dispensation fled from him. The legal must

flee, and the body must be crippled before the spiritual can come in and rule. So it is with every re-born soul. Then notice that the lameness is manifested when we try to walk in our own strength; not when we are sent for and brought; and again when we sit at the king's table that lameness is in no wise seen: indeed the legs are under the table and no man can see that lameness. The lameness is below the level of the table; it is in the lower parts. As the king looks upon Mephibosheth while sitting at the table, he appears as perfect as any man is. The Lord looks upon those washed in His blood and sees not their filth in this flesh, but says Thou art all fair my love, my dove, there is no spot in thee!

But, let us not overlook this important fact: that lameness is not removed. O that we could remember that one fact, and cease to complain and to rail out because of the thorn in our flesh. My dear brother, that thorn must stay there; that lameness is never removed. Think for a moment what would be the situation should it be removed: we would again be strong in body; we would again be sufficient; the old man of this body would again reign in his own strength, and the soul would die! Lord forbid, let not my soul die, let not satan rule me entirely, but sustain that little life and that little flickering light and that little hope that burns in my soul! O Lord and Savior, instead, make me obedient and submissive to my burden and that thorn that pricks and hurts this old flesh, and keeps it somewhat under subjection. May we not be allowed to walk

in our own strength, nor to run before we are sent for; O may we sit and wait and be brought to eat continually at Thy table. O Lord, our Master, Our Redeemer, and our Savior. How very sweet is that word CONTINUALLY! How very continually must His keeping be! Should He leave us for a moment, our sins would take possession and our soul would die. What man can keep his own soul?

A brother in hope of that continual keeping and continual feeding at the king's table and with the King's food.

A. D. Alston

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**LANDMARK A COMFORT**

Dear Brother Adams:

I love to get and read all my papers and I hope I can continue to do so as long as I live and can read them. I receive more comfort from them than all the charms this world can afford.

We went to our quarterly meeting at South West the first Saturday and Sunday and we had a good meeting. The weather was bad but we all had a feast just the same. Brother Willie Walton's discourse was very touching; he said, he was getting very feeble and that might be the last time he would ever meet with us. The Lord only knows what the future has in store for us. As the song goes, "He holds the whole world in His hands." We are here today and gone tomorrow.

On Sunday Elder J. E. Mewborn was with us. At first I was slightly restless during his discourse, but as he talked, it became so interesting I became calm and

all my aches and pains were forgotten as if I had never felt any, and it was a great feast to me. Wonderful food can be brought to God's humble poor from the the mouth of His servants. When we are filled with the presence of our God, our cup runs over and we are brought to know the experience as expressed by the poet, "December is as pleasant as May." This same poet also said, "Prisons would palaces prove if Jesus would dwell with me there." Any condition can be changed to a glorious one if our Dear Savior is with us.

In conclusion I want to say a few words in memory of Brother Edward J. Scott. I was and still am much grieved over his passing. He was an humble, Christ-like man all of his life. I knew him from his childhood till his passing. He also was one of my trustiest friends, both naturally and Spiritually. We were closely associated all during life, having been reared in the same community, and attended the same churches. As time went on he went to Wilmington, N. C. to work, and soon I heard he was married to my most beloved friend, Maude Dixon. We were teachers and knew each other both as fellow-teachers and as dear friends for years. They soon became members of Wilmington Church and again we often met at Church. They were both faithful members as long as they could come. I will never forget the expression on Brother Scott's face when he met his Brethren and Sisters at Muddy Creek the first time after he got his limbs broken. This was at our Association. How he said he had tried to pray under a

little tree in his own yard for strength to get to work again so as to make his own living for himself and his dear wife.

The last time I saw him was at South West Church. As I passed by him, he turned to me and said, "Gussie, why don't you come to see us? I wish you would." Little did I think that would be the last time I would see his dear face or hear his voice. To his relatives, friends and brethren, I feel to say, I hope you can be reconciled to God's will and I hope we will be blessed to meet him in that world beyond where all our sorrows will be over and we will be like Jesus and be satisfied.

My husband and I are enjoying good health, yet we desire the prayers of all God's little ones.

A little sister in hope,  
Gussie Cannon  
R. F. D. No. 1, Box 152  
Newport, N. C.

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### LOVES THE LANDMARK

Dear Brethren and Sisters:

I have been reading Zion's Landmark and do enjoy it. I do love to read and hear the experiences of those who write. I go to the Primitive Baptist church every time I get an opportunity for I do love to hear the Old Baptist preach and proclaim the truth. It builds me up along life's pathway. I became a member of the church when I was in my teens, I was baptized on the third Sunday at Lambsburg, Virginia. I have a hope of eternal life and that little hope is worth more to me than all this world. I do love to be with and hear the Old Baptist talk as well as preach. I spent two weeks with my half sister and went

with her to Liberty Hill Church across the mountains. Brother Troy Combs was visiting my sister at the time and she requested him to preach because I wanted to hear him.

I rejoiced in that meeting. To me it was the best meeting I had ever attended. He used the scriptures to our comfort. George Berrur preached on Saturday night. That service was sweet too. I went with my sister to the Association and again enjoyed the meeting. They sang the hymn, "When Sorrows Encompass me Round." That is my favorite hymn. I love it.

I believe the Lord has been with me much of my time lately. I have been enabled to rejoice in Him. This is a sweet experience.

May the Lord bless all of you.

From a sister in hope,  
Stacie Stroud  
Care of G. D. Redwine  
R. F. D. No. 1  
Mocksville, N. C.

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### BEGGING FOR MERCY

Dear Mr. Adams:

I know you will not remember me, but I am the one who asked you about the churches near Philadelphia, Pennsylvania when you were here. I am hereby subscribing for the Landmark. I enjoy reading it so much. If I only had the experience that some of the writers have had, I feel that I would be happy. But I am burdened all the time. If it were not for the Lord's mercy, I do not know what would happen to me. My Daughter tells me my spirit is dead because I do not take part in the things I used to, and that, in fact, I do not

act like I used to.

I feel like sometimes, I am losing my mind. It seems I am always calling on the Lord and begging for mercy and help. I can not help it. I am convinced that if I spoke the thoughts that are in my mind sometimes, I believe people would think I am becoming mentally ill. Oh! if I could feel as many as you good people do, I believe my troubles would be over. I am afraid I will pass from this life without the grace I feel to need.

Please remember me and my family when you pray. I love every one of the good Old Baptist, and I hope and pray for more love. I joined the church with my first husband years ago, but I found they did not believe what I believe, so I was not satisfied and soon discontinued to attend. My husband attended occasionally until the Association at Simpson Creek. At that time I believe the Good Lord showed him the right way. That was about five months before he died. The people with whom he had been identified did not want him anymore after they learned he believed the Old Baptist doctrine. I have a good hope for him. I married again and my husband believes almost the way I do. He takes me to church anytime I want to go. Sometimes, I remark aloud that I wish I were good, and he will say, "You are good, I do not know how much better you could be." But he does not know how I feel, and I can not tell anybody. Please pray for me when you feel so minded.

Mrs. J. A. Wooten  
P. O. Box 1615  
Wilmington, N. C.

### AN INTERESTING LETTER

Dear Brother Adams:

I am enclosing a letter from Sister Minnie Jones. We enjoyed it very much. We would like to share it with others.

Yours in hope,  
Elder and Mrs. H. A. Young  
RFD No. 1, Box 91  
Jacksonville, N. C.

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### THE LETTER

Dear Sister and Brother Young:

I am sitting down at this time with dust all around me that I should brush up and with grass growing that I should be trimming down, but alas, the worst with me is not the uncleanness I can see around me on floors, but which I feel and can see within me.

Since you were here Monday, I have had you in mind and some of the things we mentioned are still in my mind. I am particularly referring to expressions that are perhaps inadvertently made, that are subject to wound or hurt some poor child of grace. I am here reminded that Christ said: "Whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. Mark 9:42. Such is not in accord with the teachings of the scripture as we understand, neither is it in accord with our experience for we are clothed upon from heaven with that Holy Spirit of God, it is love in all its virtue, and then can we bear others burdens, overlook each others faults in tenderness and love, but it is most evident that when the Spirit of God is withdrawn, we drift back into the filth and wallowing in the mire. Oh, wretched worms that

we are, who shall deliver us from the body of this death. Yea, none can deliver, none can cleanse me, none can heal me of this leprosy, but He which is Christ the Lord; in whom, if not deceived, I have been brought to lean upon for all strength and support. It is in this faith I hope that I am traveling, looking and pressing toward, through this raging storm, and sometimes, Beloved, the fog is so great, the distance is so long and rugged, we feel that surely the Lord is clean gone forever, but one of old did say through the mouth of David, "Thou wilt not leave my soul in hell, neither wilt Thou suffer Thy Holy One to see corruption." Christ, the Holy and Lovely, Meek Lamb of God never did suffer corruption like as we do, but the one and only one who is Strength, and Power and Glory for ever, will not leave our soul in hell, but our hope is that He has and will deliver us from time to time and make us willing in the day of His power to suffer both shame and reproach for His Dear Name sake. I do testify for myself that I know and you know, there has never in all this wide and troublesome world been a more worthy cause for which to suffer than for the wondrous cause of Christ. Oh, No, we cannot say at all times that we are suffering for His cause, neither could Job nor any of the others who wrote so wondrously in days past and gone, but as it was with them, so do we find it with us when He reveals His most beautiful countenance, then we are again made to praise Him for His love and kind, merciful care of us, even all the days of our life. One more thing Sister Young, and I shall endeavor to bring this to a close. I remember an occasion when

I was so low down even in the slow but consuming fire, and all hope of Heaven seemingly was forever gone. In this condition being as it seemed, with a crazed or deformed mind, not sensible of even the things transpiring around me. No where could I find relief and to even try to pray, I was afraid for the judgment of God was upon me, and how could I venture near enough to ask God who is most Holy to have and forgive me? for my sins and iniquities had bared me forever from His sight. This was my feeling and in all this I was on a visit with a sister then in the state of Virginia, and I verily thought I had brought on her a sore curse, for all I came in contact with I was a curse to. Out of this dungeon of hell I cried. I feel that I wept within, hot tears, even though no tear drops fell from my eyes, for I had not that relief. Yea, I groaned within. Out of this was a constant pleading, "Lord, make me willing to deny myself, and take up my cross and follow Thee. Over and over I begged and cried, night after night, and day after day. This went on three weeks. I was in no condition to write my people at home. They knew nothing of my condition. Mother was gone; Father was gone, and oh! how alone and forsaken I was! Only my God does know and with the heavy load bearing more forcibly each day and hour. At the close of these three weeks my beggings became more fervent and now I cried, "Oh, Lord, swallow up my will in thine!"

Thus I became reconciled in His most sacred will, and in that I was made to see that Isaac and I together with all of God's humble servants, (we hope to be servants of the most High God) would bear persecution,

shame and reproach for this great and wonderful cause. (It is enough.) Who am I that I should claim such a God as this for mine. Just now I feel constrained, I hope, by His wonderful love and promises that are sure. In the world ye shall have tribulation but in Me peace. Just let the world deride or pity; I will glory in His name. Oh, may He continue to make us able to bear shame and reproach for His grand and good name's sake. This is a short life here to live. We shall soon go hence. So the time that remains for us here, may we strive for the peace and welfare of Zion and go onward as brave soldiers of the cross. No doubt but that criticism may hurt and words sometimes cut most to bleeding, but He has born all this for us, we hope, and may He make us able to endure unto the end.

Now, I hope to get busy and clean up things a little. I know not why I have written all this except to relieve my mind. You have been before me, and I just wanted to tell you some of my feelings, but I have not written the things I had intended. So you see how imperfect I am? I am sure you do, but I trust you and Brother Young, also your precious Old Dad, who is, I feel, a Brother in Christ, may you find it convenient to visit us again sometime. I am unworthy, though, of such a blessing.

Yours in that blessed hope  
of the true calling of God,  
Minnie Jones

R.F.D. No. 1, Box 164  
Richlands, N. C.

## Zion's Landmark

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

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

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Vol. XCII

No. 15

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Entered at the postoffice at Wilson  
as second class matter.

WILSON, N. C.

June 15, 1959

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### LIFT UP THINE EYES

The Lord said unto Abram, "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will give it and to thy seed for ever." Yes, in every direction we look and all that we see of the work of the Lord in our souls, of His goodness and mercy to us, of His protecting us both in providence and grace, all that we see and behold as evidence of His loving kindness to us, will He give us for an everlasting possession. The seed of Abraham embraces those who are of the same faith as Abraham. When we take a retrospective view of how the Lord has brought us safe to our present station in life, delivering us from the many dangers seen and unseen; and how His mercy has been showered upon us when we deserved His wrath; to see and behold these evidences and realize that they shall

be ours to enjoy forever; is wonderful.

Canaan is the place into which the children of Israel were to be brought after deliverance from the land of Egypt, and evidently depicts the Kingdom of God into which His people are to be brought after their deliverance from the kingdom of this world. The Lord said unto Moses, "I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey." EXODUS 3:8. Milk is good for food, and ISAIAH says, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." ISAIAH 55:1. There are plenty of good wholesome nutriment in the kingdom of God for His people to feast upon, when their eyes are opened to see it. Some have eyes and see not, but Jesus said to His disciples, "Blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you. That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." MATTHEW 13:16,17. Things that we see by the eye of faith as individuals will be ours forever. 'So then they which be of faith are blessed with faithful Abraham.'" GALATIANS 3:9.

The Word "seeth" doesn't just mean beholding objects by natural vision; but with an inward eye. Things that we feel within, things

we have evidence of, is just as important as the things we see. For instance, John says, "For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us." John didn't mean that he had seen life, life can't be seen. John meant that he had seen the evidence of life, not life itself. When John speaks of what "Our hands have handled, of the word of life;" he means the things that we embrace by the hand of faith; things that we can lay hold upon as the work of God in our souls. When these things are seen and felt, it will embolden the individual to say, "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever." Paul says, "Eye hath not seen, (the natural eye) nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." 1-Corinthians 2:9,10,11.

The children of God cannot always understand the work of God with them, and it is necessary that they call in an interpreter, one like Daniel, who is given the spirit of interpretation to make known to them the inward workings of the Spirit. And unless a minister is given wisdom and understanding so that he

may at least assist those who do not clearly understand, and therefore, "Appose themselves," his preaching is like seed sown in stoney places. The Lord is not confined to preachers to instruct His children but He uses them as a means to convey to them His will and purposes in dealing with them. The minister cannot make an application of his preaching, the Spirit must do this, but the Lord sends His message by man, and the Spirit gives an understanding. Philip was instructed by the Spirit to "Go near, and join thyself to the chariot. And Philip ran thither to him, (the Eunuch) and heard him read the prophet Esaias, and said, understandeth 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." Acts 8:29, 30, 31. And Philip used the same Scripture that the Eunuch was reading and did not understand, and preached unto him Jesus. By the time Philip finished preaching, the Eunuch could see and understand to whom the prophet referred, and said, "See here is water; what doeth hinder me to be baptized?" This is, I think, the desire that accompanies the work of the Spirit in the hearts of God's people. Now from the experience and evidence we have, let us look from this point of advantage to see what we can claim as His work in our hearts and souls.

First, when we go to the communion table and partake of the bread and wine, symbolizing the flesh and blood of Christ, can we look by faith beyond the symbol, and feel that we have an interest in that

blood that "Speaketh better things than the blood of Abel?" Faith feeds upon the flesh and blood of Christ when revealed by the Spirit of God to a renewed and feeling heart. By the death of Christ upon the cross, and the shedding of blood redemption was accomplished, and will be revealed in time to those in whose heart the love of God has been infused.

Second, Paul tells us that "Without controversy great is the mystery of godliness: God manifested in the flesh," what do we know as individuals of the incarnation of Christ in the flesh? If all we know about the incarnation is what we read in the Scriptures, we know but little. But if we feel that Christ is in us, the hope of glory; then we have evidence of His incarnation. And if we have this evidence, we have the hope of glory. This is beyond all natural sight and conception. The doctrine of the incarnation may be received as a scriptural truth, but the sweetness and enjoyment of it is hidden from the natural man. It is the things that we see and feel that will be ours forever. To me, the incarnation of Christ, which Paul said "Is a great mystery," is a type of His taking up His abode in these sinful tabernacles, such as mine, I hope.

Third, what can we see of Him being our shield and hiding place? "Behold, a king shall reign in righteousness, and princes shall rule in judgement, and a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land. And the eyes of them that see

shall not be dim, and the ears of them that hear shall hearken." Isaiah 32: 1,2,3. It is good to see Him as our shield, one who received the sword instead of us, one who is a hiding place from the wind (persecutions of the enemy) and all the fiery darts of satan. When the servant of ELISHA saw that the king of SYRIA had surrounded his master with a great army, he said, "Alas, my master! how shall we do? And he answered, Fear not: for they that be with us are more than they that be with them. And ELISHA prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about ELISHA." 2-Kings 6: 15,16,17. The young man didn't see how God was protecting his master until his eyes were opened. If we only see the work of God through the Scriptures our vision is dim. But if God opens our eyes to see His inward work, then, and not until then, can we see clearly, and have something that we may hold fast to forever.

David said, "O visit me with thy salvation!" What for? "That I may see the good of thy chosen" It was necessary first that David be visited with God's salvation before he could see and embrace it as a sweet foretaste of heaven, where fog and mist will never obscure his vision. It is what we see, feel and taste of that, that will be ours forever. All that we see while we live in the world, is through fog and mist. But one day if we be His, "We shall be like Him; for we shall see him as

He is." And David said, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." May God grant us this realization when we awake, that we be in His likeness, and see Him as He is; and come into the possession of that everlasting inheritance that is incorruptible and is reserved in heaven for all the heirs of promise.

H. O. Nash

#### A RESOLUTION OF RESPECT AND LOVE

Resolved: First, That we desire to be obedient unto 'Almighty God' in the passing by death, of our beloved and faithful Brother William Woodard, and Deacon of Old Union Church and in his death the church has sustained a great loss, but we hope that our loss is his eternal gain.

Second, That the church of 'Old Union' express to the family and his children its deepest sympathy in their loss, and commend them unto 'Him' who does all things well.

Third, That a copy be sent to the family, and a copy kept in the church record, and a copy sent to 'Zion's Landmark' for publication.

Done in conference assembled this the 13th of June, 1959.

Elder T. L. Grimes, Moderator  
Mary F. Worley, Church Clerk

#### —ERRATA—

In the obituary of my Mother, Lydia Mathias Meads, which appeared in the May 31st issue of the Landmark, the following errors were noted: The words "living dead" in the next to the last paragraph should have been "living Head" and the word "His" should have been "Him".

Catherine M. (Cartwright) Vass

#### THE FOLLOWING APPOINTMENTS ARE ARRANGED FOR ELDER F. A. COLLINS, HARTFORD, ALABAMA

Lower Country Line Association, July 4th, 5th, and 6th

Raleigh — Monday night, July 6th, 7:30 p. m.

Angier—Tuesday night, July 7th, 7:30 p. m.

Newborn's Church—Wednesday night, July 8th, 7:30 p. m.

Willow Springs—Thursday night, July 9th, 7:30 p. m.

Friday—To churches in the bounds of Mill Branch Association.

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# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL.XCII

JULY 1, 1959

No. 16

## PSALM LVI.

Be merciful unto me, O God: for man would swallow me up; he fighting daily oppresseth me.

Mine enemies would daily swallow me up: for they be many that fight against me, O thou Most High.

What time I am afraid, I will trust in thee.

In God I will praise his word, in God I have put my trust; I will not fear what flesh can do unto me.

Every day they wrest my words: all their thoughts are against me for evil.

They gather themselves together, they hide themselves, they mark my steps, when they wait for my soul.

Shall they escape by in iniquity? in thine anger cast down the people, O God.

Thou tellest my wanderings: put thou my tears into thy bottle: are they not in thy book?

When I cry unto thee, then shall mine enemies turn back: this I know; for God is for me.

In God will I praise his word: in the LORD will I praise his word.

In God have I put my trust: I will not be afraid what man can do unto me.

Thy vows are upon me, O God: I will render praises unto thee.

For thou hast delivered my soul from death: will not thou deliver my feet from falling, that I may walk before God in the light of the living?

## PSALM LVII.

Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast.

## EDITOR

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

## ASSOCIATE EDITOR

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

\$3.00 PER YEAR

TO ELDERS \$2.00 PER YEAR

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

# ZION'S LANDMARK

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## *Devoted To The Cause of Jesus Christ*

### **"I WILL BETROTH THEE UNTO ME FOREVER"**

(Hosea 2:19-20)

Hosea was the first of the minor prophets. The word of the Lord came unto him saying "Go take unto thee a wife of whoredoms—" The people of Israel had again departed from the Lord, and were living in gross Idolatry, seeking and worshipping other gods. Hosea was now sent unto them to warn them and to bring them again to remember the Lord which brought them out of Egypt, conquered all enemies before them and gave to them the promised land.

I think of the wife that Hosea took, not to be a heathen person, but one of the Israelites that had gone away seeking the idols of this life and living in idolatry. I think of this as a type of the Savior coming on earth, taking his bride, paying all the penalty against her, leading and alluring her into the wilderness to see the error of her ways and to bring her to call Him "my husband" instead of "my Lord". So I think here the woman represents the child of grace walking in the errors of this life, rather than a heathen woman that the Lord never knew. This warning is not to the world but rather to the chosen flock.

In the 14th verse "Therefore, behold, I will allure her, and bring her into the wilderness —". The word "therefore" implies that a certain condition has gone before.

We have referred to that condition; one where she has sought her jewels from other men, gone after other men seeking her pleasures, and she has received rewards from other husbands or lords or idol gods. But now, Hosea has taken her to wife, and says "Therefore" or for that reason, he will allure her into the wilderness. The word "behold" is one to call attention, one that implies that something of note and importance is to follow, one that often precedes something that is rather unexpected and that would seem to nature, just the opposite or in the reverse direction. So it is here: "I will bring her into the wilderness." To nature, it would seem that Hosea would have brought his lover out of a wilderness, rather than into one. But indeed, she is now "out of the wilderness," she is finding pleasures in the broad and open road of this life, the end of which leads to destruction. It is by the mercy of God, that we are lead "into the wilderness" and away from the things of this life, and to be made to hunger and to thirst after Him and His righteousness. For it is only then, that we are brought and enabled to call upon Him, and to get an answer and the Life that He and He only can give. "He shall call upon me, and I will answer him" says the Lord through David in Psalm 91:15. This is the way that leadeth to life; this is the path that we must ravel in; this is

the condition through which we must be brought in order that we may receive the answer and the blessing and the life that He gives to those that are His. So it is, "I will bring her into the wilderness."

But did he bring her into the wilderness and leave her there alone? No, that is just the beginning step. Indeed, if we were left alone there, of all men, we would be most miserable! But he says I will speak comfortably to her; I will give her vineyards from thence; and the valley of Achor for a door of hope; she shall sing there as in the days of her youth. Now to speak comfortably unto her, implies that he will be with her while she is in this wilderness, also that he will not scold her nor chide her nor hold her in guilt for all of her past life, but rather that he will love her and forgive her, and speak comfortably unto her. Her vineyards and her fruits and her rewards shall now come to her from the wilderness, and she shall be satisfied and shall sing as in the days of her youth. The valley of Achor, means the low grounds of trouble; so she shall be led into troubles and trials and afflictions but out of it all she shall find a peace of mind and shall be given a blessed hope in the life to come. "I will give her the valley of Achor for a door of hope." Out of this valley of trouble shall come a way of escape, and a hope of the life beyond. And with that hope, she shall (without the shadow of a doubt) sing as in the days of her youth. In youth, comes our first love, which is the most lingering of all the loves that we experience

in this life; it is so new to us, and we cling onto it with all of our strength and we remember it throughout our lives. We sing of it, we tell of it, we treasure it in the secret places of our hearts. So here while she is in this wilderness, she shall sing as in the days of her youth, and as in the day when she came up out of the land of Egypt.

Hosea 2:16. "And it shall be at that day, saith the Lord, that thou shalt call me Ishi; and shall call me no more Baali". The word "Ishi" means "my husband" while the word "baali" means 'my lord'. Through the years past, we have heard of the Lord by name; many have called upon Him by name, saying Lord, Lord, but they have never known Him; many have heard by the hearing of the ear, but no more; Thus Baali here refers to a lord, or a master, or a ruler as one over a subject or a slave. On the other hand, Ishi, refers to a true husband; one who loves with a true love, one who protects with his life, one who comfort and nurtures, one who gives equally of all that he possesses, one who makes his bride an heir and a co-heir with him in all things. Did not Jesus, the Husband of the church, give His life for His bride? Did He not comfort and nurture His bride? Did He not make her heir and co-heir with Him in all things, even to the kingdom of Heaven? So it is here, that she shall no longer call me Baali, but she shall be my bride indeed and shall call me Ishi, her husband!

Hosea 2:17. And why shall she no more call me Baali? 'For I will

take away the names of Baalim out of her mouth, and they shall no more be remembered by their name." While you and I walked the broad way of this life, before there was any command to "come out, and be ye separate", we found pleasures in the idolatries and the pursuits of the joys of this life, but may I ask you, are you able find any joy or any pleasure or any satisfaction in the things that were once so filled with these jewels for you? Have they not lost their golden lustre? And have you or can you any more, speak of them and remember them and seek after them? The Lord said. "I will take away the names of Baalim" and unless one has forgotten the pleasures of the idolatries of this world, it is doubtful that the Lord has as yet led that one into the wilderness, and brought him to call upon the Lord as Ishi, my husband; my personal Savior.

Hosea 2:18. "And in that day-" What day? The day that she is allured into the wilderness; the day that she has for the first time in her life seen the Lord as Ishi; the day that she has for the first time called upon Him, or felt the need of Him, and seen Him, not just by the hearing of the ear, but by the seeing of her own eye; that day when He spoke for the first time into her heart, saying, "Thou art mine" "And in that day will I (the Lord) make a covenant for them (in their behalf, and for their sakes) with the beast of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out

of the earth, and will make them to lie down safely".

Oh what a protecting hand we have here! What a God of love and mercy! Here is the covenant that He made with His. Here is the promise that "As thy days may demand, so shall thy strength be; I will never leave thee, nor forsake thee," and so many more. The beasts of the field, the fowls of the heaven and the creeping things of the ground. Does not these classifications cover all of the animal kingdom? Is it not almost the same that was spoken of as being in the vessel like as a great sheet that was let down from heaven before Peter (Acts 10)? Hath not our Lord and Master cleansed and tamed and controlled all these beasts and fowls and creeping things? Is there anything too hard for Him? And what might these beasts and fowls Read similar passages in Psalm 91: 13; Isa. 11: 6-10 and 65: 25. I feel that the lion and the bear and the wolf and the serpent; all these beasts and fowls and creeping things, may represent the evil impulses and characteristics within our natures. What is the fierce, bold, merciless, king of beasts, the lion, but the intellect and mind and ego of this human nature? As the lion, do we not strive in nature to excel over all others? Are we not demanding an cruel in our natural ways? Does our nature known any mercey, or love, even as the Lord and Savior had mercy and love for His little children, to the laying down of His life for them? Oh how I sometimes speak out with harshness and boldness and cruelty and at the same instant I am rebuked

within. "Why did you say that? Why did you speak in that manner? Why are you so void or all charity?" Yes, my dear brother, the lion and the bear and the serpent and all these beasts dwell continually within my nature, and are continually asserting themselves. But is there not a hope in the very rebuke? What is it, and who is it that gave that rebuke? Who made us to know that we act as the beasts and the creeping serpent? "I will give her the valley of Achor for a door of hope". This valley and these troubles must come to us, but out of the very trials and afflictions we shall have a door of hope. It is that door of hope, that new law written within our hearts that is doing the rebuking and the correcting and bringing us under the conflicts. Yes, if we had not the door of hope, there would be no conflict; if we had not the Spiritual, the natural would have its own way without restraint or conflict.

In this 18th verse, He says, "I will make a covenant for them with the beasts of the field —" etc. I will make a covenant for them that all of these evils of nature and of this world shall not do them any harm. Jesus prayed to the Father in 17 John "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from evil." So we are not taken out of this body of sin and lusts, but we have His prayer that our faith fail not and that the evil do us no harm. We must go out each day and face our enemies — yes those great enemies, those wild beasts and fowls and ser-

pents, those evils over which we cannot stand; we must go out and face them without sword or weapon and we must stand in His covenant and His strength and with God given faith, know" — the battle is not yours but God's. (II Chr. 20:15). We must face the great enemies and know that it is His battle, and that all our strength is in Him; we must cry unto Him and fix our eyes upon Him alone. Here we have His promise of what He will do for us: "I will break the bow and the Sword and the battle out of the earth, and will make them to lie down safely". He will break and destroy the weapons that we fight with here on earth; He will take them away and remove the harm that no evil shall be done. As spoken of in Isaiah, the lion shall eat straw as the ox, and the sucking child shall play on the hole of the asp, and no harm shall be done in all of my holy mountain! He shall cause them to all lie down together, in peace, and a little child shall lead them. The little child that leads them is the Holy Spirit. This little child shall lead them all, not just the part, but all of them; nor does it say that the little child shall change them, making the lion into the ox, and the bear into the cow, or any such thing, but that the Holy Spirit shall lead all of them, the natural as well as the Spiritual, and they all shall so the bidding of the Holy Spirit; all things shall be according to the will of God and for the good of those that He chose and that God, the Son redeemed, and saved from their sins. So it is, that our Savior shall subdue the evils

of our old nature: He shall not take away this nature, but he shall take away the bow and the sword out of this nature and cause it to lie down with the spirit that He has put with in our hearts; and lie down and dwell together in safety. "He will make them to lie down in safety."

"And I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies.

"I will even betroth thee unto me in faithfulness: and thou shalt know the Lord."

Now we come to the betrothal of the bride to the Husband. I wish sometimes that I could express the and conjugal love; a symbol and an earthly love symbol and ordinance of Christ's love and marriage to His bride the church. But even at expressing this relationship in a natural way, my efforts are so definite and insignificant that words fail me, and I can only say Selah! The theme and the love goes on and on, after all words fail and cease. Then, indeed, what could express the truth to Christ's love and marriage to His church! That infinite love! Consider the natural engagement: The Bible in Deut 22: 23 is very plain. First, the engagement is as binding, as far as faithfulness is concerned, as the marriage ceremony. The engagement may be compared with the hope of deliverance which our soul receives here on earth; with our hope of redemption; with our awakening and the appearance and the communion of the Holy Spirit with our spirit; with the birth of the new man; the vital awakening and re-

alization of the truth in our souls. The engagement is the promise we receive from our Redeemer and our Savior. After the betrothal, engagements with others are out; others are no longer remembered nor desired any more. There is a period of betrothment, or an engagement period; a period of promise of each to be true and faithful, belonging to the other. This period is binding. In the old Jewish custom, a man at the time of betrothing, gave his bride a piece of silver before witnesses as a pledge until such time as she became his spouse. Then they exchanged rings. So today, we often give the bride to be, an engagement ring as a token of true love and that we should come again and take her to be our own. The engagement takes place when the parties see each other for the first time: I mean see in love and in reality. In many instances, the two mates go in and out before each other many years, calling each other by name as the world calls the Lord by name, but never truly seeing the other in love and in deed and in truth. Then the Lord opens the eyes and shows the one to the other and they for the first time see each other, and are betrothed the one to the other. We see Jesus, I repeat see Jesus for the first time when He appears to us in love and in reality! Most of us can recall the very time and spot when He appeared to us and we saw Him for the first time. Lo, these many years we have heard of Him now we see Him in love and reality, and with our own eyes, and we abhor ourselves in dust and ash-

es. (Job 42).

Now this promise, this engagement ring, is a token to the bride that the husband will come again and take her, and protect her, and love her, and give her all that is his own to possess jointly with him. If this seems sweet in our natural life, how much more perfect is God's love and His promises, and His care! Those things are not to be judged by our weak and natural standards! When Christ appears the first time, He gives His bride "the earnest of our inheritance" (Eph 1:14). He gives His love, His promise, His righteousness, His faithfulness; and it becomes a mutual love, faithfulness and pledge, that passes between the soul and Him. His promise is that He will come again and take His bride and give to her all that is His; He will care for her, protect her, love her and make her a joint - heir with him of all that the Father hath given Him (Rom 8). Yes, an espousal has taken place, and His bride to be is a betrothed virgin and bound by the betrothal to be true to Him, and if unfaithful is punishable under the law (Deut. 22:24). I think of this period of betrothal or engagement as the stay of His chosen ones here on earth; it is their "forty years in the wilderness." We live in hope; we have the valley of Achor for a door of hope; we must, through His strength, walk by faith, trusting in His promises. Now that we are betrothed, we are told to "come out and be ye separate", "partake not", "ye are not of this world" etc. Then should we, or could we, go "into the city"

and out into the world and be a part of that life? Yea, the commands of God forbid it! He says 'I will take away the names of Baalim out of her mouth.' ....

During this betrothal period we must be taught to separate ourselves from the ties of this world; we must be brought through afflictions and trials that we may come to seek our all in Him. Our accounts with the world must be cleared and settled. When the flower comes to full bloom, its hold on to the stem is very slight, and we must be brought to maturity before the Lord will come to pluck that which is His. As this process of maturity takes place, our hold onto this world and the things of this life becomes less and less, and our ties and cords unto Him become stronger and more secure. His must be taught and purged and made fit for the inheritance of the promised possession; and for the entrance into the Kingdom.

"I will betroth thee unto me-". It is God who is doing the betrothing. He who is choosing His bride, or rather who has chosen His bride and written her name ("By thy name") in the Lamb's Book of Life from before the foundation of the world. God has chosen His "particular" people. God the Father has chosen them and God the Son has been given power over all flesh that He should give eternal life to as many as Thou (God the Father) hath given Him (John 17:2). God the Son has redeemed and saved them. God the Holy Spirit has called and taught and guided them through this period of betrothment. "I (God the Father) will be-

troth thee unto me forever." WILL without any shadow of doubt, betroth thee, give thee and covenant thee unto me. Where is any choice of ours? What is there left that we can do? It is all so completely in His Hands and in His will. We are already His, He has made us all, we are creatures of His pasture; what, then does He mean by giving us to Himself again? Are we creatures of His forever? By nature living in idolatries, and His forever? Forever refers to eternity, and unless we are chosen and redeemed and betrothed unto Him, unless we are born again, we shall surely spend eternity with the evil one. But those whom He has betrothed unto Himself are given for His own glory to His own Kingdom forever.

Again, in our natural state, are we His in righteousness? Are we His in judgment? Are we His in lovingkindness? Are we His in mercies? Yes, our natural righteousness is as filthy rags! They are an abomination unto Him! (Isa 64: 6). Our judgments are false, because we judge by human standards and by finite reasoning, which is sure to err. By nature, there is no love in us, no lovingkindness except for the flesh. And where is any mercy in the flesh? All flesh is enmity to God; flesh is blinded by its own fires and sparks, its, own light, it cannot see is the light. Have you ever tried to walk on a dark night by an open flame in your hand, or by the light of a lantern? How far could you see your direction, everything is back indeed; you are blinded by your own light. Again consider

yourself walking in darkness, but toward a strong light in a distance. You can see your direction, your way in front of you is more distinct, your eyes are not blinded; the objects stand out between you and the light and appear in their true prospective. God is Righteousness; God is judgment; God is Love and Loving - kindness and Mercy! What we have of these things must be put into us by Him. In these things we must be betrothed, must be given unto Him. He will not betroth us unto Him in our human nature, in our sinful selves, but rather in His righteousness, His judgment, His lovingkindness and His mercy. First, He must change us and empty us, and place His righteousness, judgment, love and mercy in us, that we may be made fit for Him and for His Kingdom.

And there is another quality in which we must be betrothed. "I will even betroth thee unto me in faithfulness-". Emphasis has been placed on this quality of faithfulness, first by making a separate statement of it, and again by the insertion of the word "even. As if to say, Above all of this, I will betroth thee unto me in faithfulness. "Men will proclaim everyone his own goodness; but a faithful man who can find?" (Prov. 20:6). "For there is no faithfulness in their mouth; their inward part is very wicked their throat is an open sepulchre; they flatter with their tongues. (Psa 5:9).

God is a jealous God, and He will have those that are His, faithful unto Him. Yet, in the flesh, none are faithful. thus we may see

the necessity of this period of betrothal; the forth years in the wilderness; this period of learning of Him, and of settling of all affairs in this world and this life. We find this betrothal period one of conflicts, one of ups and downs, hills and valleys, one of fights between spirit and body. This is a time of learning of our own wickedness, the treacherousness of this nature, and our own helplessness to correct or to do anything about it. Then we receive His lovingkindnesses and mercies; then they too fail us, but they come again and again, and through it all we learn to trust and to be faithful to Him from all our help must come, and without whom we are lost indeed! "Remembering mine affliction, and my misery the wormwood and gall. It is of the Lord's mercies that we are not consumed, because His compassions fail not. They are new every morning; great is thy faithfulness, the Lord is good into them that wait for Him—" (Lam 3:19-). May we be enabled to look unto him from whom cometh all light and guidance. How impossible to find our way, blinded by the little spark of light in our own hand! How much better to walk in darkness (Isa. 50:10) with the great Light shining from a far, designating the Goal and the way; each obstacle standing out in contrast to the light that we may be guided around them and not stumble and fall.

"And thou shalt know the Lord." Thou shalt know that I am thy Lord and Savior; thou shalt know that I am thy faithfulness; that I, thy Lord and Savior and Bride-

groom, am thy righteousness and judgment and loving-kindness and mercies; and that I am all of these things forever! I, Thy God, will betroth thee unto me in all of these respects and thou shalt know Me thy Lord and Savior, thy Redeemer and Mediator, forever!

The world, the sins of the flesh, the other lovers and ties and idols are all Babylon the great. "These shall make war with the lamb, and the lamb shall overcome them; for He is the Lord of Lords, and King of Kings; and they that are with Him are called, and chosen and faithful" (Rev. 17: 14). I will betroth thee unto Me forever; I will make thee righteous and full of love and mercy; I will even make thee faithful! I will be unto them a God and they shall be unto Me a people. They are called and chosen and faithful, because I will betroth them unto me into that manner, and forever!

May it so please God to allure us into the wilderness, and to the valley of Achor; may He speak comfortably unto us and give us a door of hope; may it be His will to betroth us unto Him in all the qualities of His Spirit, and that forever!

A. D. Alston  
 Atlanta, Ga.  
 November 24, 1949

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**YOUNG, IN GOD'S WORK**

Dear Brother Adams:

While sitting here this day alone, having no one to talk to, some thoughts came into my mind. Dear Brother, may I take a few moments of your time to express my thoughts? I hope you can feel the

comfort that I have felt from same. May the God of Heaven guide my hand in such a way that you may go along with me. I am young in the work of the Lord, if you understand what I mean.

I was born in an Old Baptist home forty-five years ago last December, but it seemed that I could never believe or understand the doctrine that they set forth, and yet there was something about them I loved. It was not until my Father departed this life that I saw the church that sits on Zion's Hill, and felt a call to do the bidding of God - to feed His sheep and lambs. But sometimes I feel I have been deceived in this matter and that what I had thought to be the work of the Spirit, was only the work of man.

But getting back to the things on my mind which are found in Paul's letter to Titus, third chapter, it seems there are three conditions through which a child of grace passes in his experience, if I can only be blessed to bring them out, but I know not the mind and purpose of the Lord. Here Titus is directed by Paul concerning the things he should teach, and not teach. He was to teach his hearers to be subject to principalities and powers, to obey the natural laws, to speak evil of no man, to be no brawler, but gentle and shewing all meekness unto all men. Here Paul adds: third verse; "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another." This was our condition in nature and

has reference to the children of God even Paul himself, before they are converted. Paul did not fail to include himself in this picture or description. "We ourselves" means everyone who was included in the "We" as we were by nature and before Christ was revealed to us as our Saviour. There is nothing conditional in this matter on the part of the creature, for he is helpless to seek out and accept Christ. Those to whom Christ has not been made manifest are ignorant of their sinful condition, and have no knowledge of Christ. "We were sometimes foolish," to me this means all the time, from our physical birth to our spiritual birth, and I still feel we are foolish in nature, for we do so many foolish things. We were foolish, not because we were weak minded, we were sinful, full of disobedience. Our foolishness is manifested in our weakness, in our sinful flesh. But before we were quickened, we had no knowledge of God and little did we know we were vile sinners. At this time we had no Saviour to disobey, so far as we knew, for He had not revealed Himself to us as our Saviour. Our disobedience comes when we are not kept by our God. We are deceived by satan who dwells in our flesh, we are enticed by the things of nature, by the darkness and ignorance of our unbelief. Before we were quickened and brought into the light of God, we were serving divers lusts and pleasures. Yes, brother, we were seeking to please other words, we were serving ourselves instead of God.

The word lust can not be taken in

a limited sense, but rather includes all things that are contrary to the will of God. Yes, we were hateful and hating one another, why? Because where our path in life crossed we were all doing the same thing, and it created envy and hate. To me this is a true description of what man was before Christ was revealed to him. I do not feel that any can deny this was his condition, and if he does deny it, it can be taken as evidence he is still in his sins and does not know it. But thanks be to God, all men were not left in this condition by nature and the children of God have something that is worth more than silver and gold. We next have our condition or rather our change from nature to grace expressed in verses four, five and six. "But after that the kindness and love of God our Saviour 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."

Now let us look at our change from nature to grace which I feel consists of three things, and which I feel is the means and ground of our salvation. The source, I feel consists of the mercy and love of God, this we learn "By the washing of regeneration and renew of the Holy Ghost." The ground on which this was done, is the finished work of Christ. We know according to the scriptures which are a written testimony that the mercy and love of God appeared in the old Prophetic days as well as in the

days of the Apostles, when it appeared in the person of Jesus Christ. Now, His mercy is expressed in the declaration, "Not of works of righteousness which we have done," "He saved us." In other words, this salvation is a free gift and without merit or deserving on our part. Let us think about the means or what the Holy Ghost does or has done to bring about our change from nature to grace. I feel it consists of two things, the first being the new birth, when we become new creatures in Christ, and the second is the maintaining of that new life.

We know when a child is born according to nature, there must be some arrangement made to sustain life until it reaches maturity. It has life when born but must have food or sustenance, and care to keep it. Such is the case with a child of God, and that is what the Holy Ghost does through revelation. It maintains that life by renewing it in strength with renewed evidences, and it is fed on the sincere milk of the world, which it receives from His servants and the babes in Christ who relate their experiences; and when in dire need the Good Lord blesses them with visitations of the Spirit. But the growth in grace and the knowledge of the truth does not come through the better things of this life alone, but much of it comes through trouble, trials and tribulations.

Let us now consider the finished work. This regeneration and renewing of the Holy Ghost is what God through Christ. Jno. said : "Behold the Lamb of God, which tak-

eth away the sin of the world." Jno. 1:29. Paul spoke these words: Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear." Acts 2:33. Yes, Brother, the grounds on which this work is performed in the hearts of poor sinners is the finished work of Christ, as He hanged on the cross and said, "It is finished." Jno. 19:30. Oh, what a God we have and what a salvation. He has given us in Christ.

There are three attributes or attainments with which we are favored as children of grace: The first being that of freedom when we are made to know and realize we have been justified by His grace not on the grounds of being innocent for the scripture, (Rom. 3:23) says, "For all have sinned and come short of the glory of God," neither were ye justified on the grounds of paying the penalty, because we had nothing to pay, but the Blessed Saviour paid every jot and tittle with His precious blood; therefore I feel His children stand before Him as innocent as if they had never sinned. Our second attainment is hope—the anchor of the soul, both sure and steadfast, and which entereth into that within the vail; whither the forerunner is for us entered, even Jesus." Heb. 6:19, 20. Yes, "Being justified by His grace, we should be made heirs according to the hope of eternal life" which was promised by one which can not lie, and last but not least our condition by grace is one of obligation. I do feel, Dear Broth-

er, the children of God have a duty to perform, but with this duty of obligation, they are made able to perform. It is not of this human that we are able to perform, but of Him only. My Bible says: "Work out your own salvation with fear and trembling, for it is God which worketh in you both to will and do of His good pleasure.

Notice that Paul in his letter to Titus put salvation first and then works. I just hope I have made myself clear and that it is not a condition on the part of the creature himself. I feel to unworthy to speak the name of the Saviour of sinners of which I feel to be the chief.

Brother Adams, if I be a servant of God, I feel to be the least, I hope you may get some comfort from these lines and you may publish it if you feel it would be of comfort to any of God's little ones. If given a mind to pray will you try to remember this poor sinner who hopes to have been saved by grace, and may God bless me to speak only the truth, which I believe the Old School Baptist contend for.

I would like to hear from you, and any comments would be welcome from any of God's children that would care to write. May God's richest blessings be with you and family,

Your brother in Christ, I hope,  
 Elder R. E. Hawks  
 RFD 1, Box 340,  
 Bluefield, West Virginia

## Zion's Landmark

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

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Vol. XCII

No. 16

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Entered at the postoffice at Wilson  
as second class matter.

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WILSON, N. C. July 1, 1959

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### THE WORD NOT

In the Scriptures we find the word not recorded many times, some for our comfort, joy and peace, if we are given grace to observe them; and some to our discomfort, joy and peace if we fail to regard them. There are some things that we should do, and some things that we should not do. There are a few things that Jesus came to do, but He did nothing that He should not do. Let us look at a few of these nots.

The Lord made man and put him into the garden to dress and keep it. He had access to every tree in the garden, except one, of this tree he was **not** to eat. By partaking of the tree of knowledge of good and evil, the law was broken and the sentence of death passed upon all his posterity. God has a purpose in and for all that He does, and as man was **not** to live always, there was a limit placed upon his

activity so that when he exceeded it, God would be justified in placing upon him the sentence of death. God also purposed that man should know Him, (and as satan suggested) ("For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." If they had not touched that which they were forbidden, their eyes would have been opened, and they would have seen Him walking in the garden and known Him as the one that said unto him, (Adam,) where art thou?" This question does not imply that God did not know where Adam was, but now that his eyes were open, did he realize the deplorable condition that he was in by reason of the transgression? This condition no one knows until his or her eyes (understanding) have been opened. When this is done, they, like Adam, try to get enough "fig leaves together" (law deeds) to cover what they have done. But Paul says, "For **not** the hearers of the law are just before God, but the doers of the law shall be justified." And as none of us are keepers of the law, none of us are justified by the law. "Now to him that worketh is the reward **not** reckoned of grace, but of debt." Paul says, "For if Abraham were justified by works, he hath whereof to glory; but **not** before God."

This leaves the human family in a deplorable condition, but the Apostle says, "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." If then, sin is condemned in the flesh, and human nature is so weakened by sin, that it is incapable of fulfilling the law; we then, have to look to another source for strength. The Apostle says, "Ye are our epistle written in our hearts, known and read of all men: Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written **not** with ink, but with the Spirit of the living God; **not** in tables of stone, but in fleshy tables of the heart." Then the Apostle adds, "**Not** that we are sufficient of ourselves to think any thing 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." The law written in tables of stone does not have enough their actions. It must be written by the Spirit, **not** with ink.

Neither can any relief come by the teaching of men. Paul says, "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." Jesus said to the nobleman, whose son was sick, "Except ye see signs and wonders, ye will **not** believe." When the disciples told Thomas, one of the twelve, "We have seen the Lord," Thomas said, "Except I shall see in his hands the print of nails, and put my finger into the print of the nails, and thrust my hand into his side, I will **not** believe. The Jews said unto Jesus, "How long doest 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." Jesus also said, "He that entereth **not** by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." But those that enter in by the door, "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." We also read, "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?"

The human family by the transgression are plunged deep in degradation and sin. If then, the law is so weak through the flesh that it cannot bring relief, and by it no flesh shall be justified, and man cannot teach, or be taught to know the Lord, to whom then, shall we look for redemption and salvation?

Jesus said, "I came **not** to call the righteous, but sinners to repentance." Jesus "Came **not** to be ministered unto, but to minister, and to give his life a ransom for many." He assumed human nature so that He might minister unto the ones whom He called, by preaching of the gospel, opening the eyes of the blind, healing the sick, opening the prison doors and releasing the captive, raising the dead and working many other miracles.

For I came down from heaven, **not** to do mine own will, but the will of him that sent me." This de-

scent from heaven doesn't have any reference to His human body, but His divine person, who was in that loving enclosure, the bosom of His Father! He assumed human nature and walked upon this earth as a servant, **not** doing His own will, but the will of Him that sent Him. This does not in any way infer that His Father's will, was not His will, as respecting His divine person. But in His human nature, as the servant of His Father, He said, "O my Father, if it be possible, let this cup pass from me: never the less **not** as I will, but as thou wilt." In His human nature, He desired if it could be the will of His Father that the cup (suffering of death) might pass; but He said, "Nevertheless not as I will, but as thou wilt." In this ordeal, "He cometh unto His disciples, and findeth them asleep, and saith unto Peter, what, could ye **not** watch with me one hour? But as a servant, "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Therefore, He could well say unto His disciples:

Let **not** your heart be troubled: ye believe in God, believe also in me." Jesus knew that the absence of His bodily presence with them would have a tendency to shake their faith, and depress their minds; therefore, He said, Let **not** your heart be troubled." Mean (I think,) that if you believe in one, you will believe in the other, "FOR I and my Father are one." The Father God is a Spirit, and Philip had not seen the Father in the form that he had seen the Son, and said

"Unto him, Lord, shew us the Father, and it sufficeth us, Jesus saith unto him, Have I been so long time with you, and yet hast thou **not** known me, Philip? he that hath seen me hath seen the Father; and how saith thou then, 'Shew us the Father?' Believest thou **not** that I am in the Father, and the Father 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." Thomas not knowing just what Jesus meant by saying He was going away, "Saith unto him, Lord, we know **not** whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." Jesus let His disciples know that their personal association would soon come to an end, will **not** talk much with you: for the prince of this world cometh, and hath nothing in me." But He said, "Peace I leave with you, my peace I give unto you: **not** as the world giveth, give I unto you. "Let **not** your heart be troubled, neither let it be afraid. I will **not** leave you comfortless: I will come to you."

He has left with them the gospel which brings peace and reconciliation to the mind of man to the works of God. The Apostles of Christ suffered persecution by their enemies, forbidden to speak in His name, "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. Wherefore, be ye **not** unwise, but understanding what the will of the Lord is. For unto you it is given in the behalf of Christ, **not** only to believe on him, but also to suffer for his sake." The great God "Dwelleth **not** in temples made with hands; neither is worshipped with men's hands, as though he needed anything, seebreath, 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 their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be **not** far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, for we are also his offspring."

May we ask that "He lead us **not** into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever. Amen."

H. O. Nash

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#### OBITUARY

Brother Everette A. Dupree was born June 11, 1885, and departed this life March 25, 1959, having dwelt on earth 74 years, 9 months and 14 days.

He professed a hope in Jesus Christ, and united with the Primitive Baptist Church of Angier, N. C., July 4, 1925, and was baptized by Elder C. B. Hall. He was led by the injunction of his Master, to "Go Home to thy Friends and tell them how great things the Lord hath done for thee, and hath had compassion on thee." Mark 5:19.

Brother Dupree was married to Sister Martha Strickland December 23, 1928. Paul said, "Husbands, love your wives,

even as Christ loved the Church, and gave Himself for it." Eph. 5:25. Brother Everett certainly conformed to this command, for he manifested a great love for Sister Martha, and he was devoted to his Church as well. He had many friends. Solomon said, "A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother." Pro. 18:24. He was an ardent supporter of the doctrine of salvation by grace. His meek and humble life portrayed the image of Jesus.

His wife, one brother, one sister and a host of relatives and friends are left to mourn their loss. His body was laid to rest in the Willow Spring Church Cemetery, there to await the resurrection Morn, when Jesus will descend from on high to gather His loved ones home to glory where sickness, sorrow, pain and death will never be felt or feared anymore.

Written by order of Angier Primitive Baptist Church in conference Saturday before the first Sunday in April, 1959.

Sister Martha Dupree,  
Brother William Dupree  
Elder T. F. Adams,  
Committee

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#### OBITUARY

It has pleased the Heavenly Father to remove from our midst our Beloved Sister, Lecy Ovealaur Hawkins. Sister Hawkins united with Bethany Primitive Baptist Church in Pine Level, April 24, 1947. She was a faithful member until her health failed. Her funeral was held at Bethany Church by her pastor, Elder Millard Westbrook and Elder Floyd Adams of Willow Springs, N. C.

She is survived by one son, M-Sgt. Clarence C. Hawkins of Fort Jackson, S. C.; two brothers, Walter and Vester Brown, one grandson and several nieces and nephews also survive. She will be sadly missed, but we hope our loss is her eternal gain. She was laid to rest in the Brown family cemetery near the home to await the resurrection of these bodies of ours.

Be it Resolved: That one copy of this Obituary be sent to the family, one copy on the Church records and one copy be sent to Zion's Landmark for publication.

Done by order of Bethany Primitive Baptist Church in conference May 16, 1959.

Effie Batten, Committee  
Millard Westbrook, Moderator  
W. H. Woodard, Church Clerk

# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

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VOL.XCII

JULY 15, 1959

No. 17

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## PSALM LVII.

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I will cry unto God most high: unto God that performeth all things for me.

He shall send from heaven, and save me from the reproach of him that would swallow me up. Selah. God shall send forth his mercy and his truth.

My soul is among lions: and I lie even among them that are set on fire, even the sons of men, whose teeth are spars and arrows, and their tongue a sharp sword.

Be thou exalted, O God, above the heavens; let thy glory be above all the earth.

They have prepared a net for my steps; my soul is bowed down: they have digged a pit before me, into the midst whereof they are fallen themselves. Selah.

My hart is fixed: I will sing and give praise.

Awake up, my glory; awake, psaltery and harp: I myself will awake early.

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

For thy mercy is great unto the heavens, and thy truth unto the clouds.

Be thou exalted, O God, above the heavens; let thy glory be above all the earth.

## PSALM LVIII

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

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

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

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**\$3.00 PER YEAR  
TO ELDERS \$2.00 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*

### **BLESSED TO WRITE**

Dear Brethren and Sisters:

I subscribed for Zion's Landmark shortly after I joined the church. I have enjoyed the writings of the Brethren and Sisters very much, but I never had a thought that I would ever write anything that would be published in its sacred pages. Now that I have written and it has been published, if the Good Lord blesses me to do so, I will tell you good people the best that I can, how this took place with me.

One Sunday I went to Cedar Island Church to a meeting. As I walked into the church that day, I felt a great love in my heart for those dear people, over which I had no control. It seemed I was lifted up above this old world of sin and sorrow, and my whole heart was going out to them in love. Elder Gurganus, the pastor of the church at that time, went forward and preached a wonderful sermon. Elder Yopps followed him. He also was blessed to preach the unsearchable riches of Christ. I enjoyed it so much everything about the meeting that day was very special to me from the time I walked into the church until I left. It was on my mind most of the way home. After I finished with dinner, I was still thinking of the good meeting and the thought came into my mind: "I will write about this good meeting." Although I had no thought of ever sending

what I wrote to the Landmark, for such a thing did not enter my mind. I did write describing the meeting in detail, the best I could, but I could not write it like I felt it, for I had no words that were adequate. After I had written it, I thought, "I will put this in a safe place and keep it to read, so I will never forget the details of this good meeting." So I put it away with no thought of anyone ever reading it except myself.

One day shortly after that, what I had written came into my mind and a voice spoke within me saying, "Send it to Zion's Landmark," and it frightened me. I felt so determined not to send it that I thought, "I will go now and get what I have written and burn it." But a voice again spoke saying, "Do not burn what you have written; it does not belong to you; it belongs to the Lord." This sorely troubled me, for I was not willing to mail it, and I was afraid to burn it. I began to beg the Good Lord to have mercy on me and not let me have to mail it. I tried to get it off my mind but I could not do so. I sincerely desired that I had never written it. I would think about the frame of mind I was in when I wrote it and how I rejoiced in the good meeting, and how I was in so much trouble over it! I felt like I just could not send it for publication and I was afraid to burn it and could not keep it. So I did not know what to do. Then

this thought came into my mind. "I will tear it up or bury it." But I could not do this either, I felt so restrained for I was afraid to destroy it, I could not feel it was mine. I felt it belonged to the Lord and there were many woes on me if I destroyed it. I thought, "I will go to the deacon of the church and ask his advice." But a voice spoke and said: "This is between you and your God."

I went on in this way for some time with a great fear on me at times. I felt something bad was going to happen to me, and I would promise the Lord I would mail the writing. Then the fear would leave me, and I would think about mailing it and who wrote it and I would say, "Oh, I just cannot mail it." Well something did happen to my head; I can not describe how it was. I felt like it was because I had promised the Lord to mail the article I had written, but had not done so. Then a voice spoke within me and said, "You can not go to church any more until you mail the writing."

It was meeting time at Sea Level Church. My husband said, "Let us go to church tonight." I said, "Well we will try." But I was afraid to start, although I did not tell him anything about my trouble. For at that time my troubles were so great I did not feel I could stand it much longer. We started and did go to the church, but when I stepped out of the car on the church yard, the trouble I had been having in my head struck me so severely, I could not walk alone. I told my husband something had happened to my head, and we would have

to go back home. All the time the article I wrote was before me, and I felt I was suffering because I had not mailed it to Zion's Landmark. We went back home and I promised the Good Lord that if He would spare my life and enable me to do so, I would mail it on Monday. This was Saturday night. Sunday morning my head trouble was the same except I could walk with out help. Brother Humprey and Brother Lawrence came over to the house. I heard Elder Humprey ask my husband out in the yard what the trouble was. He said, "I saw you come up in the church yard last night but you left." My husband told him I was sick, and we had to come back home. They came into the house and Brother Humprey asked me what was the trouble. I began to tell him about my head and a voice spoke and said: "Tell him the truth; tell him you are suffering because you have not mailed the writing." The same voice said, "You had better ask him to pray for you before he leaves." Now this I did not want to do, not that I did not feel the need of prayer, but I did not want anyone to know that I wanted him to pray for me. Oh, I felt so guilty! But this voice kept saying you better ask him to pray for you before he leaves." So I told him that my desire was that he pray for me. He knelt down by the chair in which I was sitting, and I believe he was blessed to pray, but I could not feel any better other than that my mind was relieved, my head was no better. I thought of it almost continually through the day, and felt that if the impres-

sion to ask Brother Humprey to pray for me was of the Lord, I would have felt more relief. So here I began to doubt it all; yet I had a feeling that the writing had to be mailed the next day as I had promised the Lord. (Solomon said: "Better it is that thou shouldst not vow, than that thou shouldst vow and not pay.")

I went to bed that night begging the Good Lord to show me in a dream if this were of the Lord. In my sleep I dreamed a voice spoke to me and said, "the first birth happened on the way to church and there will be two more." I awoke saying over and over, "I know this is of the Lord." I was saying this but not of myself, it was involuntary. I was speaking the words when I awoke. My writing was the first thing that came to my mind and I firmly believed that it was of the Lord. There was not a doubt in my mind at that time, and I could say for two weeks after, "I know this is of the Lord." Therefore I was perfectly willing to mail the writing that morning. I went over to a neighbor's home to see if she was going to the office so I could send it by her. She said, "Yes," she would mail it for me, but while I was waiting for her to get ready, I had a feeling Brother Adams would not get it. I still was willing to mail it, "But thought, "What is the use if he does not receive it?" This reminded me that I had addressed it incorrectly. Informed my neighbor that I must return home to determine whether or not the address was correct, which I did and found that I had address-

ed the envelope to Wilson instead of Willow Springs, N. C. This I corrected and carried it to my neighbor for mailing.

On my way back home, I stopped by my Mother-in-law's home for a few moments' visit and while talking with her a voice very distinctly said, "The writing is now in the mail." The most peaceful feeling of relief came over me, I have ever felt. I felt Elder Humprey's hand on my head and heard him praying the same prayer that he had prayed on Sunday. I went home rejoicing in Spirit and in body. A short time after I returned home, I thought about the pain I had had in my head, and I realized it was entirely gone, and I have not felt it since. Shortly after I mailed the script, I received a card from Brother Adams saying the writing had been received and would be published in Zion's Landmark. I still have the card; and I will never forget how much comfort it brought me, and how I enjoyed it.

Well, I thought my troubles were over. Because of the voice in the dream which said the first birth happened on the way to church, and there would be two more, I believed I would have to write three times, but I decided if I were impressed to write, that I would write and not suffer, however, I did not know what was in store for me. Sometime after this I began to doubt and I became troubled again. I would not write anything on paper for fear I would have to mail it. I said within myself "I will never write again." I went on this way for sometime, thinking, "Well

what is wrong with me?" I was so depressed and troubled and felt the Lord was clean gone forever, when a voice spoke within me saying, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine." This I could not get rid of. Those words were with me day and night everywhere I went. I was afraid to go in company; afraid I would say them out. They were being spoken in me so plainly and with force. I did not know what it meant. I did not believe it was right for a woman to preach; yet those words were spoken within me with such force, I knew I could never do anything against them. No one will ever know what I suffered. I begged the Lord to have mercy on me until I was afraid to call on His Blessed name. One night I was lying on my bed in so much trouble trying to close my ears to those worlds, when I looked to the side of my bed and there were two women slowly passing by. They were old and sitting in chairs. They looked so good to me! As they were passing by a voice spoke and said "Feed my sheep." I said "How can I do this?" The voice said, "Write it out." I began to worry about what I should write, for I did not feel like there was anything on my mind to write. But I now felt if I could write I would get relief and was already relieved, because I felt that it had been made known to me that I should write.

No long after that I was standing at the sink doing the dishes and the same voice spoke again, and said, "Write," and I said, "Lord,

what shall I write?" The same voice said, "Write about the goodness and mercy of God." So much came into my mind I compared it to the ocean. When you go out on the ocean there is nothing but water and more water. I stopped my work and wrote just what I was blessed to write. This I also mailed and I felt relieved but not as I did the first time. After I mailed it, I prayed to the Good Lord that if it were right for me to have sent what I wrote to show me by putting it in the mind of one of the Brethren or Sisters to write me, and shortly after it was published, I received a letter from a dear old Brother who was confined to his bed. He said he lay there on his bed and rejoiced while reading the writing. He said he had been given the same thing. He also said, "I have never seen you, but I just had to write you." He added that the Good Lord had put it into his mind to write me and he had to write. So I felt satisfied the Lord had answered my prayer.

Then I said, "One more time is all I will have to write," and I really hoped I would soon be impressed to do so that I might be finished. But I did not seem to be burdened to write again. I would try but could not write one word. My mind would be completely blank. But finally I was blessed to write again which was the third time I had written and I believed would be my last. Now I thought my troubles were over so far as writing was concerned, but I have since learned it is not so. Time and space will not permit me to go on from here to the present time and

tell you good people of the many doubts and fears, the many troubles and trials I have been brought through since then. There have been times when I could say, "I know this is of the Lord." And times when I have been meditating on these wonderful things and thinking, "Oh! I am too great a sinner for this to ever be true and that the Good Lord has so looked upon me." It seemed a power I had no control over, would take control of my right arm and hand and it would be writing so fast without any effort on my part.

May God be with us all, through all the way.

An unworthy sinner,  
Eva M. Hamilton  
Atlantic, N. C.

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#### ABRAHM AND LOT

"Now the Lord had said unto Abram, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:" We come into this world in the body of this flesh; that is our home, it is our contry, it is our Father's house; and it is the place where we have found comfort and rest. We have been very proud of this body, our home, satisfied with it, and looked to it for all the protection and the strength and rest that we would ever need. We fully expected to live and die in that same body as it needed nothing more to make it live, complete, happy and comfortable. (Gen. 12:1).

But the Lord said "Get thee out"! In amazement we fall, crying Lord who art thou? But we find that all of our previous com-

fort, security and strength have vanished; all the beauty of this old home, and all its pride and ornaments are gone, and we, a new man, are out and alone and without strength or shelter or comfort. So Abram was sent out and led unto a land that the Lord showed him. He departed as the Lord had spoken unto him; and Lot went with him; he and his wife Sarai and his substance.

Abram pitched his tent "having Bethel on the west, and Hai on the east" and called upon the name of the Lord. Bethel means "of "god" while Hai means "a heap of ruin." The east is the land of the rising sun, or the beginning, and may refer to the old man of self; while the west is the setting, that which we come unto in the evening of our journey. So here we see Abram; on his east is the beginning, the old man of this body, the heap of ruin, Hai; on the west is that which we strive unto, the latter part, the new man of the Spirit, the Spiritual Bethel. On his journey, and between Hai and Bethel, Abram pitched his tent and called upon the ane of the Lord. (Gen. 12:8).

"And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land." The new Spiritual man finds himself poor and hungry and faint and cold; there comes to him a famine; he is made to cry for support and that which will sustain his very life; indeed, the famine is grievous! Abram, in this condition, seeks to leave this land of famine, and so he goes down into Egypt.

we might notice that Egypt is downward and not upward. Egypt is the land of darkness, but it has the food and all that which sustains the life of the old man of this body. Now Abram sojourned into this land of darkness, that he might get away from the famine which was so grievous to the body of this flesh. In the famine of the Spiritual man, the fleshly man sought comfort in the land of Egypt and there "sat by the flesh pots". (Gen. 12:10. Ex. 16:3).

The Lord has said "Get thee out, unto a land that I will shew thee", was this to be Egypt, a land of darkness? No, the Lord would now allow him to dwell in darkness. The Lord brought Abram and Sarai into trouble in Egypt and Pharoah "sent him away and his wife, and all that he had." The Lord had given Abram and Lot many cattle and stock and possessions, and when the land was not able to bear them together, there came a strife between the herdsmen. So Abram and Lot separated themselves one from the other. Lot was given the first choice of the lands. Now let us note the choice of Lot, which is indicative of his nature and the Spiritual gift that he had. "Lot chose him all the plain of Jordan; and Lot journeyed east". Jordan signifies "going down", and the plains are always at a lower level. Lot sough the low land of less trials; Lot journeyed toward the east, toward the things of nature and self; he was seeking to produce the crops and the fruits of the earth and things earthly. He sought to dwell in the city which offered more ease and com-

fort to his body. The men of the city of Sodom, to which Lot came to dwell, were wicked and sinners before the Lord, and thus we find Lot dwelling in the midst of great sin. (Gen. 13).

Now Abram faced toward the West, and dwelled in the higher lands and in the mountains and in the rugged places he found protection between the rocks. "He shall dwell on high; his place of defense shall be the munitions of rocks:" (Isaiah 33:16). The Lord blessed Abram and renewed His promise to him. Abram, in doubt, complained that he was without seed and he and his wife were of much age. Then the Lord blessed him again, changing his name to Abraham and gave him a true son Isaac, in whom He promised to establish His covenant.

Although Lot had gone to dwell in the lowland and in the city of sin, and had turned his attention to the ease of this life and to the fruits of the earth, let us remember that he was a chosen vessel. Every true son shall be brought through the furnace of affliction, and be purified as gold. "I have chosen thee, in the furnace of affliction" (Isa. 48:10). The furnace is a place for fire, and a place of intense burning. If our walk in this life is after the things of the flesh; if our works and our buildings in this life are made of straw and chaff and evil idols and fleshly lustings, the greater will be the burning and the hotter will be the furnace, for we may be assured that all that is not gold will be burned out. The possessions of Lot were in Sodom. Sodom was full of

sin. Sodom must be brought into the furnace. So the angels came unto Lot and told him to escape for his life, he and his wife and his sons and his daughters. The sons-in-law would not hear him, and while he yet pleaded and tarried, the "angels hastened Lot, saying arise, take thy wife and thy two daughters which are here; lest thou be consumed in the iniquity of the city. And while he lingered, the men laid hold upon his hand — the Lord being merciful unto him, and brought him forth — Escape for thy life; look not behind thee; neither stay thou in all the plain; escape to the mountain-". Would the Lord allow Him to continually dwell in the land of sin? The time had come for Lot to be placed in the furnace of affliction for purification. His possessions were in Sodom; they were the things of this world; they must perish with Sodom; they must be burned as chaff. Lot was reluctant to leave all of his possessions; he tarried and he lingered; he had to be taken by the hand and led out, he and his wife and his two daughters. He was told not to look back; not to desire again and to long for those sinful idols and possessions that he must give up; he was told not to stop anywhere in the lowland plains, but to go beyond and even into the mountains. His sons-in-law, would not hear him, they mocked him and remained with their possessions to be burned with Sodom. His wife was weak, and after being carried out, the Lord being merciful, she dared to turn and look back to the worldly possessions, and so was turned into a pil-

lar of salt. She too, was taken from Lot, in the furnace of affliction.

Lot had to be forced by the Hand of the Lord, to go out of the city, and to leave his earthly possessions; he had to be forced to come out of the plains: he had to be made to come unto the mountains. Even as he was brought out of the city and told to flee to the mountains he pleaded, "Oh not so my Lord: — lest some evil take me and I die: this city is near to flee unto, and it is a little one; oh let me escape thither and my soul shall live". And Lot came unto the city and it was called Zoar. Now the name Zoar means "smallness"; thus Lot came to the place of smallness and leanness and tried to dwell there. "Then Lot went up out of Zoar, and dwelt in the mountains, — for he feared to dwell in Zoar, and he dwelt in a cave, he and his two daughters". Is this not the experience of the Christian? Do we not seek pleasures and ease and comforts in this world? Do we not dwell in the plains and in the city of plenty and seek the fruits of the earth? Do we not hesitate and linger to leave the lusts and idols of this life? Do we not have to be taken by the hand and led, even made to go, out? Even then we cry, oh Lord, leave me a little comfort, let me dwell in a "little city". But soon even that must likewise be burned out. We must not dwell in leanness; we cannot serve, even in part, two masters. "Your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own. For ye are bought with a price: therefore glorify God in

your body, and in your Spirit, which are God's" (I Cor. 6: 19-20).

The Lord said unto Abraham "Get thee out". The Angels took Lot by the hand, and let him out and brought him forth and set him without the city, the Lord being merciful unto him! Now may the Lord and our Saviour, in His mercy and lovingkindness, take each of us by the hand and lead us out of the bondage of sin and set us without the city, even on a Rock, the Rock of God's salvation, and let us dwell there in the clefts of that Rock!

A. D. Alston

March 2, 1949

Army Chemical Center, Md.

### WE ARE THE CHURCH

Dear Brother Adams and God's People Everywhere:

My mind has been exercised lately on scriptural adultery. I do not want to stir up strife or dissension among God's people, but I think we should advise and admonish God's people concerning these things. If we are the church, and I believe we are, we are the bride of Christ. We are joined to Christ or married to Christ. In fact if we are His, we are in Him and He is in us. Christ said, "At that day ye shall know that I am in my Father, and ye in me, and I in you." Jno. 14:20.

We find in Jeremiah: "And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also." Jer. 3:8. The 14th. verse

says: "Turn, O backsliding children, saith the Lord; for I am married unto you; and I will take you, one of a city, and two of a family, and I will bring you to Zion." So we see adultery can be forgiven. Now we will go to the creation in Gen. 2:22-24. "And the rib, which the Lord God had taken from man, made He a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called woman, (Isha) because she was taken out of man. (Ish) Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."

We have Adam here as the figure of Christ. Paul says in Romans 5:14 "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." Here we have the husband. In Hosea 2:16 the scripture says, "And it shall be at that day, saith the Lord, that thou shalt call me Ishi; (meaning my husband) and shalt call me no more Baali."

Marriages with other nations or peoples were forbidden, as in Deut. 7:3, "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." And Joshua 23:12, "Else if ye do in any wise go back, and cleave unto the remnant of these nations, even these that remain among you, and shall make marriages with them, and go in unto them, and they to you: know

for a certainty that the Lord your God will no more drive out any of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the Lord your God hath given you." I Kings 11:2 says, "Of the nations concerning which the Lord said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods." Solomon was the wisest of all men, yet he loved many strange women. He had seven hundred wives, princesses, and three hundred concubines. He took wives from the Moabites, Ammonites, Edomites, Zidonians and Hitties, and they turned away his heart. I Kings 11:4 says "For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father. And Solomon did evil in the sight of the Lord, and went not fully after the the Lord, as did David his father. "Wherefore the Lord said unto Solomon, Forasmuch as this is done unto thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant." I Kings 11:11. Ezra mourned for the affinity of his people with strangers and he said, "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 this trespass, and when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished;" Ezra 9:2;3. These scriptures all forbid God's people marrying the sons and daughters of other peoples. Those who know not the truth and have no interest in it.

Turning to the New Testament and the teachings of Jesus, we find in John 8:4,7, when the Scribes and Pharisees brought a woman taken in adultery to Jesus, and He said unto them, "He that is without sin among you, let him cast a stone at her." "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."

Paul in writing to the Corinthians against immorality, said "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God, and such were some of you; but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Sprit of God." I Cor. 6:9, 10, 11. He further says "Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and

make them the members of harlot? God forbid. What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. But he that is joined unto the Lord is one spirit. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body." I Cor. 6:15 to 18.

In describing the fall of Babylon, John, the revelator, says: "And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her and lament for her, when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying, Alas, alas the great city Babylon, that mighty-city! for in our hour is thy judgment come. Rev. 18:9-10.

In the fourteenth Chapter of Revelations, verses one through five, the Church is described as follows: "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 I heard a voice from heaven, as the voice of many waters, and as the voice of 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 with women; for they were virgins. These are they which follow the Lamb whithersoever He go-

eth. 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." Here we have the Jewish church. They are the first fruits unto God. We will turn to Exodus 4:22 and find who the first fruits are. God is speaking here unto Moses. "and thou shalt say unto Pharaoh, Thus sayeth the Lord Israel is my son, even my first born." Hos. 11:1 says. "When Israel was a child, then I loved him and called my son out of Egypt."

The Prophet Jeremiah said, "For thus sayeth the Lord; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child, and her that travaileth with child together; a great company shall return thither. They shall come with weeping, and with supplication's will I lead them; I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble; for I am a father to Israel, and Ephraim is my first born." Rom. 11:16, Paul says; "If the first fruit be Holy, the lump is also Holy; and if the root be Holy, so are the branches." Christ was the first fruits, being the First Born among many Brethren. See Rom. 8:29.

This is the church which will not defile themselves with women.

These are the only ones that can sing the song of grace. The rest sing a song of grace and works, but grace and works do not mix. Zac. 4:6:9 says: "Then he answered and spoke unto me, saying, This is the word of the Lord unto Zerubabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Who art thou, O Great Mountain? before Zerubabel thou shalt become a plain: and he shall bring forth the headstone thereof with shootings, crying, grace, grace unto it. Moreover the word of the Lord came unto me, saying, the hands of Zerubbabel have laid the foundation of this house; and his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you." Zerubbabel here is a figure of Christ, just as Moses and Joshua and Solomon were figures of Christ. The law was full of types and figures, as Paul says in Heb. 10:1. "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 thereto perfect."

These are my thoughts on adultery and I am responsible to God for what I teach. But I believe these are the truths as taught in God's word, and If it is not the truth, God will be my Judge, and we are judged or condemned by the words of our mouth.

Your little brother in hope,

W. W. Sikes

R. F. D. 2

Campbell, Texas

## Zion's Landmark

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

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### Editor

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Vol. XCII

No. 17

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Entered at the postoffice at Wilson  
as second class matter.

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WILSON, N. C.

July 15, 1959

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### VIEWS ON I KINGS, 20:42

Dear Brother Adams:

I desire your views on 1st. Kings,  
20:42.

Yours in hope,

Pauline Marston  
2516 Walker Ave.

Winston-Salem, N. C.

"And He (the Prophet) said unto him, (Ahab, the king of Israel) Thus saith the Lord, Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people." I Kings 20:42.

The above words were spoken by a true Prophet of the Lord to Ahab who was king of Israel. Many things were said and much evil was committed by Ahab which prompted the Prophet by the Word of the Lord to pronounce this dreadful sentence upon him.

Ahab was a wicked king, and did more evil in the sight of the Lord

than any of his predecessors. For it is recorded, "and Ahab the son of Omri did evil in the sight of the Lord above all that were before him." I Kings 16:30. Ahab sought worldly gain, to satisfy the lust of his flesh, with no concern as to how much suffering he caused others to endure. He also wanted to appear to be a merciful king. He sought fame and honor. The words of the true Prophets found no lodging place in his heart because of his wickedness, therefore the words of the false prophets were more pleasing to him; hence he followed their instruction rather than the Word of God. During his reign as king over Israel, he manifested fleshly evil from the first to the end of his life, and his wife, Jezebel, was an accomplice in many of his wicked acts.

Although Ahab was a wicked king, God bestowed upon him for Israel's sake, many temporal blessings. Benhadad, king of Syria, made war against Israel, and his army consisted of great multitudes, (see I Kings 20:13) and was much greater in number than that of Ahab's, which numbered two hundred and thirty-two young men of the princes of the providence, and after them, he numbered all the children of Israel, being seven thousand. (Verse 15.) But the small army of Ahab conquered the great army of Syria, and the Syrians fled. The Israelites pursued them; and "Benhadad, the king of Syria, escaped on a horse with the horsemen." This bears out the truth of the words of Solomon, "That the race is not to the swift nor the battle to the strong." Eccl. 9:11,

and "Wisdom is better than strength." Eccl. 9:16.

The Prophet came to the king of Israel and warned him to strengthen himself in preparation for war because the Syrians would come up against them again at the return of the year. The servants of the king of Syria said unto him, (Benhadad,) "Their gods are gods of the hills; therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they." (Verse 23.) Because of this blasphemy, the Lord again promised the Israelites victory over their enemies. "And there came a man of God, and spake unto the King of Israel, and said, Thus saith the Lord, Because the Syrians have said "The Lord is God of the hills, but He is not God of the valleys, therefore will I deliver this great multitude into thine hand, and ye shall know that I am the Lord." (Verse 28.)

Benhadad and his servants were optimistic, believing that they would win the victory over the Israelites because of their superior numbers which were again enormous, it is said that "The children of Israel pitched before them like little flocks of kids: but the Syrians filled the country." (Verse 27.) The battle was pitched. "The children of Israel slew of the Syrians an hundred thousand footmen in one day. But the rest fled to Aphek, into the city; and there a wall fell upon twenty and seven thousand of the men that were left. And Benhadad fled, and came into the city, into an inner chamber." Verses 29,30. The Spirit of the Lord di-

rected the course of Israel. He gave them the victory over the Syrians. In this we learn the truth of the Prophet Zechariah: "Not by might, nor by power, but by My Spirit saith the Lord of host." Zech. 4:6. Great numbers are nothing when compared with the Spirit and power of God. It is recorded, "and five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight." See Lev. 26:8. This is true Spiritually. Those who have carnal opinions about spiritual matters cannot combat with those who have been taught by the unerring Spirit of God.

What I have above mentioned, brings us to consider the scripture of which our Sister has inquired: "And he said unto him, Thus saith the Lord, Because thou has let go out of thy hand a man whom I have appoint to utter destruction, therefore thy life shall go for his life, and thy people for his people." Verse 42.

Ahab was the man to whom the Prophet directed the above words. The servants of the king of Syria told Benhadad, the king, that the gods of the Israelites "Are gods of the hills; "therefore they were stronger than we; but let us fight against them in the plain and surely we shall be stronger than they." 23rd verse. Before the battle began, "There came a man of God, and spake unto the king of Israel, and said, Thus saith the Lord, Because the Syrians have said, The Lord is God of the hills but He is not God of the valleys, therefore will I deliver all this great multitude into thine hand, and ye shall know that I am the Lord." So for

this accusation, this blasphemy, which proved neither the Syrians nor their king knew the Lord nor His great power, God appointed Benhadad to utter destruction, (which ultimately came true when he was suffocated by the one who became his successor.)

As God had promised by the mouth of the "Man of God, "The Syrian army was destroyed and the king fled to the city of Aphek. Here his servants, realizing they were defeated utterly, suggested to Benhadad that they appeal to the sympathy of the king of Israel by putting sackcloth on their loins and ropes upon their heads, and presenting themselves to the king of Israel, (Ahab). saying, "Peradventure he will save thy life." This they did to make it appear that they felt that they deserved to be hanged, and they girded themselves with sackcloth about their loins that they might impress king Ahab with their humbleness and penitence. There was no Godly sorrow that worked this repentance, but a fear of punishment or perhaps death. This was voluntary humility in an endeavor to escape punishment. This excited Ahab's egotism, he felt highly honored to be thus recognized by the king of Syria and his servants. Satan knew how to speak words to exalt the flesh. The servants keenly observed Ahab's reception in response to their appeal. They then proceeded to intercede for their king. They called their king (Benhadad) Ahab's servant. This of course, appealed to his flesh. They said, "Thy servant, Benhadad saith, I pray thee let me live. And he said, Is

he yet alive? he is my brother." (verse 32) (Benhadad was not Ahab's natural brother, neither was he a brother Israelite, but he was a brother king. The words of Ahab were attended with kindness and consideration. "He is my brother." They caught it, "And they said, "Thy brother Benhadad." Ahab said, "Go ye, bring him. Then Benhadad came forth to him; and he caused him to come up into the chariot." (Verse 33)

Ahab made a covenant with the king of Syria and sent him away without requiring him to make retribution for the blasphemous or irreverent remarks against God by saying, "He (God) is the God of the hills but not the God of the valleys," and according to the scriptural quotation they used the term "their gods" as is used in speaking of false gods. Neither did he reprimand nor punish him for the evil which he did to Israel. It is indeed charitable to extend mercy when mercy is due, but this is not to be done at the expense of justice. Benhadad had committed a crime worthy of death. God had appointed him to utter destruction, which came later, but not then. He (God) had delivered him into Ahab's hands but Ahab let him go without consulting God or His Prophet. This ungodly act of Ahab, brought the sentence: "Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people."

The Prophet did not accuse Ahab directly of letting Benhadad go. Ahab was king, so the Prophet

used precautionary measures in presenting what he desired for him to know, that is, he used a parable by which Ahab's reply condemned himself. (Like David who condemned himself by his answer to the parable of the Prophet, Nathan, who said to David, "Thou art the man." See 2nd. Samuel 12:1-7.) The reproof given Ahab for releasing the king of Syria was by a prophet. To make sure that Ahab did not know him, he disguised himself. He had some one to hit him a blow, then he put ashes on his face and spake to Ahab in a parable. To make his parable the more plausible, he put himself into the posture of a wounded soldier. One commentator put it this way. Quote, "Wounded as he was, and disguised with ashes that he might not be known to be a Prophet, he made his application to the king in a story wherein he charged himself with such a crime as the king was now guilty of, in sparing Benhadad, and waited for the king's judgment upon it. The case is short, is this — A prisoner taken in the battle was committed to his custody by a man (we may suppose one that had authority over him as his superior officer; with this charge, 'If he be missing, thy life shall be for his life.' (Verse 39) The prisoner has made his escape through the carelessness of the one in charge. Can the chancery in the king's breast relieve him against his captain, who demands his life in lieu of the prisoner's? "By no means," says the king. "Thou shouldst either not have undertaken the trust or been more careful and faithful to it; there is no reme-

dy. (Let the law take its course). Thou hast forfeited thy bond, and execution must go out upon it. So shall thy doom be; Thou, thyself, hast decided it." Now the Prophet has what he would have. He puts off his disguise, and is known by Ahab, himself, to be a Prophet, (Verse 41) and plainly tells him, "Thou art the man." Is it my doom? No, it is thine, thou thyself has decided it. Out of thine own mouth art thou judged. God, thy Superior and Commander-in-chief, delivered into thy hands one plainly marked for destruction both by His own pride and God's providence, and thou hast not carelessly lost him, but willingly, and willingly dismissed him, and so hast been false to thy trust, and lost the end of thy victory; expect therefore no other than that "Thy life shall go for his life." Unquote.

The fulfillment of this prophecy is recorded in 1st Kings, 22:35. There is a time when withholding the sword from blood is doing the work of the Lord deceitfully. See Jer. 48:10.

This chapter ends by saying, "And the king of Israel went to his house heavy and displeased, and came to Samaria." He felt no humbleness in his guilt and resented God's reproof. The Prophet, Elijah termed Ahab a thief, a robber, and a plunderer, in another's vineyard, namely Naboth's, whom he murdered that he might take his vineyard. "But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up." I Kings 21:25. Eli-

jah was commanded to speak unto him, "Saying, Thus saith the Lord, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine. . . ." These judgments pronounced against him brought in down into sackcloth and caused him to rent his clothes. This repentance was for fear of the judgments, the evil God said He would bring upon him, but there was no Godly sorrow in this man. His life and that of his wife and family was one of utter destruction. "Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people." I Kings 20:42.

T. F. Adams

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#### UNION NOTICE

The next session of the Angier Union Meeting is appointed to be held with the Church at Middle Creek, Wake County, N. C., the 5th. Saturday and Sunday in August, 1959. Elder M. F. Westbrook was chosen to preach the introductory sermon and Elder T. F. Adams, alternate.

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

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

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#### UNION NOTICE

The Lower Country Line Union Meeting is appointed to be held the Lord willing, at Eno Church on the 5th Sunday in August, 1959 and Saturday before. Elder Jack Hawkins is chosen to preach the introductory sermon and Elder N. D. Teasley, alternate.

All lovers of the truth are invited to attend, especially our Ministering Brethren.

Clyde Satterfield, Union Clerk

# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. XCII

AUGUST 1, 1959

NO. 18

## PSALM LVIII

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

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

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

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

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

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

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

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

## PSALM LIX

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

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

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

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

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

## EDITOR

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

## ASSOCIATE EDITOR

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

**\$3.00 PER YEAR**  
**TO ELDERS \$2.00 PER YEAR**

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

# ZION'S LANDMARK

## *Devoted To The Cause of Jesus Christ*

### **SIMON PETER**

Peter — a stone. Matt 16: 18.

Apostle called: Matt 4:18; Mark 1: 16; Luke 5; John 1:35.

“And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he sayeth unto them, Follow me, and I will make you fishers of men”.

The sea here might represent the immensity of sin; the vast, uncontrollable billows and waves of gross sins that overflow and overpower us. Peter was fishing in this sea for the fishes; for the idols and pleasures and treasures of this life and in this world. But Jesus came by that way, and it was for a purpose, that Peter might be called away from that sea. He was found “casting a net into the sea” and trying to catch and pull out and secure for himself, those treasures of that sea, and thus enrich his life in this world; his treasures here on earth; the kingdom of this world. But Jesus said to him, “Follow me”. I will make of thee a fisher of men. Peter did not yet know what was meant by those words; but Jesus then and there knew and told Peter that there was a work for him to do in the years to come. For this work, Peter had many trials and siftings and prisons to pass through in the preparation for that work.

The First Apostle: Math. 10:2; Mark 3:16; Luke 6:14.

Tries to walk to Jesus on the sea: Matt. 14:29.

“But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. — Jesus went unto them walking on the sea — saying, be of good cheer, it is I, be not afraid. And Peter answered him and said, Lord, if it be Thou, bid me come unto Thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind, boisterous, he was afraid; and beginning to sink, he cried, Lord save me”.

We set out upon the sea, but if for a moment Jesus turns his back to us, we find ourselves unable to cope with the storms of the sea; but Jesus comes to us walking upon all of the troubles; with all of our difficulties under his foot. Peter was desirous of walking as his Savior; he was rather confident and eager to do the things that his Savior could do. He asked his Savior that he might be enabled to walk upon the waters, and his Savior replied, “Come.” In the strength of his Lord and Master he came down and walked upon the water to go to his Master; but he was weak in faith, and he became afraid of the immensity of the sea of tempestuous troubles and he doubted and he began to sink, and had to quickly cry to be lifted up and supported and saved. The Savior would not suffer him to sink into despair, but

stretched forth his hand and raised him up. Peter must in that manner learn of his own weakness, even in the very presence of his Master and his strength. Thus Peter began to learn; this his first great lesson.

Confesses Jesus to be the Christ: Matt. 16:16; Mark 8:29; Luke 9:20.

“Whom do men say that I, the Son of man am? — But whom say ye that I am? — And Simon Peter answered, and said, Thou art the Christ, the son of the living God”, “Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. “And I say also unto thee, **That thou art Peter**, and upon this rock, I will build my church — “What is the meaning of the name “Peter”? Thou art Peter; thou art a stone; thou art firm and fixed and solid; thou shalt be sustained, and supported by and in the great Rock of the mountain in the strength of the God Head. It is upon this principle and upon this Rock, of revelation that I shall build my church, and my Kingdom of Heaven, in the very hearts of men! Thou art Peter! Thou art named, and called and set apart for a work that has not yet been revealed to thee, but nevertheless, thou art Peter!

Witnesses the transfiguration; Matt. 17; Mark 9; Luke 9:28; I Pet. 1:16.

“Jesus taketh Peter, James and John his brother, and Bringeth them up into a high mountain apart—” Bringeth them up into the mountain of Godiness apart from the things and thoughts of this life and this world. “And was transfigured before them; — there appeared un-

to them Moses and Elias talking with Him,” Peter suggested making three tabernacles; but indeed, he had another lesson to learn: there is but One that is good; there is but One to receive all honor and glory and praise forever! The Father will not share this glory with another; “While he yet spake, behod 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”. Hear ye Him alone, not hear ye Him and Moses and Elias; but He is all in all, and complete in every sense; hear ye Him! The disciples, not able to face such brightness, fell on their faces, and had to be raised up again by their Savior; “Arise and be not afraid’. Then and not before “they saw no man, save Jesus alone”. Another lesson had to be driven home in their hearts; another preparation for the work that lay before them; they must see Jesus and Jesus alone. Man has no part in this work; it is complete, separate and apart from any of man’s foolish works. Consider, what great teaching these disciples had with their personal contacts and witnessing of these things of the Lord Jesus and Savior and Son of God! The great apostle Paul had none of these experiences; no direct walk with the Savior here on earth! Consider carefully the great preparation Peter and some others, had for the work ahead!

Self - confidence reproved: Luke 22:31; John 13:36.

“And the Lord said, Simon, 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, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee, both into prison and to death. And he said, I tell thee Peter, the cock shall not crow this day, before that thou shalt deny that thou knowest me". Peter thought by this time that he was strong in the faith; that he had much teachings and experiences and that his wisdom had now become sufficient for him to stand and go with his Savior "both into prison and to death" But lo, he had to learn of the weakness and the treacherousness of the flesh in which he had this very confidence! He had to be sifted and re-sifted; and finally converted of his weaknesses and his untrustworthiness in promise and word; and why did he have to learn this? It was because he had a work to do; He had to strengthen his brethren. This was one more of many lessons in his preparation for the work that the Lord had for him to do.

Thrice denies Christ: Matt 26:69; Luke 22:57; Mark 14:66; John 18:17.

This thrice - denial immediately follows the self confidence spoken of above. Simon was addressed and called by his personal name (for it was a personal lesson that he was to learn) **three times**; he denied Christ **three times**, and later he was made to declare his love for Christ above his love for the things of this life, **three times**; (John 21:15) Simon, son of Jonas, lovest thou me more than these?" "Feed my lambs;" "feed my sheep;" "feed my sheep!" Three times, he was to declare his love for his Savior for

three times he had denied the same; three times he was told to feed the lambs of God: that was the work for which he had been prepared; Jesus was leaving this earth, for He had finished the work.

His repentance in this denial: Matt. 26:75; Mark 14:72; Luke 22:62.

Peter addresses the assembled disciples: Acts 1:15.

"And in those days, Peter stood up in the midst of the disciples and said, Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them which took Jesus". Following this, Peter said, "Must one be ordained to be a witness with us of his resurrection"? So Matthias was chosen. Now, ask yourself the question and answer it: who did the proposing of this choice? How was this one chosen and by whom? Do you read anything of the work that Matthias did hereafter? Do you feel that Matthias was God's choice, or have you any evidence that he was? Rom. 1:1; "Paul, a servant of Jesus Christ, called to be an apostle —". I Cor. 1:1: "Paul, called to be an apostle of Jesus Christ through the will of God —". II Cor. 1:1; the same. Gal. 1:1: "Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead—". Let us remember that Paul, on his way to Demascus, was struck down by the Lord Jesus Christ, and from thence told what he must do. No man chose Paul. Again and again at the beginning of his letters to the brethren at the

various places, he begins his epistle in that manner. What was the work of Matthias? Great was the work of Paul; it would seem that man proposed, but that God called and disposed of all things as fulfilled His sovereign will. Did not Peter have another lesson to learn. Oh how slow and prayerfully we must travel!

Peter preached to the Jews: Acts 2:14; 3:12. Peter's first preaching to those outside the disciples.

"And when the day of Pentecost was fully come, they were all with one accord and 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." The day of Pentecost is the day when the old dispensation came to an end, and the new dispensation begun. Jesus was on earth 40 days after the crucifixion, then ascended unto heaven and His Father. The day of Pentecost was 10 days after this ascension, and 50 days after the crucifixion. The Holy Ghost descended upon them on this day, and does and will minister unto His people until His second coming. "Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judeau — harken to my words—" and Peter preached to them Jesus Christ. "And with many words did he testify and exhort—" A certain lame man from his mother's womb laid

daily at the gate of the temple. As Peter and John went up to the temple to pray, he asked an alm. "Then Peter said, silver and gold, have I none; but such as I have, give I thee; In the name of Jesus Christ of Nazareth rise up and walk." Let us notice that Peter did not raise him in his own strength, but in the name of Jesus Christ! The command to him was not just **Rise**; was not just to be made whole; but rather **Rise up and Walk!** Walk about Zion, measure her gates, and count the strong towers thereof. What did this lame man, now made whole, do? He, walking and leaping and praising God, entered into the temple with them! It was in the power of Jesus Christ that he was healed, and it was to that name and to that power that all the walking and leaping offered praise. The people looked on astonished; Peter answered them, "Ye men of Isreal, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?" Thus did he preach to the honor and glory of Jesus Christ our Savior.

Peter brought before the council: Acts 4.

The men who were blind, and whose ears were not opened, when they saw and heard these things, were astonished. The rulers of the land would not have such powers manifested, for fear of their own authority. So Peter was imprisoned and he was brought before the council; but the Lord set an open door before him, and gave him a way of escape. No one could find fault openly with this good work; and all of

the people had seen it done, so how could Peter be condemned openly? He was commanded not to speak in the name of Jesus Christ again. But what is the command of man, in the presence of God? In the face of threats, Peter and John answered "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."

Peter condemns Ananias and Sapphira: Acts 5.

"But a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet." — "Thou hast not lied unto men, but unto God". And Ananias fell down and gave up the ghost. Then his wife, when she came in, answered Yea, for so much. "How is it that ye have agreed together to tempt the Spirit of the Lord?" Then fell she down and was buried by her husband.

Peter denounces Simon the sorcerer: Acts 8:18.

"Then laid they (Peter and John) their hands on them (Samaritians) and they received the Holy Ghost. 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 neither part nor lot in this matter, for thy heart is not right in the sight of God." How many today are trying to purchase the gift of God!

Peter restores Aeneas; Acts 9:32.

"And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda. And there he found a certain man named Aeneas., which had kept his bed eight years, and was sick of the palsy. And Peter said unto him, Aeneas, Jesus Christ maketh thee whole: 'rise, and make thy bed —' Is there any time when we are told to merely **Arise**? When we arise, there is something that we must do in a way of praising our Saviour. Whenever the Holy Spirit deals or appears to us, we are moved, we go from the valley to the mountain, leaping and praising God; we go to His disciples and declare the great things that the Lord our Saviour, has done for us. Another thought, this bed is the affliction and the burden that we have to make or to take with us all the way that we travel; we must never forget from whence came the power that raised us: we must carry the burden or the trial or the thorn in the flesh.

Peter restores also Tabitha; Acts 9:40.

In Joppa, a certain disciple named Tabitha, which by interpretation is called Dorcas. When Peter came all the widows stood by him weeping and showing him the coats and garments which Dorcas made. "But Peter put them all forth, and kneeled down and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter she sat up.

**To Be Continued**

A. D. Alston

### CHRIST'S CHURCH

Dear Brother Adams:

As my address has been changed, I will send you the new one, and at the same time I also feel to write a few lines of my meditations on some of the things that I am sometimes given after I have attended church services.

"Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believe among us: even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed." Luke 1:1-4. What are the things most believed among us? First: Christ said, thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it. In the second chapter of Acts, we find the setting up of this church, and it is called "Church." So the promise is fulfilled and this church can be traced by the way of doctrine throughout the scriptures from this time on through Revelations. The teachings of Christ is adhered to by all of the writers of the scriptures as they were inspired to write. So the church was promised, and that promise was brought to pass when the Holy Spirit delivered a manifestation on that day, and the days following; even until today, that church is still assembling and believing in Christ the Son of God our

Saviour. The Head of this church is Christ, God "hath put all things under His feet, and gave Him to be the Head over all things to the church, which is His body, the fulness of Him that filleth all in all." Eph. 1:22. This position is given to Christ, and God is the one that was and is the Giver. And hath put all things under His feet. He gave Him (Christ) to be the Head over all things to the Church. Christ then is Lord, and Lord means Master. No man cometh unto the Father, but by Me. We also read, "No man can come to me, except the Father which hath sent Me draw: and I will raise him up at the last day." St. Jno. 6:44. So it is all of the Father, and the Son through the indwelling Spirit. "It is written in the Prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto Me." St. Jno. 6:45. All things work together for their good, Paul teaches in Romans. Many times we cannot understand this, but it remains true, and because we do not understand is no reason to deny it. "Every one that loveth is born of God, and knoweth God." I Jno. 4:7.

When we assemble at church, and it glorifies God, it is because God first glorifies the assemblage of ourselves together. We are told to forsake not the assembling of ourselves together, as the manner of some is. Christ is the Master and Lord, and His work is the most honorable, the most worthy, the most magnificent and amazing of all work. This work is of love and of mercy to those for whom He gave

his life. He is our Head, He is our Elder Brother, He is our Husband, our Redeemer, our Refuge, our Protection, our Strength, our Worthiness, our Glory and our Honor. O, my Brethren, He is Everything to us. He is our Rock and our Salvation, without Him we are doomed, but with Him we are saved to life everlasting.

"He that hath an ear, let him hear what the spirit saith unto the churches." Rev. 2:7. In the setting up of this church, they were all filled with the Holy Spirit: All that were filled with the Holy Spirit were all of one accord, and in one place. Now we find many opposing them, but this was because they were not filled with the Spirit and love of God. The flesh always opposes the Spirit or anything that is Godly, except that it is subdued by the Spirit. The comfort promised, which is the comfort of Christ, comforts and guides believers who come at the time of regeneration. church, and that power was Spiritual. Christ on that day, and at that time was where He is today. Christ was operating, and where Christ operates as the Head of the church, the true and Living God is believed on and served. "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." II Cor. 3:4.

Yours in sweet fellowship,  
Ples M. Watkins  
1355 Fernwood Circle, N. E.  
Atlanta 19, Ga.

## SPECIAL PROMISE

### Hebrews, Chapter 4.

It seems the Apostle here is treating upon a specific rest, and is using the word LET in a suggestive way, (not commanding) relative to a certain fear, in regard to a special promise being left. In other words this promise is in existence and there is a fear of coming short of this, by not being included in the existing promise, as evidently some have, but some will continue to come short of this rest. Now the preached gospel was and is the same to those who enter into this rest, as compared to those who enter not in, so the gospel, relative to this rest, did not contribute any thing. Hear Paul on this matter: "For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." 2nd verse.

I gather from the above quotation, faith was lacking, in them that heard. If this be true which it is, no person is responsible for the unprofitableness of the gospel though it be preached, then why abuse, and vilify humanity for their non acceptance of the gospel? Why not change the tactics, and turn on God for not giving faith, seeing that faith is the main and important factor that prohibits or prevents the gospel from being effective (that is the lack of it) and induce God to give faith, faith being one of the many gifts of God? "Without faith it is impossible to please God," faith being a substance, (but only a substance,) of things hoped for, an evidence, (but only an evidence,) of things not seen, so those whom God

hath blessed in giving faith to them, whomsoever and wheresoever they are, are possessors of the brightest evidence beyond their sight. It being beyond their sight gives a vast amount of room for fear, thus qualifying the person or persons to keep the great commandment, which is this. "FEAR GOD."

There is a rest for all the children of God, and the entrance into that rest is belief (faith) in God, and all beliefs must be supported by evidence, in the absence of evidence there is no belief, thus the Apostle Paul says, Quote: "For we which have believed do enter into rest." end of quote. The believers in God, and in His Son, are working, but not to obtain a corruptable crown, but an incorruptable crown. They are busy folks laying up treasures in heaven where moth and rust doth not corrupt nor thieves break through and steal.

It is evident God finished His work, and rested the seventh day from all his work, there the finished product of all things from the foundation of the world, and none dare add to nor take from. Jesus finished his work and entered into his rest, But Paul just will have it that there is a rest for the people of God," and I feel there is also. Paul here says with another suggestive LET, "Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief." 11th verse. Paul speaks of an example of unbelief, which is equivalent to a pattern of unbelief, and all unbelievers follow the same pattern, therefore contend for the same thing; although it may be called by another name, it fits into the

pattern exactly. The example or pattern of believers is the same, regardless of whatever name they may be called, I call believers, (and by that I mean people who have evidence given them by the Spirit of God, which evidence has built up in their hearts a belief in God) Old School Baptist. I do that because the testimony of the Prophets and Apostles and Jesus Christ himself are all in their interest and in their behalf. I also believe, and preach that this people called Old School Baptist, are those designated by Jesus Christ as being the light of the world, a City set upon a hill that cannot be hid. There may be and probably are deceivers among them, but one thing for sure, the world of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart, which make it impossible for one to deceive God. We our selves have been deceived, even, in our selves, and have deceived others. Our intentions have failed many times, many times toward others our intentions have failed. Our thoughts go astray, we are not able to determine what we will or will not think, and are not even able to discern right from wrong. Our discerning is along the line of our standards of right and wrong.

We being of the earth earthy, our discerning is of the earthly sort.

But all things are naked and opened unto the eyes of Him with whom we have to do, not open, but opened, and none is able to shut that

which God opened, so here we are before the eyes of God, opened, and opened of God, we being some of the all things that are naked and opened unto the eyes of Him with whom we have to do.

This brings me to ask myself what manner of man ought I to be?

Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

Profession is applicable in several categories, for example, law is a profession, medicine is a profession, teaching is a profession, and there are others, but the one the Apostle had in mind was a profession of faith, a signal of pure and undefiled religion, and to hold this profession fast is to be sure this profession is not mixed, mingled and entwined with other professions, seeing there are other professions but none possess the supreme hope and grand prize that is embodied in this profession; for this reason, none other than this profession are wholly and completely dependent upon this great high priest, the Son of God, for all the elements that go into the completion of this profession. Other professions are obtained altogether from other sources, therefore they are not dependent upon this high priest, the Son of God, but are dependent upon their own efforts to hold their professions, a failure on their part would mean the loss of their profession, and a fall would incur.

Not true with a profession upheld and supported by faith, for this rea-

son we have not an high priest which cannot be touched with the feeling of our infirmities. Our infirmities, though they are many, never fail to touch this great high priest, the Son of God, and for all of our infirmities, this high priest is not a remedy, but a permanent cure, which keeps this profession clean and spotless. This high priest, the Son of God, is sensitive to the touch of our infirmities, by this I mean, He feels the touch of our infirmities, by reason of the fact, He was tempted in all points like as we are, yet without sin, where would not be the necessity for holding fast this profession and coming boldly to the throne of grace, to get, or obtain mercy, and find grace to help in time of need, and rest completely, and exclusively in his grace and enjoy the highest profession on earth today, and hold fast to it.

F. A. Collins  
Hareford, Ala.

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## Zion's Landmark

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Vol. XCII

No. 18

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Entered at the postoffice at Wilson  
as second class matter.

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WILSON, N. C. August 1, 1959

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### LOVE AND JEALOUSY

"Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame." SONG OF SOLOMON 8:6.

The Priesthood was first established in the family of Aaron, and the sons of Aaron were priests. We read in EXODUS, "And thou shalt take two onyx stones, and grave on them the names of the children of Israel: six of their names on one stone, and the other six names of the rest on the other stone, according to their birth. With the work of an engraver in stone, like the engraving of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold. And thou shalt put the two stones upon the shoulders of the ephod for stones of memor-

ial unto the children of Israel: and Aaron shall bear their names before the Lord upon his two shoulders for a memorial. EXODUS 28:9 through 12.

The names of the twelve tribes of Israel engraved on the two stones, six on one and six on the other, shows how God loves and cherishes both Jewish and Gentile churches. "And Aaron shall bear their names before the Lord upon his two shoulders for a memorial." The reference here seems to be to the high priest who was a type of Christ, who had the names of the children of Israel engraved so deep in His heart, there was no chance that one of them would ever be overlooked or forgotten. The desire of the bride is that her name may be engraved in a band around His arm, that she may be ever visible before Him, and have an abiding affection in His heart for her; and be acknowledged by Him as the "Fairest among women." And the desire of the Groom seems to be the same for the bride, for He said, "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." S. of S. 2:14.

The bride seems to be seeking evidence of her acceptance with the Groom. And as there are two kinds of evidences, one sealed and the other open; the bride desired that His love and affection for her be not only sealed up in His heart, but that there be a manifestation of it by placing her as a seal upon His arm, in perfect view, so that she might read and see for herself. The

word of God is a seal, but it is not the sealer. The Spirit is the sealer. The word alone will never make much of an impression until the Spirit breaks the seal, and makes tangible that which was sealed up. A seal of itself will not make an impression until a piece of paper is inserted and the sealer presses the seal. When this is done, the image of the seal is impressed upon that which is inserted. And as the church is in Christ by choice, she desires that her image be upon His arm, and acknowledged by Him as the one that "Looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." S. S. 6:10. She feels that He is strong enough to bear her up under all of her trials and temptations, for she said, "His legs are as pillars of marble, set upon sockets of fine gold: his countenance is as Lebanon, excellent as the cedars. His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem." S. S. 5:15,16.

"For love is strong as death," that is, the love of Christ for the church is so great, that there is no more power to prevent it, than there is power to prevent death when the time comes to die. As it is not the will of God that man always live, so death, from which every living thing recoils; encounters no opposition from Him, and therefore conquers all her enemies. "BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him

not." I Jno. 3:1. Manner, Webster says is: "A way of acting; a mode of procedure." The natural man feels that he must show some interest before God will manifest His love toward him. But God says, "My thoughts are not your thoughts neither are your ways my ways, saith the Lord." Isa. 55:8. Paul says to the EPHESIANS, 2:2-7. "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus." God's love for His people is so great, That, "He that spared not his own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Rom. 8:32. God's love for His people is so strong, that He delivered His Son into the hands of the wicked to die, that they might live. This love is like God, eternal. Nothing new will ever rise up to cause Him to change His love, any more than His mind. He is of one mind and none can

turn him.

This love is self - originating only with God, not His people. To them, it is the gift of God; it does not originate in the natural heart, its source is from above and flows freely from the bosom of God who is love. The blessed Redeemer, left the glories of heaven to come to our relief, who can adequately conceive or express and that we "May be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." EPHESIANS 3:18, 19.

"LOVE is the sweetest bud that  
blows,  
Its beauty never dies;  
On earth among the saints it  
grows,  
And ripens in the skies.

The finest flower that ever blowed  
Opened on Calv'ry's tree,  
When Jesus blood in rivers flowed  
For love of worthless me.

And soon on yonder banks above  
Shall every blossom here  
Appear a full ripe flower of love,  
Like him transplanted there."

"The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in his love, He will joy over thee with singing." Jeph. 3:17.

When the love of Christ is shed abroad in the hearts of His people, I believe it to be so strong with them for Him, that "Many waters cannot quench, neither can floods drown it." All the afflictions, persecutions and temptations of sa-

tan, can do nothing more than to chill it for a time; for the Spirit of the Lord will rise up against him, (Satan) to retain His (Christ's) work of love. He established His Church for His spiritual family, called His own ministers and gave His own laws for their guidance, and, having perfected His work of love, He ascended to the mansions above, there to see the effects "of the travail of His soul."

"Jealousy is cruel as the grave," This word in addition to its general acceptation, means zeal, interest, and enthusiasm in the pursuit of something. We read in the Scriptures that God is a jealous God, but in this sense or usage, it means that His love for His people is so great, that He forbids them looking to the gods of this world, which are many. He watches over them for good, not evil. But as the word "Jealousy" is connected with the word "Cruel" in this text, there is no cruelty with God, I feel to consider it in its modern meaning, which is, grudging, intolerant of rivalry, disposed to suspect, suspiciously watchful and fear that the other fellow be not more admired.

I know of nothing among the Primitive Baptists that has caused as much trouble in the church, as jealousy; not just among the preachers, but also with the laity. We have, I think, such an instance recorded in the first and third chapters of first Corinthians. "Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ." Then Paul asked a question, "Is Christ divided? was Paul crucified for you? or were ye baptized in the

name of Paul?" I Cor. 1:12,13. I doubt if any one of them could give any special reason for their preference. Both Paul and Apollos were ministers of the gospel, and we know nothing to suggest that their preaching was not the same, so far as the gospel was concerned. But Paul pursues the subject further, and says, "For while one saith, I am Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?" I Cor. 4:3. All men have not the same gift, but if their gift is a gift of God, it is by the same Spirit; and it is carnal and cruel to disrespect and persecute the one in possession of the greater gift, just because he is thought to be more admired. I once heard a conversation between a minister and a sister, in which the sister was complimenting another minister, and the minister said to her, never compliment one minister in the presence of another; and the sister said, "Why?" the minister replied, "Because it causes jealousy between them!"

Paul said "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase." Paul did not mean that by his preaching he had planted souls in Christ, but by his preaching he had laid the foundation, and said to them, "For other foundation can no man lay than that is laid, which is Jesus Christ." Paul established at Corinth, a gospel church and received many of the Corinth-

ians into it. Apollos followed him, preaching the same gospel, thereby by confirming Paul's preach to their confirming Paul's preaching to their firmation watered and refreshed their souls in the things that they had heard of Paul. But Paul gave them to understand that his planting and the watering of Apollos would not cause them to grow and produce fruit; God must give the increase. Ministers plant the word of God, and water it, but they are dependent upon God for the success of their labor. Why then, may I ask, are ministers jealous of the gift of others?

I have observed during my fifty years among the Primitive Baptists, that every division that has come, was caused by preacher jealousy. Some of them seem to have no respect for the peace of Zion, just for those who will follow them, right or wrong. To me, there is nothing more distasteful than to see a divided and quarrelling church membership. On the other hand, there is nothing more pleasant than to see these members united to each other in bonds of sympathy and love, and seeking the spiritual welfare of the whole family.

"BLEST be the tie that binds  
Our hearts in Christian love!  
The fellowship of kindred minds  
Is like to that above."

But Solomon says, "Jealousy is cruel as the grave;" the grave, like "Jealousy" is no respecter of persons. It consumes every thing that is cast into it. "Jealousy" is as cruel, but not as successful every time in the destruction of its subject. Haman was jealous of Mordecai, and built a gallows on which to hang

Mordecai, but instead of the gallows being triped from under Mordecai, it was triped from under Haman. There seems to be no limit to which a jealous person will go to destroy his rival. The gallows built for others, often falls with the builder upon it.

May the prayers of the children of God, like a cloud of incense, go up to heaven in behalf of each other, and thanks to the one who has rescued them from the oppressor.

H. O. Nash

**IN MEMORY OF  
SARA JANE BROCK**

On September 27, 1958 we lost a dear wife and mother to the call of God. Many will remember her as a very good friend and neighbor. She was never too tired to go to some one that was sick and stay as long as was needed.

Sara Jane joined the Primitive Baptist Church in April, 1917, and no one could be more devoted to their Church than she.

Surviving her are two daughters, Mrs. Nancy Lawhon and Mrs. Fannie Bell Brock of R.F.D. #2, Smithfield, N. C., and two sons, Noah and Eliego Brock of Goldsboro, 10 grandchildren and 1 great grandchild.

She is gone but not forgotten,  
This wonderful wife and mother we loved.

Our hearts are sad and empty for one in Heaven above.

Her deeds on earth are over,  
Her pains and troubles too,

We pray we will be prepared to meet her

When our life on earth is through.  
M. B. BROCK  
F.R.D. #2  
Smithfield, N. C.

**OBITUARY**

Brother James Henry Hodges, Sr., well known resident of Washington, R. F. D. #1, was born January 30, 1881 in Martin County, son of the late Jesse and Mary Ann Roberson Hodges, and departed this life on April 22, 1959, after being in declining health for past two years, at the age of 78 years.

Brother Hodges was united in marriage to Mary Waters of Beaufort County in 1915, who survives. To this union were born two daughters, Mrs. Ralph Alligood of Beaufort County and Miss Iris Hodges of Norfolk, Virginia, two sons, James Henry Hodges, Jr. of Beaufort County and Jesse Hodges of Greenville,

North Carolina, all of whom survive, one sister, Sister Marcellus Fleming of Greenville, one brother, Grover L. Hodges of Beaufort County, and twelve grandchildren.

Brother Hodges united with Singleton Primitive Baptist Church first Sunday in June, 1950 and was baptized first Sunday in July by the Pastor, Elder A. B. Ayers of Bear Grass, Martin County.

He was a kind and loving member attending when his health permitted. He was looking forward to attending his Church on next meeting day, but was stricken suddenly and passed a few days before. He was faithfully cared for by his loving wife and family during his illness. His favorite song was "Amazing Grace! How Sweet The Sound", which was sung by members and kind friends at funeral service.

Funeral services were held on Friday, 2:00 P. M. at Paul Funeral Home in Washington, North Carolina by Elder A. B. Ayers assisted by Rev. W. Everett Eason, Methodist Minister.

Burial followed in Oakdale Cemetery under a beautiful floral offering to await that Great Resurrection Morn.

Requested by the Church in conference on Saturday before first Sunday in May, 1959.

Elder A. B. Ayers—Moderator  
(Written by Clerk) Janie Carawan—Clerk

**OBITUARY**

Mary Ava Turnage was born May 22, 1871, the daughter of John P. and Edith Mewborn Gray. She was married to Noah Henry Turnage on May 8, 1889. To this union were born twelve children, namely—Retho G., Emma G. or (Mrs. J. E. Mewborn), Joseph Lester, John R., Nannie Daniels, Edith Barnes, Nellie Daniels, Edith Barnes, Nellie Gray, Lucy V., Henry Bailey and Annie A. Two died in infancy.

She united with Mewborn's Church on Saturday before the second Sunday in November, 1918, at the close of service and was gladly received. She was baptized on Sunday afternoon by Elder T. B. Lancaster, pastor at that time.

Her experience was bright and in full accord with the teaching of the scriptures. In relating her experience to the Church, she, without any emotion, mentioned in particular some few glimpses of her Lord, and in every instance, it was one of brightness and far beyond description. Such was the experience of both Old and New Testament writers. John describes Him as being "clothed with a golden girdle." His head and His hair were white like wool, as white as snow." His feet are likened unto fine brass as if they burned in a furnace, and His eyes were as a flame of fire. (Rev. 1:15 and 2:18). David says that His garmets are as white as snow and the hair of His head is like unto pure wool. His throne was like unto a fiery

flame, and His wheels as burning fire. (Dan. 7:9.)

She relied solely and trusted nothing for her salvation other than a crucified and risen Lord, the only Name under Heaven whereby we must be saved. Her faith was firm and she was steadfast and immovable, was never shaken in mind. She loved her Lord and leaned heavily upon Him both for temporal and Heavenly blessings and was faithful to the Church unto the end.

She prized her children, together with grand and great grandchildren and gave all that she possessed in their behalf.

Three days before she passed away, she told her daughters her time on earth was ended and that she was ready to go.

Elder M. F. Westbrook, one of the Elders whom she esteemed highly, was in charge of the service held at the Church, and was assisted by Elder W. G. Pate.

Read and approved in conference, Saturday before the second Sunday in June, 1959.

Elder J. E. Mewborn, Moderator  
J. M. Mewborn, Clerk

**IN MEMORY**

Dearest Mother, you have left us  
In this world of sin and woe,  
But we feel that you are happy  
Even tho it hurts us so.  
For we loved you very dearly  
But the Saviour loved you best,  
For He called you Home to Heaven  
In that Land of peaceful rest.  
There to wait His second coming  
On the Resurrection Morning,  
When He calls come Home to Jesus,  
Never more to sigh or morn.  
There I hope to meet you, Mother,  
Where we never more will part,  
There to be forever with you,  
To embrace you in my heart.  
There upon those Heavenly billows,  
With our Jesus sweetly sing,  
Where our songs be tuned far ever,  
And with Him for ever reign.  
Won't that be a glorious morning,  
When we meet to part no more,  
There to reign for ever with Him,  
On that Bright and Happy Shore?

Written by Eva L. Booth  
In memory of her Mother,  
Mrs. Elizabeth Lawson

**CONTRIBUTIONS FOR INDIGENTS**

Mrs. E. J. Edwards, Raleigh, N. C. ....	\$2.00
Mrs. Lucy T. Lawson, Summerfield, N. C. ....	\$5.00
Mrs. W. C. Edwards, Raleigh, N. C. ....	\$2.00

Mrs. Daniel Keen, Four Oaks, N. C. ....	\$1.00
Mrs. J. R. Prillaman, Callaway, Virginia ....	\$1.00
Mrs. Amie H. Benson, Fayetteville, N. C. ....	\$1.00
Mrs. Mollie Seay, Forest City, N. C. ....	\$2.00
Mrs. Eunice Millis, Wilmington, N. C. ....	\$2.00
Elder J. B. Reid, San Juan, Texas ....	\$4.00
O. R. Daniel, Fremont, N. C. ....	\$8.00
Elder L. B. Hylton, Princeton, West Virginia ....	\$1.00
Miss Edna Beam, Hickory, N. C. ....	\$7.00
E. S. Brooks, High Point, N. C. ....	\$2.00

**A RESOLUTION OF RESPECT AND LOVE**

Resolved: First, That the 'Lord' in his purpose and wisdom has, because it seemed good in his sight to remove by death from our midst, Sister Callie H. Thompson, a beloved and faithful member of 'Old Union' Church and a true mother in Israel, but in our loss we hope it is for her eternal gain, and it is our desire to be submissive unto Him who has given and has taken away.

Second, That we extend to the family our deepest sympathy and exhort them to sorrow not as those that have no hope, but to look unto Him who is able to bind up the broken hearted and heal that, that is wounded.

Third, That a copy of this resolution be sent to the family, a copy to 'Zion's Landmark' for publication, and a copy kept in the church records.

Done in conference assembled this the 13th of June, 1959.

Elder T. L. Grimes, Moderator  
Mary F. Worley, Church Clerk

**ABBOTTS CREEK ASSOCIATION**

The Abbots Creek Association will be held, the Lord willing, at Pierce's Chapel Church, starting on Friday before the fourth Sunday in August, and continuing through Sunday.

Pierce's Chapel Church is located on Old 64 Highway about one mile east of Silver Valley School, near Lexington, N. C. Those who travel 109 Highway follow this route to the school and turn east.

We extend a hearty invitation to as many as will to come and be with us through our meeting.

For further information write to the undersigned.

W. M. Freeman  
116 Countryside Drive,  
High Point, N. C.

C 286.4  
281

# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. XCII

AUGUST 15, 1959

NO. 19

PSALM LIX

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

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

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

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

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

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

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

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

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

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

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

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

EDITOR

ELDER T. F. ADAMS

WILLOW SPRINGS, N. C.

ASSOCIATE EDITOR

ELDER H. O. NASH

431 Hardendorf Ave., N. E.  
Atlanta, Ga.

\$3.00 PER YEAR

TO ELDERS \$2.00 PER YEAR

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

# ZION'S LANDMARK

## *Devoted To The Cause of Jesus Christ*

### **JESUS STATEMENT TO PILATE**

"Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." St. John, chapter 18, verse 36.

The above statement was made by Jesus to Pilate, and made under the most trying circumstances, and apparently in a very desolate hour, recalling that shortly before the statement was made, Simon Peter followed Jesus, and so did another disciple, who was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without, that other disciple which was known unto the high priest went out and spake unto her that kept the door, and Peter was brought in, for a line of questioning. (See Jno. 18: 15, 16.) First, the damsel who kept the door, asked, "Art not thou also one of this man's disciples?" To that Peter replied, "I am not." (verse 17) And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself." (verse 18).

"The high priest then asked Jesus of His disciples, and of His doctrine." He told him, and these are His words: "I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and

in secret have I said nothing." John 18:20. Now when He had thus spoken, one of the officers struck Jesus with the palm of his hand, saying, "Answerest thou the high priest so?" Jesus then challenged their acts and their words, and repudiated the same with a question which they were unable truthfully to answer: "If I have spoken evil, bear witness of the evil, but if well, why smitest thou me?" (verse 23). The first part of the question they could not answer, because Jesus had done no evil, the second part of the question, they would not answer for fear of the powers that be, although what He did was very different from the things which they did.

Annas had sent Jesus bound unto Caiaphas the high priest, Annas was the Father-in-law of Caiaphas who was high priest that same year. Please note, that Caiaphas was he who gave counsel to the Jews, that it was expedient that one man should die for the people. I beg you please note this: Simon Peter is standing warming himself, evidently he must have been very cold. While Simon Peter was still warming himself, he was asked again, "Art not thou also one of His disciples? He denied it, and said, I am not." Jno. 18:25.

It may be recalled that prior to this time Simon Peter had cut off the right ear of Malchus. Now Malchus was a servant of the high priest, and for this incident, Jesus commanded Peter, "Put up thy

sword into the sheath: and then He related to Peter this fact, of which he probably was not aware; hear Him; "The cup which my Father hath given me, shall I not drink it?" John 18:11. The servant of the high priest, being his kinsman whose ear Peter cut off, saith, "Did not I see thee in the garden with Him? Peter then denied again: and immediately the cock crew." (verse 27.) St. Matthew, chapter 26, verses 74 and 75, gives this account, quote: "Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice, and he went out, and wept bitterly." I have never been able to observe any tinge of the gospel in the crowing of the cock, but I do think the crowing of the cock was an evidence and a signal given of God to Simon Peter, that the day star was now about to rise in his heart, for if you recall Simon Peter was cold just before this incident as was true at the time the cock crew. Attempting to warm himself, or rejuvenate himself for the task that lay before him, and unable of course, to warm himself by their coals, brings me to say it is indeed astonishing to see an Old School Baptist of the predestinarian, orderly type, even attempt to warm or draw comfort, from disorder and conditionalism, and I am slow to believe an Old School Baptist who loves good doctrine and good discipline out of which comes good government in Zion, will even attempt such a thing.

After they who stood by, said to Peter, "Surely thou art also one of them for thy speech betrayeth thee." Then Peter began his cursing and swearing, I have often wondered if Peter was trying to prove by his cursing and swearing that he was not one of the disciples of Jesus, and offering his cursing and swearing as evidence to support his denial. At any rate, immediately the cock crew, evidencing a ray of light breaking through in his heart, and bringing very vividly to his memory the word of Jesus, relative to his denial of the fact that he was one of the disciples of Jesus.

"They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Psalm 126: 5, 6. The going out of Simon Peter, and his bitter weeping was the vital evidence that he was now not so cold as heretofore, but the rays of the light of the countenance of his Blessed Lord had broken through and touched his heart and signaled a Godly repentance in his behalf, light is not far away when we hear the crowing of the cock.

Jesus was then led from Caiaphas unto the hall of judgment, it was early, "and they themselves went not into the judgment hall, lest they should be defiled; (the Roman soldiers went in but the Jews did not because it was the house of a Gentile and with them dwelling-houses of Gentiles were unclean.) but that they might eat the passover, Pilate then asked, "What accusation bring yet against this man?" Their an-

swer was, If He were not a malefactor, (a criminal) we would not have delivered Him up unto thee?" Pilate then said, "Take ye Him, and judge Him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death." (See Jno. 18: 29-30) The Jews seemed to understand that Jesus had signified prior to this time the death He should die, and apparently were fearful to even attempt to bring His death about any other way.

And again Pilate entered into the judgment hall and called Jesus. And asked of Him, "Art Thou the King of the Jews?" Jesus answered his question by asking him, "Saiest thou this thing of thyself, or did others tell it thee of me?" Pilate answered, "Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, "My kingdom is not of this world." When he asked, "What hast thou done?" Pilate did not know Jesus was just fulfilling the purpose for which He came to this world, and His kingdom not being of this world, placed him in a position that mortal man knows nothing of, for He had only to please His Father, making Him not even subject to the mandates of their law, neither the tenets of their kingdom, and this probably gave rise to His not observing their law sabbath, nor the Jews' passover, for "Jesus went up to Jerusalem, and found in the temple those who sold oxen and sheep and doves, and the changers of money sitting: and when He had made a scourge of small cords, He drove them all out of the temple,

and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; St. John 2: 13-15. In the above act committed by Jesus proved the severity of His kingdom as compared to theirs of the worldly sort, in that it would break in pieces all other kingdoms, after which Jesus "said unto them that sold doves, take these things hence; make not my Father's house an house of merchandise. And His disciples remembered that it was written, The zeal of thine house hath eaten me up. St. John 2: 16, 17.

Fire is destructive to humanity, so is water, and many, many, other things, but nothing is so obliterating as being eaten up. You will note the zeal of the house hath eaten up His disciples, as they remembered it was written. This accounts for the natural man not being able to receive the things of the Spirit, he is eaten up by the zeal of the house. In other words the zeal of, and for the house of God, is so superior to mortal man that he is completely eaten up. And when I read (in the dear old Landmark) the experiences of the Saints in the dear old Landmark, as pertaining to their offering to the Church or seeking a home with the saints, and when they state they were not conscious of what was going on around them at the time, I believe their words, but the reason they were not conscious was this: the zeal of the house of God had completely eaten them up, and so long as there is a human ambition, a human desire, or even an element of any description of the human kind, no person is a fit subject for

this kingdom, for it is certainly not of this world, this I know so well. Not even a trace of self is allowed in this kingdom, it is a Spiritual House, built of God to offer Spiritual sacrifices Holy and acceptable unto God, and Jesus has all prerogative in this House, and is preeminent in this House, and in this House, or kingdom which is not of this world, there is no fighting. Oh, surely if it were of this world His servants would fight, but Jesus has a different way of protecting, ruling and super ruling His kingdom; His way is by His love, not that we loved Him but that He loves us, and His love is the powerful magnet that draws His children to Him. And He keeps them by His power. Where there is envy, and strife and jealousy, malice and prejudice, there is bound to be an abundance of shame, all of these are outside of this kingdom, for they are of the world. I pray we be kept inside the realms of this kingdom, by the power of King Jesus.

(Elder) F. A. Collins  
Hartford, Alabama

### CONTINUATION SIMON PETER

Cornelius sends for Peter.

Peter instructed by a vision not to despise the Gentiles; Acts 10.

Cornelius — a devout man — saw in a vision — God coming in to him — and said unto him, “Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter. He lodgeth with one Simon a tanner; whose house is by the sea side: he shall tell thee what thou oughtest to do.” Cornelius, in obed-

ience, sent two servants and a devout soldier according to all that had been told him. The angel did not tell Cornelius what message Peter would bring him, but that Peter would tell him that which he ought to know.

At this same hour the Spirit appeared to Peter and prepared him for the visitors who were to appear before the gate. Peter “became hungry and would have eaten; but while they made ready he fell into a trance, And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: Wherein were all manner of four footed beasts of the earth, and wild beasts, and creeping things and fowls of the air. And there came a voice to him, Rise Peter, kill and eat”. “But Peter said, Not so, Lord, for I have never eaten anything common or unclean”. “And the voice spake unto him again the second time, What God hath cleaned, that call not thou common”. The great vessel came down from heaven to the earth, even to Peter. He saw there (1) all manner of four footed beasts, (2) and wild beast, and 3) creeping things, and (4) fowls of the air. Now, does not that just about cover all manner of living things on the face of this earth? I like to think of the creeping things: the worms of the earth; even these things that represent the evil spirits or man in his worst state; the thief, and the robber and the cheat (for such am I); if God has cleansed, even those, then they are no longer common or unclean. Nothing is impossible nor too difficult with God.

In the Old Testament, the animals typified the Supreme sacrifice that Jesus made for the salvation of his people; animals were offered as sacrifices and were acceptable as types. Let us look again to the vision of Peter: "This was done thrice, and the vessel was received up again into heaven"! Peter had not yet received all of his teaching; he yet had lessons to learn and to re-learn! He was yet to be shown what great things the Lord would do through him. Thrice, three times this great vessel came down from heaven to earth, and thrice it ascended again unto heaven! Thrice Peter was told to Rise, kill and eat! Thrice Peter said, No Lord, it is common and unclean and I cannot eat that! Thrice Peter was told, What God hath cleansed that, call not thou common! Peter could not learn this lesson in one expression; but it had to be repeated three times to him. The first time, it was No, Lord, I have never eaten anything that is common or unclean. Peter was sure of his ground; he was certain that it was unclean and improper to eat. The second time, Peter may have said and thought, But Lord surely it is unclean, it must be unclean, I have always known it to be common, it has to be unclean! Then the third time, Peter may have thought or said in astonishment, Lord, how can these things be? How can it possibly be clean? How can I believe! Peter was yet in his astonishment and wondering when the Spirit gave him further instructions: "Behold three men seek thee. (Notice the **three** men again) Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them" These men did not have to call Peter, nor even knock at the gate, nor let Peter know they were seeking him. Peter came to them saying "I am he whom ye seek: what is the cause wherefore ye are come?" Now could these men tell Peter the **cause** for which they came? They could only tell him, that their master had sent them, in accordance with the command of the angel, and for whatever cause God might have in the matter. Would Peter have gone with them, would he even have given them lodging for the night, had the Spirit not told him "go with them, doubting nothing"? Neither did Cornelius, nor the servants, nor Peter know why he was to go, but only that he **was to go!**

Peter came to Cornelius; he and the servants and certain brethren (Jews) from Joppa. Cornelius was confident that Peter would come; he "waited for them, and had called together his kinsmen (spiritual kinsmen) and near friends" Cornelius met Peter, and fell down at his feet and worshipped him. But Peter took him up, saying, Stand up, I myself also am a man. Would Peter receive the praise due unto God? Peter had to instruct and show that all of his power was not this, but of his Lord and Master. Peter spake to Cornelius, "Ye know how that it is an unwholesome thing for a man that is a Jew to keep company or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean. Therefore came I unto you without gain saying, as soon as I was set for: I ask there-

fore for what intent ye have sent for me?" Peter admits that he, of himself, would not have come: but that God had bid him come, and had taught him not to forbid any man, or call him unclean; therefore he had come without gain saying—without speculating as to what the nation would think or do; without reasoning the matter himself, but in obedience to the teachings of the Spirit. Peter may have thought, Cornelius, since these things are so, what is it that you want with me: have you anyone that is sick or lame, or afflicted that you want me to heal? or just what is the work that you have for me to do? Let me be about it, and be on my way, and back to my people. But could Cornelius answer in that manner? Did Cornelius know just what the work to be done was? No, God had not yet revealed to anyone just what was to be said and done at that place and time. Cornelius could only relate the message of the Spirit and say to Peter "Now therefore are we all here, present before God, to hear all things that are commanded thee of God." **ALL** here; the Gentiles, the Jews (as witnesses) and the apostle Peter; all in the presence of God and the Holy Spirit; all to hear whatever God hath commanded to be said and done! All were there in the presence of the Spirit, and in accordance with the commands of the same Spirit, to hear whatever that Spirit would teach; they were "**in the way**". Then Peter opened his mouth—"Could there have been any power in heaven or on earth that could have prevented that mouth from opening? The Spirit had worked all

things together and to this end; now it will speak; so the mouth is opened to declare all the things that have been put into the heart of His prophet! And what was it that had been put into the heart of His prophet? What did Peter Declare? "Of a truth, I perceive that God is no respecter of persons" and then he preached to the Gentiles Christ Jesus and he testified of His salvation, declaring that "whosoever believeth in him shall receive remission of sins". "While Peter yet spake these things that heard the word". "And they of the circumcision (the Jews that came with Peter) which believed were astonished." They would not believe; they came in doubt; seeing, they were astonished; thus the three steps again. So the Gentiles were also baptized, even as the Jews.

Peter accused: Acts 11:2:

"When Peter was come up to Jerusalem, they that were of the circumcision, contended with him—" These of the circumcision had not seen personally, and thus would not believe. Neither would the disciple Thomas believe until the Saviour appeared to him personally; each must be shown personally and individually. Peter then was enabled to rehearse the whole matter to them and God enabled them to believe.

Peter imprisoned, and liberated by an angel; Acts 12.

"Now about that time Herod the King stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also.

he put him in prison, and delivered him to four quaternions of soldiers to keep him, intending after Easter to bring him forth to the people. Peter therefore was kept in prison; but prayer was made without ceasing of the church unto God for him”.

Note the last verse, and the two parts of it:

1. “Peter therefore was kept in prison-”. Indeed Peter was in prison; Peter was bound with chains back in the third inner chamber, guarded, and without any human reason for hope of escape. In the first place, Peter was inside of that “iron gate that leadeth into the city”; he was inside of the gate of great strength that separated him from freedom and held him in the prison. Again, he was in an inner ward, and in a second inner ward, as much as to say that he was separated from freedom by two additional inner walls and barriers. And the doors were kept by the keepers; or the soldiers who watched by night and day. In addition, Peter was between two soldiers to make sure that he made no move without their notice; there were two of the soldiers, one on either side, to overpower him should he try to make any move. And for fear these two should sleep or slumber, Peter was chained with two chains to the two soldiers. You may have noticed a soldier when sent to bring a military prisoner back to a trial or a prison, he is chained on one side to his guard, and another guard accompanies them. This is to assure that the prisoner does not get away from his guards. But here Peter is a hundred times more secure! HE

is chained on both sides to soldiers with two others watching the door; and he is within the third strong walls of the prison; and then there are four shifts of these four soldiers, for the Scripture says, Herod “delivered him to **four quaternions** of soldiers to keep him-” Now a “quaternion” refers to four, or to watch of four, and there were four of these quaternions, or watches. Then besides all of this, Peter was asleep. How could a prisoner be made secure? How could it be made more impossible for one to escape by or through any possible effort of his own. From all human reasoning how very impossible was his own way of escape! Truly “Peter therefore was kept in prison”!

2. “But prayer was made without ceasing of the church unto God for him”. Prayer was made **without ceasing**, and by the church which Jesus loved; and was made unto God, who has all power! In Luke 22:32, Jesus, when Peter was to be tempted and sifted, said “But I have prayed for thee that thy faith fail not-”, likewise here. there is an indited and unceasing prayer by the church that he be delivered. Why do we say it was a God given prayer? They prayed, not having faith themselves enough to believe that their prayer could possibly be answered; they did not believe it would be answered; yet they prayed, why? They could not help but to pray, because that prayer came down from heaven and into their hearts and their mouths were opened and the Holy Spirit spoke out of the abundance of their hearts! Such a prayer is always answered; there is no denying the

will of God! So "The angel of the Lord came upon him, and in a light shined in the prison: and he smote Peter on the side and raised him up, saying Arise up quickly. And his chains fell off from his hands" Notice Peter did not raise himself, but the angel raised him up, even as He spoke. Power went into Peter with the words and he was moved of the Spirit. Gird thyself, and bind on thy sandals, cast thy garment about thee, and follow me So it was done, even as he spoke; and Peter wist not what was done. Let us note that he was asleep; that these things were done by the power of the Spirit; that the angels didn't unlock his shackles and take them off, but they fell off in the very presence of the power of that Spirit; nor did the angel free him and tell him to go out, but told him to "follow me", and led him through the 1st. and the 2nd. wards and to the iron gate that led to the city and to freedom; nor did the angel stop and unlock the gate, but it swung open to them in the very presence of the power of God's command. The angel led Peter out, and through the first street and into another, and the angel departed. "And when Peter was come to himself-" What? Did Peter come all this way, not even knowing nor realizing what was being done? Yes, Peter wist not that which the angel did, but later and in the proper time, was shown what the angel had done for him, shown that the merciful God had remembered him in his troubles, and when he was hopelessly in prison. Moses (Ex. 33:19) in his doubts and fears, asked the Lord God to show him His glory, and the Lord said unto

him "Thou canst not see my face: for there shall no man see me, and live. Before 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 the cleft of a rock, and will cover thee with my hand while I pass by: and I will take away my hand, and thou shalt see my back parts: but my face shall not be seen." Child of Grace, are not you and I like Peter? At the very time that our Saviour delivers us from the inner chambers of the prison, and from the strong hands of iron, and the strict watch and guard of the enemy, we cannot see the good that is being done? Cannot see the deliverance of a merciful God as He passes; but as He has passed and His hand is removed from before our faces, we can look on the back parts and see the blessings and the deliverance of a merciful and loving Savior. While the blessing is yet being bestowed upon us, we are blind; and we see it as a deep trial, and see no good in it! It is then the bread, but it is after that bread has been broken to us, that the Lord blesses it to us, and we look back on the journey and see the glory of our Lord and Master. So Peter, after his deliverance, came to himself, and knew that his merciful and loving Savior had delivered him from this prison. Whenever we see that we have been delivered, we are impressed to "go to the city of new Jerusalem", or "go to the disciples" or to go to those who love the Lord and tell what great things the Lord has done for us. Here Peter was made to go to the house of Mary, where many were gathered

together praying! To tell them how the Lord had brought him out of the prison! As Peter knocked at the door of the gate, let us note the reaction of those that were praying within. The damsel, Rhoda, went to the gate, and "when she knew Peter's voice — she ran and told how Peter stood before the gate". Notice that she **saw and knew** the voice, and it was Peter; she had first hand knowledge of this thing; she had the personal dealing in the matter. When she ran back and told them that prayed, that Peter was before the gate, what was their reaction? First, they denied that it could be; they said "Thou art mad"; it cannot be so. But she insisted, for she knew, from personal experience. Then the second reaction was one of doubt. "It is his angel". It just cannot be him, but maybe is his angel. But Peter continued to knock, and they had to go to see for themselves, "and when they had opened the door, and **saw him** (for themselves personally), they were astonished. So the third stage is one of astonishment. And so it is with you and I in our experiences. First, we deny the omnipotence of God: Thou art mad; Second, we doubt all things; maybe it is his spirit; Thirdly, when we see personally and are made to know for ourselves, we are astonished, and amazed, and fall on our faces! Peter denied Christ three times; Peter had to declare his love for Christ, and receive his command to feed the sheep, three times. Three times Christ, in the garden of Gethsemane, left the disciples, telling them to watch while he went to pray; the same three times He

prayed to the Father that the cup might pass, if it would be His will; three times Christ returned to find the disciples asleep. Over and over we see the power and the will of the Triune God - Head in all things.

Peter's decision concerning circumcision, Acts 15:7.

"But there arose up certain of the sect of the Pharisees, which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses". And after much dispute among the Gentiles, they sent Paul and Barnabas to the Apostles and the Elders in Jerusalem to settle the question. After much discussion and disputings, "Peter rose up and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God which knoweth the hearts, hear 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. Now, therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither we nor our fathers were able to bear?" Now what was this yoke? It was the law of Moses; the very same law that Christ came to fulfill; the same law that none could keep. Notice that it was the Pharisees that insisted these be circumcised and be compelled to keep the law of Moses. Peter said, Why tempt ye God? Shall ye put the sacrifice of our Savior to no avail? Shall ye deny the work of Christ? James then declared that they trouble them not

"For Moses of Old time hath in every city them that preach him, being read in the synagogues every sabbath day". Do we not have the same this day? Do you travel past the synagogue in which the law of Moses is being read, and go on to the little church where the work of the Savior is proclaimed, and hear the world criticize you as foolish and peculiar? Count it a blessing!

Peter comforts the church and exhorts to holy living by his epistles, I and II Peter.

Peter's martyrdom foretold by Christ; John 21:18; II Peter 1:14.

"Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkest wither thou wouldest: but when thou shall be old, thou shall stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake He, signifying by what death he should glorify God". "Knowing that shortly I must put off this my tabernacle even as our Lord Jesus Christ hath shewed me."

A. D. Alston

**LOVES EVERY ISSUE**

Elder T. F. Adams

Willow Springs, N. C.

Dear Brother Adams:

Please find inclosed three dollars to pay for the dear Old Landmark another year. My subscription expires the first of October. I sure would regret missing a single copy for I love the doctrine each issue brings to me so much that I read them over and over many times. I have many Landmarks that are twenty or thirty years old. I read

those also and they are always food for my hungry soul. I got hold of the one the other day with Sister Adams' (your wife) experience in it, and read it, and I enjoyed it so much! I love to read the experiences. Some of them tell my own experience better than I can tell it, at least in part, and I rejoice in them.

If I have any experience of the dealings of the Lord with me, it started at the age of nine when my Mother died. She and my Father would seat us children around in the room and sing those old lovely hymns and I thought they were so pretty! At times I would feel so burdened, I would go off to myself to cry. I did not want anybody to see me cry, nor did I want them to know I was troubled about my soul's welfare. I still have many ups and downs, mostly downs. But I hope I feel thankful for the many blessings the Lord has given me. At least I am thankful at times. Sometimes I feel I can witness with Job of old and say, "I know that my Redeemed liveth," but this is for such a short time; however, this little experience does support and strengthen the hope I have, because for the time being, it expels all doubt.

I have written more than I intended to for I thought I would just renew my subscription. Please remember me when at the throne of grace.

A sister in hope of eternal life,

Mrs. Heber Smith

RFD 4, Box 140

Kinston, N. C.

## Zion's Landmark

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

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WILLOW SPRINGS, N. C.

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Vol. XCII

No. 19

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Entered at the postoffice at Wilson  
as second class matter.

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WILSON, N. C. August 15, 1959

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### VIEWS ON LUKE 14:7-11

Dear Brother Adams:

I desire, if it be the Lord's will, to ask for your views on Luke 14:7-11. This was presented to me the morning I was baptized, and as yet I have never heard it expounded. I believe, if not deceived, that I experienced the two extremes—deep humility and exalted portions of this scripture that same precious day. If not taking too much of your time I would like to relate at least a part of that experience, that you may appreciate what I mean.

After arriving at the church that morning from the baptizing, I went in with my wife and sat down with her as I had usually done. It was not long before Elder N. B. Gilbert came back to where I was and said to me, "Come up and sit with us, you are one of us now." This scripture was presented to me then, and oh! how little it made me feel. I still feel myself as being little and

unworthy to be blessed to be with so great a people. So he took me up front and bade me sit down in front with those precious brethren. I sat there that morning until the intermission for lunch. I enjoyed the preaching that morning and after lunch was over I came back into the church and took the same seat I had occupied before lunch. The communion was to follow immediately and they began to make preparation for same, when either Elder Gilbert or Elder B. N. Clifton requested that the deacons be seated on the front seat, and there I sat. The same scripture came into my mind again, and I could see and understand that I had exalted myself.

Brother Adams, that cut me down in such a way that until now, I stay off the front seat. My desire is that I may be kept humble and at the feet of the brethren, preferring them before myself. As I said before, I desire your views on this scripture. I am enclosing a check for \$3.00 for my subscription to the Landmark.

Please remember us and come to the Blue Ridge Association this year. Remember me at a throne of grace.

An humble brother in hope,  
Carl E. Terry  
121 Sunset Ave.  
Villa Heights,  
Martinsville, Va.

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The scripture to which our Brother referred, reads as follows: "And He put forth a parable to those which were bidden, when He marked how they chose out the chief rooms; saying unto them, When

thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man 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. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." Luke 14:7-11.

What a contrast between flesh and Spirit, works of men's righteousness and works of God who works in His people, "both to will and to do of His good pleasure!" The scribes and pharisees desired the uppermost rooms at feast and the chief seats in the synagogues. The height of their ambition was to be called Great, Rabbi, Master. They think themselves to be something when he is nothing, he deceiveth himself." Gal. 6:3.

The teaching of the Apostles and Prophets conforms to the teaching of Jesus. Solomon was a man who possessed wisdom, not the wisdom of the world, but the wisdom which was given him by the Spirit of God. He said, "Put not forth thyself in the presence of the King, and stand not in the place of great men: Far 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." Prov. 25:6,7. Those who are wise in their own estimation,

seek preeminence. Their works and ways are not to the glory of God, but to be seen of men. They are wise in their own conceit, of whom Soloman said, "Seest thou a man wise in his own conceit? there is more hope of a fool than of him." Prov. 26:12.

Jesus taught as never man taught. The disciples had an ear to hear and a heart to understand those things which Jesus taught. The scribes and pharisees were void of understanding. They only possessed a carnal mind which is not subject to the teachings of the Spirit. The carnal mind is not subject to the law of God, neither indeed can be, for those things are Spiritually discerned. The Apostle 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." 1st. Cor. 2:11.

The lesson which Jesus taught was not to the scribes and pharisees, but to His disciples. He marked how they chose the chief rooms. He taught His disciples not to sit down in the highest rooms and upper seats when they were bidden of any man to a wedding. It was more honorable and Christ like, to take a low seat and be invited to take a high seat, rather than to take a high seat and be asked to take a low seat. The difference between flesh and Spirit is obvious to the humble lovers of God. Those who possess nothing but flesh cannot see any reason why they should not take the highest room. On the other hand those who possess the Spirit of God often feel too little and unworthy to occupy even a low seat.

When the centurion sent for Jesus to come and heal his servant, he did not feel worthy that Jesus should come under his roof, neither did he feel worthy to go to Him. When he was not far from the house, he sent friends to Jesus, saying unto Him, "Lord, trouble not Thyself: for I am not worthy that Thou shouldest enter under my roof: wherefore neither thought I myself worthy to come unto Thee: but say in a word, and my servant shall be healed. Luke 7:6.

When David sent for Mephibosheth (who was in the land of Lodebar) he felt too little and insignificant to be taken notice of by the King. He was afflicted. He was lame on both feet. "and he bowed himself, and said, What is thy servant, that thou shouldest look upon such a dead dog as I am." 2nd. Sam. 9:8. Jesus said, "He that humbleth himself shall be exalted."

Mephibosheth is a true type of a humble, sin stricken child of God, one who sees himself too low to even approach the One who is able to heal his infirmities, too low to even take a back seat rather than the highest seat in the synagogue. Mephibosheth was sent for and brought before the King. His unworthiness was such that he fell on his face and did reverence to King David. Mephibosheth was the son of Jonathan, and Jonathan was the son of King Saul, and David was the son-in-law of King Saul, but Mephibosheth was poverty stricken, he was crippled in both feet and therefore fully dependent. This helpless condition caused him not to feel worthy

of any attention from King David and certainly not worthy to dine at the King's table daily. He was filthy and in rags, dependent upon others entirely for a livelihood when suddenly the King has sent for him and smiled upon him, and taken him in—"Fear not; for I will surely shew thee kindness for Jonathan, thy father's sake; and will restore thee all the land of Saul thy father; and thy shall eat bread at my table continually." Who can wonder that he said "What is thy servant, that thou shouldest look upon such a dead dog as I am?"

The Children of God are also princes and how like Mephibosheth they are! They cannot approach their King except he send for them; they can not dine at the King's table except He prepare a table before them. They can not even recognize their King except He reveal Himself to them. They are so dependent, so unworthy, even the lowest seat is too high, but their King is rich. He says, "If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof." Therefore, His people are taken from the low seat to an exalted greatest of riches, from a poverty stricken state to one of love and mercy, and where they were once black with sin they are now washed whiter than snow by the blood of their Redeemer.

The highest seat in the church of Christ is found at the feet of the Brethren. Ruth lay at the feet of Boaz. She became the bride of this mighty man of wealth as did the bride of Christ. Mary sat at the feet of Jesus and heard His Words. See

Luke 10:39. In this low state, God's people can hear, they can see and they can understand.

T. F. Adams

**IN LOVING MEMORY OF  
JOSEPH MELTON HORNE**

On the day of August 14, 1958, the soul of Joseph Melton Horne departed this life. When Jesus comes the 2nd time his body will respond to the call of his Master, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

An admirable man in every respect, he possessed the virtues that are the marks of a true Christian. He was possessed with a patience that was most remarkable, and his broad knowledge and understanding, and his ability to give dependable advice, won for him a host of friends who mourn his passing.

In the church where he attended the services faithfully his smiling face is greatly missed but his memory will enshroud each service and the seeds of righteousness which he has sown will continue to bear fruit.

In the community, the paths that he walked so unerringly, both at work and at leisure will be trod by those whom his life has inspired.

In the home he was as a guiding light that can never be extinguished, whose beams of "love and devotion" shall continue to bear witness with the greatest of all lights "Jesus Our Lord" whose love passeth all understanding.

He, like Paul, "has fought a good fight, finished his course, and kept the faith:" surely he has won the crown of righteousness that awaits those who are found faithful when they must answer the summons of the "Most High."

The words of James Whitcomb Riley express beautifully the feelings of those who knew and loved Joseph Melton Horne:

I cannot say, and I will not say  
That he is dead. He is Just Away!  
With a cheery smile and a wave of  
the hand,  
He has wandered into an unknown  
land.  
And left us dreaming how very fair  
It needs must be, since he lingers  
there.  
And you—Oh you, who the wildest  
yearn  
For the old time step and the glad  
return—  
Think of him faring on, as dear  
In the love of there as the love of here:  
Think of him still as the same, I say:  
He is NOT dead—He is just away!  
By his loving wife and daughter  
Mrs. Joseph Melton Horne and  
Faye Williams

**OBITUARY OF  
BROTHER ALEX VARNELL**

We, the Church at Lower Town Creek, attempt to write a few lines in regards to our dear Brother Alex Varnell.

Brother Alex was born November 8, 1886, and departed August 13, 1958, making his stay on earth 71 years. His body was laid to rest in the Varnell Cemetery.

Brother Alex spent his last three years in failing health, The last year he was an invalid, almost helpless, but he bore his afflictions humbly, and patiently.

He was always so thankful and happy to have his friends and loved ones visit him!

Brother Alex was greatly concerned of his Soul's Salvation, often saying when he finished this life he wanted to go to rest, which we truly feel that he did.

Brother Alex leaves to mourn his death, his wife, Sister Lucy Pitt Varnell, three daughters, and Lower Town Creek Church.

He united with the Church at Lower Town Creek the 2nd Sunday in November, 1955, but was blessed to attend only a few times after that. He was baptized by Elder C. L. Coker.

We desire that a copy of this writing be placed on our church record, a copy sent to the family and a copy for publication in Zion's Landmark.

Done by Order of Lower Town Creek Church in conference.

Elder C. L. Coker, Moderator  
W. W. Stallings, Jr., Clerk

**OBITUARY OF  
SISTER MARY TREVATHAN**

We, the Church at Lower Town Creek, attempt to write a few lines in regards to our dear Sister Mary Stalling Trevathan.

Sister Mary Trevathan, was born September 22, 1875, and departed this life, February 20, 1958.

Sister Mary was the wife of Elder George Gold Trevathan.

Sister Mary leaves to morn her death, her husband, five children, and Lower Town Creek Church.

She united with the church the second Saturday in June, 1925, making her a member of Lower Town Creek Primitive Baptist Church 32 years.

She was a faithful member when her health permitted. In her last days she was confined to the bed, but was blessed to have her devoted husband and children to care for her.

Not only was Sister Mary blessed with a wonderful hope, but a pleasant smile. The kind of smile that showed Love, Faith, and Hope. The kind of smile that inspired the poet to write "How Beautiful Heaven Must Be."

Sister Mary in her life spoke comforting words that still live this day. We miss you much, Sister Mary.

We desire that a copy of this writing be placed on our church record, a copy sent to the family, and a copy for publication in Zion's Landmark.

Done by order of the church in conference.

Elder C. L. Coker, Moderator  
W. W. Stallings, Jr., Clerk

#### UNION NOTICE

The Skewarky Union will be held at Norfolk Church, the Lord willing, on the 5th Sunday in August, 1959, Friday and Saturday before.

Elder R. B. B. B. was appointed to preach the introductory sermon and Elder A. B. Ayers, his alternate. The Church is located in Norfolk, Virginia on Tide Water Boulevard near injunction of Lafayette Boulevard.

A cordial invitation is extended to our Ministers, Sisters and Friends.

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

#### WHITE OAK UNION

The next session of the White Oak Union Meeting is appointed to be held with the Church at White Oak, the Lord willing, the fifth Saturday and Sunday in August, 1959.

The church is located just west of Maysville, N. C., and off Highway US 17, about two miles.

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

H. A. Young,  
Union Clerk

#### UNION NOTICE

The Mill Branch Union will be held, the Lord willing, with the Church at Mt. Pleasant, Bishopville, South Carolina, the fifth Sunday in August and Saturday before, (August 29th and 30th), Saturday services to begin at 3:00 o'clock P. M. The Church is located four miles from Bishopville. The directions are as follows: Come to Bishopville, South Carolina; proceed south on Highway #15 about two miles to first paved road to right; then proceed about two miles; turn left at sign—Mt. Pleasant Church.

A cordial invitation is extended to our Brethren, Sisters, and Friends, especially our Ministering Brethren.

F. L. Vaught, Clerk  
R.F.D. #2  
Loris, South Carolina

#### NEW RIVER ASSOCIATION

The 1959 session of the New River Association is appointed to be held (the Lord willing) with the Church at Flower Gap, beginning on Friday before the second Sunday in September, and continuing three days.

Flower Gap Church is located in Car-

roll County, Virginia, near Fancy Gap. Those coming from the south take Route 52 from Mount Airy, N. C., toward Hillsville, Virginia; turn left at marker near foot of Fancy Gap Mountain, and follow pointers to the church. Those coming from the north, take Route 52 from Hillsville, Virginia, toward Mount Airy, N. C., and turn right near foot of Fancy Gap Mountain. Follow pointers to church.

All lovers of the truth are cordially invited and a hearty welcome awaits you.

Charles Watson, Assoc. Clerk  
R.F.D. #2,  
Willis, Virginia

#### UNION NOTICE

The next session of the Black River Union will be held, the Lord willing, with the Church at Rudy Prong on the 5th. Sunday and Saturday before in August, 1959. The Church is located about four miles west of Newton Grove, N. C., one mile off of Highway No. 55.

All lovers of the truth are invited to attend.

Elder A. H. Morgan, Moderator  
Alonzo Barefoot, Clerk  
R.F.D. No. 1  
Newton Grove, N. C.

#### APPOINTMENTS FOR ELDERS BEN MARTIN, BASSETT VIRGINIA, AND LAYTON WINGFIELD, RIDGEMAN, VIRGINIA

Seven Mile Association, Reedy Prong Church, Sept. 18, 19, 20.

Atlantic Church, Monday, Sept. 21st, 11:00 A.M.

Sea Level, Monday Night, Sept. 21st, 7:30 P.M.

Cypress Creek, Tuesday, Sept. 22nd, 11:00 A.M.

Muddy Creek, Tuesday, Sept. 22nd, 7:30 P.M.

Sand Hill, Wednesday, Sept. 23rd, 7:30 P.M.

Old Harnett, Thursday, Sept. 24th, 7:30 P.M.

Thence to Little River Association, Old Union Church, Sept. 24th, 25th and 26th.

#### REQUEST

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

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

EDITOR

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SEP 8 1959

# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--: AT -:--

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL.XCII

SEPTEMBER 1, 1959

NO. 20

## PSALM LX.

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

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

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

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

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

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

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

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

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

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

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

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

## PSALM LXI

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

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

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

## EDITOR

ELDER T. F. ADAMS

WILLOW SPRINGS, N. C.

## ASSOCIATE EDITOR

ELDER H. O. NASH

431 Hardendorf Ave., N. E.  
Atlanta, Ga.

\$3.00 PER YEAR

TO ELDERS \$2.00 PER YEAR

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

# ZION'S LANDMARK

## *Devoted To The Cause of Jesus Christ*

### THE DYING CHRISTIAN'S PROSPECT

My gracious Redeemer I love;  
His praises aloud I'll proclaim.  
And join with the armies above  
To shout His adorable Name.  
To gaze on His glories divine  
Shall be my eternal employ;  
And feel them incessantly shine,  
My boundless, ineffable joy.

He freely redeemed with His blood  
My soul from the confines of hell,  
To live on the smiles of my God  
And in His sweet presence to dwell;  
To shine with the angels of light,  
With saints and with seraphs to sing;  
To view with eternal delight  
My Jesus, my Saviour, my King.

In Mesech, as yet, I reside,  
A darksome and restless abode:  
Molested with foes on each side,  
And longing to dwell with my God.  
O when shall my spirit exchange  
This cell of corruptible clay  
For mansions celestial and range  
Through realms of ineffable day!

My glorious Redeemer! I long  
To see Thee descend on the cloud,  
Amidst the bright numberless throng,  
And mix with the triumphing crowd.  
O when wilt Thou bid me escend  
To join in Thy praises above,  
To gaze on Thee, world without end,  
And feast on Thy ravishing love!

No sorrow, nor sickness, nor pain,  
Nor sin, nor temptation, nor fear,  
Shall ever molest me again;  
Perfection of glory reigns there.  
This soul and this body shall shine  
In robes of salvation and praise,  
And banquet on pleasure divine,  
Where God His full beauty displays.

Ye palaces, sceptres, and crowns,  
Your pride with disdain I survey;  
Your pomps are but shadows and sounds.  
And pass in a moment away.  
The crown that my Saviour bestows  
Yon permanent sun shall outshine;  
My joy everlastingly flows:  
My God, my Redeemer, is mine!  
Francis (Gadsby's 246).

### GOD WORKS WITHIN

Elder T. F. Adams

Dear Brother Adams:

Herewith inclosed is a letter  
letter written by Sister Lee of

Clayton, N. C. Please send to  
Landmark if you see fit.

Yours in hope,  
(Elder) Shepard Langdon  
R. F. D. 1  
Angier, N. C.

Dearly Beloved in Jesus Christ:

There is so much work around  
the house I would like to do this  
morning, but leaving all such  
things behind I am deeply impress-  
ed by Jesus' words, 'Martha, Mar-  
tha, thou art careful and troubled  
about many things: but one thing  
is needful: and Mary hath chosen  
that good part, which shall not be  
taken away from her.'" St. Luke  
10: 41,42.

With my strength slowly sinking  
through weakness, I was reconcil-  
ed that it is God working within,  
to do of His good pleasure. See  
Phil. 2:13. For within myself, so  
weak and vile, I can only say, be  
it far from me, there is no good  
that can come from one so vile;  
yet struggling with a still small  
voice, "Lovest thou Me"; I must  
give back in part what He has giv-  
en me.

It is indeed a pleasure when we  
are blessed to feast on sacred  
crumbs, known by every child of  
God. Oh! if I could only praise  
Him for this moment of joy and  
the hope that I hope is mine, to  
share with those chosen in Him be-  
fore the world was. While in my  
feeble effort I try, I grow weaker,  
trembling with tears of joy, I cry.  
"Oh! Lord, have mercy; gird thou

my loins with the truth of Thy righteousness." See Eph. 6:14. His words of strength, "My grace is sufficient for thee: for my strength is made perfect in weakness." (2 Cor. 12:9) This is food for the hungry soul (Psalm 63) and fills my desire to praise Him.

Dear Children, no one knows what He will or will not do. The battle is the Lord's. He has a time and purpose to every thing. Eccles. 3. Oh! wretched creature that I am, why do I doubt? He has filled my cup till it runneth over. While meditating what I should do, He refreshed and fashioned my mind toward the purer things of life. To spoil sweet communion with self would never please God, the carnal mind being enmity against God. See Rom. 8:7.

Oh! Lord, how manifold Thy blessings,  
How magnificent Thy name.  
Wonderful, Counselor, Almighty, Refreshing,  
With Angelic swiftness Thy message came.

He draws His own by cords of His Love,  
To resist we can not—if drawn from above.

With manna to feed our souls, tho' we doubt,  
Mansions of glory, within and without.

Thrills to enchant the smallest, if one,  
God's children of love, should their search have begun.

In climbing life's road of fear and dismay,  
Oh! God, we must die, if we find the way.

Die to a love that once we were bound,  
With new hope in true love, should it be we are found.

His way is not easy, yet sweeter, by far,  
A taste of His glory reveals what we are.

Unworthy, undone, unfit, tho' He came,  
With riches in glory to atone for our shame.

Oh! how sweet to remember the time and the night,  
I was lifted from darkness, and given new sight.

His beauty around me in beams from on high!  
Came forth with a shout, He was oh! so night,  
Shining with mercy, my soul to awake,  
With exceeding great joy, I found when He spake.

When you are blessed with seasons of joy from One who doeth all things well, I hope you will remember me, the least among you, if one at all.

Mrs. Miriam Lee  
410 Barbour Street  
Clayton, N. C.

### A PRAYER IN MY HEART

Elder T. F. Adams

Dear Brother:

You cannot ever know what it did for my soul when I received your letter placing me on your free mailing list. I cannot, there are no words, to express my thanks and feelings. I feel so little and unworthy of the great blessings the Lord sends my way. You are such good people. I'm so weak and wretched it seems sometimes that surely I must not be of such people; although I go with a prayer in my heart the most of the time: "Lord, if this is not the right way, please lead me another." I know within myself I cannot do what is right, without His guiding hand about me, for I am so weak and full of sin. My heart pleads: "Lord, please lead me. Do not let sin get too great a hold on me. For Thou art the only One who can give us the strength to overcome evil with good. We can do nothing good without Thee, Lord, not even have a righteous thought." This is my experience. Oh, but I feel He has been with me and brought me through many troubles and trials.

When I would have to fall on my knees begging for help, feeling so unworthy that I was ashamed to even ask for a favor from such a great, high and wonderful God who has done so much for me. Such a worm, weakling, I seem to be. Oh, if not too much to ask of all of you, try to remember me in your prayers, for I need the prayers of all God's children. I cannot seem to know what will become of me. I get in the valley, so deep sometimes. Prayer is my only hope that God will hear and heal.

My heart bothers me so much I cannot hold out to do much work, even in the house, any more. But I love God and His children with all my heart and soul, I hope, if I am not deceived.

May God bless you every one, always. Thanks again.

Lucy Lawson

R. F. D. 2

Summerfield, N. C.

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#### SAVED BY GRACE

To Elder Adams:

Just a few lines to tell you of the reason of my holding on to the little hope that I hope was given to me.

In the year of 1934 a heavy burden came on me. Oh, I was so troubled! I felt I was going to die; I was lost without hope or mercy. I felt my case was different from any body else's. I felt I had sinned more than any other person in the world and God would never forgive me. I would try to pray, but the words would not go as high as my head. I do not know just how long I went in this condition but think it was about 8

or 10 months. I well remember three evenings I sat on my porch watching the sun go down for the last time as I thought, believing I would not see it rise again; and oh, how I hated to see dark come feeling I would never see light again! I felt a dog was better off than I was, for I had a soul to be lost and he did not.

The last evening I was in this condition, I watched the sun go down. My little children were playing out in the yard. I would look at them with such sorrow, feeling this was the last day I would see them. I went to bed that night begging, I hope, for mercy; mercy Lord, on me, a poor vile sinner! But He appeared to me that very night. I saw Him in the clouds; His garment was as white as snow, and I was shown that the garment I had on was as white as snow too. I felt at that time that I could fly without any trouble, and the next morning when I got up, every thing looked different, and my heavy burden was gone. My children and husband all seemed to be nearer to me than ever before, and the trees, flowers, grass and every thing seemed to be at ease and rejoicing — but it did not last long. I soon began to fear and doubt, and to feel it was all imagination. I was troubled again and for several months. I was crying and begging to be shown again if I was one of His chosen ones. I was about ready to give up what I had been shown, believing I was mistaken, and that night again this old frame of mine, my body, was standing on a Solid Rock. I can not tell you how high it was, nor

how long it was, but I can tell you it was a big one, and I was standing in a position on the Rock so that I could not look to the right nor to the left. I could only look straight ahead. I could not move my head either way. I felt I had to press on, press forward, and that helped me for a while, but I soon began to worry and fear again, fearing I was deceived. I went begging, seeking for more evidence, and soon I was shown a big ship, and there was a big wide gulf. This ship reached all the way across this gulf, and I was to get on this ship, but I so much dreaded to do so because I felt so vile and unfit. I was afraid I would not be allowed to get on it, but I went on trembling and fearing close up to the deck, and there I stopped and spoke in plain words saying, "There is room for you in the end." Brother, it was no trouble for me to get on then, but when I got on, the little path was so narrow and the walls were so shallow, I feared most of the way, for if I would go in that dark gulf, but the farther I went, the stronger, higher the walls got until they got higher than my head, and finally they closed together making a solid wall over me, and Brother, it was pretty, shining, brass and gold. At that time I awoke, and I felt happy and relieved for a while, and then I felt I would like to go before the Church and tell them what I hope the Lord had done for me, but I felt so unfit and feared I would deceive them, I went on this way for a while. One day I was sitting on my front porch reading the Signs of the Times when all at once,

something came over me and I jumped to my feet and grabbed my mouth to keep from crying aloud, and it said, Believe and be baptized. I felt at that time I would go and I did; and to my surprise they received me, and Brother David Spangler baptized me.

When I got back home, I felt so contented and relieved, that I believed I would not have to fear any more,, but in about two weeks, I became much troubled again, believing I had deceived all those good old people! I began to fear again, and Brother, I still fear and tremble and I believe I will as long as I live in this old troublesome, unfriendly world. I am not worthy of the least of these promises, and if I am saved it is by the grace and grace alone. It is nothing that I have done, it is by the mercy of my God our Saviour. I could write on and on, and then not tell you all the goodness and blessedness He has bestowed on this poor sinner.

Yours in hope,  
 Mrs. A. A. Sigmon  
 144 Martinsville Road  
 Danville, Virginia

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**ENJOYS LANDMARK**

Editors of Zion's Landmark:

I am a little late in sending in my remittance for another year's subscription to the dear Old Zion's Landmark. I get much comfort in reading each and every piece written by the many writers. If it were not for the papers that I am blessed to receive, surely I would be more lonely than I am. When my papers come, sometimes I have read all of the contents when I lay

them down.

I feel so alone in this world, that I carry a bowed head and feel that I am a cast - away. I fully realize that God's dear children are saved by grace and grace alone, and by nothing good that we can do; we beg for mercy to keep us in the way that leads to life, so that when our time here on earth is over, we shall see Him, and be like Him and be satisfied.

Please pray for me that I may be kept humble and reconciled to the will of God.

In bonds of love,  
Mrs. Ollie Callaway  
R. F. D 2  
Monticello, Ga.

I hope some of our readers will have a mind to write our Sister Callaway, I believe it will to some extent relieve her loneliness. T.F.A.

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#### HIS GRACE IS SUFFICIENT

Dear Ones,

As time passes it brings forth suffering that seems more than we can bear, both physical and natural, but God said if we love Him, we suffer with Him. It seems some times that I have been crucified and tried in the furnace of affliction, but there isn't much rest here for God's little ones, but His grace is sufficient for His children's sorrows and heart breaking trials, when they are tried they come forth ascribing all power and honor and glory unto Him who suffered and died to save sinners, which I am chief among the sinners. I feel like some times my ignorant words can only hint at His goodness, mercy and longsuffering toward us, but all the chosen in Christ will be quick-

ened and made alive on that Great Day when He shall call them to enter into everlasting life and be forever with the Lord and be satisfied, praise His Holy and Great Name.

When we've been there ten thousand years,  
Bright shinning as the sun,  
We've no less days to sing God's praise,  
Than when we first begun.  
Written by my Mother,  
Mrs. Eva L. Booth

---

**"AND PALMS IN THEIR HANDS"**  
Dear Uncle Joshua,

The palms you referred to had not occurred to me before your sermon, when you said that your mind was blank on "the palms in their hands." Those arrayed in white robes, use the "Palms in their hands" to praise the Lord: for blessing them to be present with Him; and for the Glorious Victory, which He had so wondrously wrought for them. The Lord blessed them with the desire to "worship the Lord in the beauty of holiness." "Thine O Lord is the glory; for all is Thine; and Thou art exalted as head above all." This verse from the Chronicles is expressive Palm branches were used when Jesus rode into Jerusalem; and palm branches had a part in Old Testament Worship. Like the olive, the palm is evergreen and its many properties and the blessings therewith, suggests everlasting life with all its blessings. These thoughts came to me so quickly. There were a number of fine comments on your sermon. Since you had no light on that part

of your beautiful text; I think now, that it was well you brought it to the attention of the congregation. We could better understand why you omitted speaking on that part of the subject. It was then that my mind was carried to the "palms in their hands." These little thoughts are offered for your consideration.

The following passage is a beautiful part of God's Revelation to John. How well it does affect us, even as yet, when blessed with an understanding. You read: — "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, "Salvation to our God which sitteth upon the throne, and unto the Lamb." (Rev. 7:9-10)

These are some of the many blessings which were revealed unto John which are yet to take place. The first chapter of Revelation begins: "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: Who bore record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw." (Rev. 1:1-2) In the third verse the Promise of God's Blessings and the Blessings of His Promise are still before us: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are writ-

ten therein." This revelation was not only to John but to show unto His servants. Servants you will note is in the plural and is to His subjects until this day. The things which were written aforetime were written for our learning, under standing, and comfort; as well as for those in the ages past. (Rom. 15:4) God's word and work is continual. His Word will never fail. "God hath raised us up together, and made us sit together in heavenly places in Christ Jesus; That in the ages to come He might shew the exceeding riches of His grace, in His kindness toward us through Christ Jesus." (Eph. 2:6-7) "He hath called us unto His Eternal Glory" (I Pet. 5:10) When faith is turned into sight, then it is that we will praise the Lord with a Perfect Praise.

At the same time the multitude is to be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints (Rev. 19:8); they will have palms in their hands. "Palms in their hands" signifies Praise to the Lord. It expresses rejoicing, victory, and righteousness. In Glory the Perfected Ones no longer need the shield of faith, or the sword of the Spirit. (Eph. 6:16-17) The armour of righteousness belongs to the Time World. (II Cor. 6:7) God imputes righteousness to His children. (Rom. 4:6) The palms of righteousness are sometimes used in the Gospel Day and especially in Eternity. (I Pet. 1:8; Rev. 7:9-10) Then there will be nothing to hinder the worship. The redeemed will be blessed to glorify God continually. (Rev. 22; 3) Rejoicing in perfect

Peace: they will be truly serving God acceptably, with reverence and Godly fear. (Hebrew 12:28; praising Him perfectly for the victory over their enemies such as Satan, their sins, their many adversaries, those that despitely used them, and even Death. (Ps. 150:2, I Cor. 15:54-55; Rom. 7:15; Mat. 5:44; I Cor. 16:9) The mortal body must die. There is a purpose, Jesus said, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." (John 12:24) God has promised to bring His Church together. There is a purpose in the death of the saints. They are not to abide alone. Precious in the sight of the Lord is the death of His saints. (Ps. 116:15) In the fullness of time, He will gather together in one body, His subjects; both which are in heaven and which are on earth. (Eph. 1:10) Then it is, that they will praise Him with Perfect Praise. In Glory the palms will be spiritual rather than natural palms. The use of the palm branches, in this worship, will not be literal, but spiritual. The great multitude which you mentioned which no man could number of all nations, and kindreds, and peoples, and tongues go to make His Church in Glory. The mortal body must put on immortality. (I Cor. 15:53) His Church will be immortal, and even as pure as He is pure and as perfect as He is perfect. (I John 3:1-3; Heb. 10:14)

On earth in their imperfection, the Lord's people experience a great struggle with their enemies. Christ will bring them through more than conquerors through Him

that loved us. (Rom. 8:37) He will triumph over all His foes. This will be a time of rejoicing and peace, ascribing all honor to the Lord. Although this time is in the future, John saw this as if it had already taken place. The ones who came out of great tribulation, being clothed with white robes and palms in their hands, sang the song of redemption. They cried with a loud voice saying. "Salvation to our God." (Rev. 7:10) They praised Him for having washed their robes and made them white in the blood of the Lamb. (Rev. 7:14) The multitude cried with a loud voice, "Salvation to our God"; and all the angels worshipped God saying, "Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen." The angels and the glorified ones wearing white robes sang together. (Rev. 7:10-12; Rev. 5:13)

At other places in the Bible we see the palm tree as a blessed or a goodly tree, even the Tree of Life. (Rev. 22:2) Solomon said, "I will go up to the palm tree, I will take hold of the boughs thereof." The palm is a figure or type of Christ. The Psalmist said, "I will lift up mine eyes unto the hills, from which cometh my help." (Ps. 121:1) At Elim, the twelve wells of water and the threescore and ten palm trees were a blessing to Moses and the children of Israel. (Ex. 15:27) The wells of water are figurative of the water of life. (Is. 12:3; Rev. 21:6; Rev. 22:1, 17); the palm trees are expressive of Jesus as shelter, and a resting, and a hiding place." I

will go up to the palm tree and take hold of the boughs thereof." (S of S 7:8) Solomon says of the apple tree, "I sat down under his shadow with great delight and his fruit was sweet to my taste." Then it is: "the fig tree putteth forth her green figs and the vines with then tender grapes give a good smell." (S of S 2:3, 13) at Elim, Moses encamped and rested near the palm trees by the twelve wells of water. In Heaven, the saints will rest or dwell before the Throne of God; from which, proceeds, the Pure River of Water of Life. The Tree of Life is on either side of this River. (Rev. 7:9; Rev. 22: 1-3) God will dwell in the Heavenly Tabernacle with the righteous. (Rev. 21:3)

In the Feast of Tabernacles, in the Old Testament Worship, at the time of harvest, the people were told to take boughs of goodly trees including branches of palm trees and to rejoice before the Lord seven days. (Lev. 23:40; read Lev. 23:33-44) Living in booths made of the branches was in commemoration of being brought out of Egypt. Elder Sylvester Hassell, in his description of this feast, which was five days later than the Day of Atonement, says:

"The palm was also an emblem of joy, because of its erect growth, its usefulness, and its rich foliage. (Ps 92:12-14; John 12:13; Rev. 7:9) In later times, at the hour of morning sacrifice, during the Feast of Tabernacles, water was drawn from the Pool of Siloam in a golden goblet, and poured into one of the two silver basins on the west side of the altar of burnt-offer-

ing, and wine into the other, while the words of Isaiah 12:3 were repeated. In commemoration of the water drawn from the rock in the desert; the choir sang the great Hallel or Psalms 110-118, and waved branches of palm. It was in allusion to this ceremony that Christ stood and cried in the last day of this feast, 'If any man thirst, let him come unto me and drink' (John 7:2, 37) The Feast of Tabernacles points the believer to the heavenly Canaan. There shall the true Church ever hold with her Divine Head a Feast of Tabernacles, rejoicing in His presence, satisfied with His fulness, and her rest and pleasure will be heightened and enhanced by the remembrance of her toils and tribulations in this wilderness world forever past." (Hassell: Church History, page 96-97)

Zechriaah prophesied: "Rejoice greatly, O daughters of Zion; shout, O daughter of Jerusalem; behold, the King cometh unto thee: He is just, and having salvation; lowly, and riding upon a colt the foal of an ass." (Zech. 9:9) This scripture is now fulfilled. When the people that were come to the Feast of the Passover, heard that Jesus was coming riding to Jerusalem; they took branches of palm trees, and went forth to meet Him. Some spread their garments, and others strawed branches in the way. The multitudes that went before, and that followed Jesus, cried, "Hosanna! Blessed is the King of Israel that cometh in the name of the Lord."—"Hosanna in the highest!" (John 12: 12-16; Matthew 21:1-11; Mark 1-10; Luke 19:28-40.

(Continued In Next Issue)

## Zion's Landmark

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

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

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ELDER H. O. NASH,  
431 Hardendorf Ave., N. E.  
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Vol. XCII

No. 20

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Entered at the postoffice at Wilson  
as second class matter.

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WILSON, N. C.                      Sept. 1, 1959

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### VIEWS ON GENESIS 4:3-5

Dear Elder Adams:

At your convenience will you please explain Genesis 4:3-5? The question in my mind is, why did the Lord have respect to Abel and his offering, and had not respect unto Cain and his offering: Why did Cain kill his brother Abel, verse 17? **Who was Cain's wife?** There is no reference that I can find, where any female children were born up to this time.

Respectfully,

E. S. Brooks

R. F. D. 3

High Point, N. C.

The portion of Scripture inquired of by the Brother reads as follows: "And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and

to his offering: But unto Cain and his offering He had not respect. And Cain was very wroth, and his countenance fell." Gen. 4:3,5.

Our friend desires to know why Abel and his offering were accepted and Cain and his offering were rejected. Paul answers this question thus: "By faith Able offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gift: and by it he being dead yet speaketh." Heb. 11:4. Again 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. Abel was a righteous man. The reason he was righteous, was that he was born through the righteousness of faith. Paul, in speaking of Abraham, said, "For the promise that he should be the heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith. Rom. 4:13.

God had respect for both Abel and his offering. He was a keeper of Sheep. He offered the firstlings of this flock, which means that he offered the best of the flock. Not thin and frail but well kept ones; those that were without blemish. Because these offerings were types of the perfect Saviour who was without blemish and who suffered death that His bride, should be redeemed from under the curse of the law.

With Abel's offering there was the shedding of blood, which pointed to the Lamb of God, who was

delivered for our offenses and raised for our justification. Under the law of Moses the children of Israel offered the firstlings of the flock, year by year in remembrance of sin. See Heb. 10:1-3. This was also a type of the offering God made for His people, when He offered His own son that they might live. Christ paid the debt of sin when He sacrificed His own life - the firstling of the flock - that they - His people might be free.

Verse three says, "And in the process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord." But God had not respect unto Cain, and Cain was very wroth and his countenance fell." The difference between a wicked and righteous man is made manifest by their works. Jesus said: "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit; Matt. 7:18. Cain was a wicked man. See I John 3:12. He manifested his hate toward God and his brother when he saw that his offering was rejected. Seeing that Abel's offering was accepted by God, he took vengeance upon his brother and slew him. The offering of Cain was without faith. His offering was an outward show and it was the works of his own labour, and nothing to prove that what he did was to the honor and glory of God. It was not the offering of Cain that caused God to reject it. For under the law of Moses, the first of the first - fruits of the land was an acceptable offering. See Exo 23:16,19. The offering of the first of the first - fruits by the children of Israel had a Spiritual sig-

nificance, which pointed to Jesus who was the firstfruits of them that slept. See I Cor. 15:20. He had not respect to Cain. Since He (God) had not respect to Cain, therefore He had not respect to his offering. The sum and substance is this. Cain nor his offering were by faith, without which it is impossible to please God. His offering was motivated by the flesh.

The labour of the scribes and pharisees was a labour of their works of righteousness. Their labours and offerings were no more accepted than the labour and offerings of Cain. The works of men's righteousness has never been accepted by God. The question may be asked, "What does God accept?" The answer is this, He, God, accepts the works and labour of those in whom He works both the will and to do of His good pleasure. These works of labour are by faith, faith is a gift of God and this labour is accompanied and prompted by grace which enables them to work the works of God. Paul said, "Wherefore, my beloved brethren, as ye have always obeyed, not in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both the will and to do of His good pleasure." Phil. 2:12,13. The Apostle Paul points out conclusively the source through which he was enabled to labour and perform a work that was acceptable to God. He said, "I laboured more abundantly than they all, yet not I but the grace of God that was in me. I Cor. 15:10. In this statement he sets forth and shows that it was

grace that did the work and he was the creature which the labour was done, therefore it was all of God.

When the Gospel is preached, Jesus is magnified. He is seen by the weakest eye, by faith, to be the only true offering that has or ever could put away sin. This He did by the sacrifice of Himself. Paul said, "For it is not possible that the blood of bulls and of goats should take away sin." Heb. 10:4. The firstlings of the flock were offered year after year. This was a constant reminder of sins. Those sacrifices and offerings were types and shadows of the true offering which in Jesus Christ who offered Himself once for the sins of His people. He is the One of whom Paul said, "For by one offering He hath perfected for ever them that are sanctified." Heb. 10:14.

Cain, through malice and rage, slew his brother. Abel was a righteous man. It is said of Him, "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. Jesus was put to death by the wicked hands of men. He was raised by the Father. He (Jesus) is yet speaking to His humble poor, saying, "I am He that liveth and was dead; and behold I am alive for evermore, Amen: and I have the keys of hell and of death." Rev. 1:18.

Our Friend asked the question, "Who was Cain's wife?" The Holy scriptures do not mention by name all those of our first parents, to-wit Adam and Eve. The scriptures do set forth that Eve is the mother

of all living. This is proof that there was no prosterity before Adam and Eve, by which Cain or Seth could have taken a wife. It is stated and recorded by Divine inspiration, "Adam lived an hundred and thirty years and begat a son in his own likeness after his image; and called his name Seth, and the days of Adam after he had begotten Seth, were eight hundred years, and he begat sons and daughters." Gen. 5:3,4. Whether Eve was the woman of which Cain's wife was born, would be hard to say. However, it is most certain that she was born of the lineage of Adam and Eve.

T. F. Adams

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**"BE OF GOOD CHEER:  
IT IS I; BE NOT AFRAID.  
MATTHEW 14:27.**

The word cheer appears in six books of the Bible, two in the old Testament, and four in the New; and means according to Webster, "To raise the spirit of; to cause to become hopeful; comforted, or gladdened; enliven; and make to rejoice."

But the word "cheer" like many other expressions of Jesus, is dependent upon the Spirit to make the application in order to obtain the heart felt results. Jesus said to His disciples, "Let not your heart be troubled:" but just the spoken word will not alleviate the trouble, it must be applied by the Spirit. Jesus "Spake as never man spake," and because there is power in His word, it has its effect. Paul said I have planted, Apollos watered; but God gave the increase."

When the disciples of Jesus

"Saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid." Yes "It is I" your Lord, the one that hath power over the waves of the sea, birds of the air, and fishes of the mighty deep. "I" that "Have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?" JEREMIAH 5:22. And we read in REVELATION 1:8. "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." With these declarations, why fear and be not of good "Cheer?"

"It is I" that fed the multitude when His disciples said "This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. But Jesus said unto them, They need not depart; give ye them to eat. And they say unto him, We have here but five loaves, and two fishes. He said, Bring them hither to me. And He commanded the multitude to sit down on the grass, and 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 to the multitude. And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full." Matt. 14:15-20. Who but Jesus could

have performed such a miracle as this? One deviating so much from the law of nature, and transcending the understanding of the wise. So when you are hungry, "Be of good cheer; fear not," though the supply seems low, the power is great.

When the Old Ship of Zion is in the midst of the storm, and those on it, like His disciples; "Toiling in rowing; for the wind was contrary unto them:" He will not pass you by, but will talk to you as He did His disciples, and say unto, "Be of good cheer: it is I, be not afraid."

In the world saith Jesus, "Ye shall have tribulation: but be of good cheer; I have overcome the world." Jesus was a "Man of sorrows and acquainted with grief." And as the head suffered persecution, so will the body. If He whom the devil himself owned to be the Holy one of God; was persecuted, arrayed with a scarlet robe and a crown of thorns put on His blessed head, what better treatment could the body expect? But He says "Be of good cheer, I have overcome the world." For one to overcome, he must be superior to his opposition, greater in power, able to conquer and subdue all his enemies. And as Jesus is the creator of the world and all things therein, (even Satan, the god and prince of the world, with all his principalities and powers has ransomed His people from the hand of him, who is stronger than they; He could well say unto them, "Be of good cheer; it is I; be not afraid.")

In Paul's voyage toward Rome, And his ship "Being exceedingly

tossed with a tempest, the next day they lightened the ship; and the third day we cast out with our hands the tackling of the ship. And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away. But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have gained this harm and loss. And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you but the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, Saying, fear not Paul; thou must be brought before Ceasar: and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me." Acts 27:18-25. But Paul with all the assurance he had from the angel, and perhaps his best oratory did not take away the fear that lingered in their hearts, nor bring cheer to their troubled mind.

"And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the fore-ship, Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved." Had the angel spoken to the shipmen, as he did to Paul, and said unto them, "Fear not, then calm would have appeared on the scene. This should teach us that, we should not, as many do, desert the ship when trouble comes and the

winds are contrary, but remain in the ship as good soldiers; and "Fight the good fight of faith."

When the disciples saw Jesus walking on the sea, they thought they had seen a spirit; as they perhaps did not expect to see Him walking on the surface of the water and they were afraid. But Jesus said unto them, "Be of good cheer, it is I, be not afraid;" be not afraid of me nor of the storm in which you find yourselves, "It is I;" your Saviour and Redeemer. The ship in which the disciples were, was an emblem of the church of God, and the contrary wind depicts the false doctrine and troubles that toss it about in the world.

Often the children of God, like the disciples, find themselves in the midst of a storm but not realizing until some wonderful miracle, similar to Jesus walking on the sea, is performed, that He is present, and sayth unto them, "Be of good cheer, it is I; be not afraid." When Jesus spake these words, "Peter answered him and said, Lord, If it be thou, bid me come unto thee on the water. And he said, come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? Did not Peter have something to rejoice and be cheerful over when Jesus reached forth His hand, and caught him?"

Jesus came to the pool in Jerusalem and found "A certain man was there, which had an infirmity thirty and eight years. Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, wilt thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath." Did not this man have reason for acclamation and joy, when he realized that the malady that had lingered with him for thirty and eight years, was cured?

The Lord said unto Jacob, "Behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land: for I will not leave thee, until I have done that which I have spoken to thee of. And Jacob awakened out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven." Jacob had reason to "Be of good cheer", when he realized that God was with him, and would not leave him.

The children of Israel had reason to "Be of good cheer," when the waters of the Red Sea "Were a wall unto them on their right hand, and on their left. Thus the Lord saved Israel that day out of the

hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and his servant Moses." This must have been a time of rejoicing with them when they were given safe passage through the Red Sea, that they might continue their journey toward the promised land. "Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea."

In John 16:33, Jesus says, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." Notwithstanding all the trials, doubts, fears, and storms that arise in the world, Jesus assures His people that in Him, there is peace. Their peace in Him, is as sure, as their tribulation in the world. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

When the children of God, like the children of Israel, are blessed to see all the obstacles that lie in their way have been removed and that their sins have been forgiven, and the "Love of God shed abroad in their hearts," and a cleared vision of their long sought home; then it is that peace dissipates fear, and calm appears on the scene.

With such blessed assurance, may I say to Zion, "Be of good cheer." And may "Peace be within thy walls, prosperity within thy

palaces. For my brethren and companions' sake, I will now say, peace be within thee."

H. O. Nash

#### ASSOCIATION NOTICE

The Seven Mile Association will be held, the Lord willing, at Reedy Prong Church, Johnston County, North Carolina, beginning on Friday before the third Sunday in September and continuing through Sunday.

The directions are as follows: Those coming from the North, come to Benson, North Carolina, take Highway No. 50 East, follow this highway about two miles below Peacock Crossroads until you come to the first dirt road to the right. Take this road and the Church is about two miles. Those coming from the East, come to Newton Grove, North Carolina, follow Highway No. 55 about four miles West. Turn left on dirt road and the Church is about one mile. There will be pointers for direction from highways to the Church.

We cordially invite all who have a mind to be with us and especially our visiting ministers.

Elder L. D. Reaves,  
Box 52, Coats, N. C.

#### ASSOCIATION NOTICE

The Elkhorn Association will be held, the Lord willing, at Glenwood Park Church, starting on Friday before the fourth Sunday in September and continuing through Sunday.

Zenith Church, Crumpler, West Virginia, decided to use our location for the sake of convenience.

We extend a hearty invitation to all to be with us at this meeting.

Glenwood Park Church is about 3 miles from Princeton, West Virginia on Route 71.

Elder L. B. Hylton,  
R.F.D. No. 1, Box 285  
Princeton, West Virginia

#### LOWER MAYO ASSOCIATION

The Lower Mayo Association will convene, the Lord willing, with the Church at Spoon Creek on Friday before the first Sunday in October, 1959, and continuing through Sunday.

The place of meeting is to the right of 58 Highway, near Critz, Virginia, ten miles south of Stuart, and fifteen miles west of Martinsville.

All lovers of the truth, and especially preaching brethren are cordially invited to meet with us.

For further information, write the undersigned.

Sam L. Gilbert, Clerk  
Box 2629  
Winston-Salem, N. C.

#### SALEM ASSOCIATION

The Salem Association will be held at Bunker Hill Church on the third Saturday, Sunday and Monday, in September, the Lord willing.

We invite all that have a mind and can come to be with us.

Those coming from the east following Hwy. 70 a little past Greensboro, N. C., and enter the new Hwy. 40. Follow this route for about 16 miles to an overpass marked Hwy. 66. Go under the bridge; then take a right; cross bridge and go two miles to church.

Those coming from the west, north and south, come to the Town of Kernersville, N. C.; Follow Hwy. 66 south about two miles to church.

A. B. Barham, Clerk,  
Burlington, N. C.

#### WHITE OAK ASSOCIATION

The next session of the White Oak Association will convene with the Church at Southwest, located on 53 Highway, five miles west of Jacksonville, N. C., in Onslow County, N. C., beginning on Saturday before the third Sunday in October, and continuing through Monday.

Those coming from the north follow Highway 24 or 258 to Highway 53 which junction is two miles west of Jacksonville. Turn right on Hwy. 53 and follow this route three miles to church.

Those coming from the south or west follow Hwy. 17 north to intersection of Highways 24 and 258. Turn left and you will come to 53 Highway. Follow 53 route to the church.

We invite all lovers of the truth to be with us, and especially our ministering brethren.

J. B. Pollard,  
Richlands Hwy.,  
Jacksonville, N. C.

#### LITTLE RIVER ASSOCIATION

The Little River Association will convene, the Lord willing, with Old Union Church, beginning Friday before the 4th Sunday in September and continuing through Sunday, 25th, 26th, and 27th.

Those coming from the North, West, and South take Highway No. 70 from Smithfield, N. C.; go about seven miles and take paved road with Highway sign pointing to Brogden High School. Turn left at school to church.

Those coming from the East will turn left on Brogden High School road which is about seven miles east of Smithfield, N. C.; go to school and turn left a short distance to Old Union Church.

We invite all lovers of the truth to meet with us.

C. L. Ogburn, Clerk

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# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. XCII

SEPTEMBER 15, 1959

NO. 21

## PSALM LXI

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

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

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

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

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

## PSALM LXII

Truly my soul waiteth upon God: from him cometh my salvation. He only is my rock and my salvation; he is my defence; I shall not be greatly moved.

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

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

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

He only is my rock and my salvation: he is my 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.

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

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ELDER T. F. ADAMS

WILLOW SPRINGS, N. C.

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431 Hardendorf Ave., N. E.  
Atlanta, Ga.

**\$3.00 PER YEAR  
TO ELDERS \$2.00 PER YEAR**

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

# ZION'S LANDMARK

## *Devoted To The Cause of Jesus Christ*

### THE RECORD AND TESTIMONY

First Corinthians 2:1,2. "And I, Brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and Him crucified." In the above scripture we have the declaration of the Apostle Paul relative to the testimony of God and Jesus Christ and Him crucified. The scriptures we hope to present in this discussion are the testimony of God as recorded by His Apostles.

Who is this Man, Jesus Christ? Genesis 1:1, says: "In the beginning God created the Heaven and the earth." Was Jesus Christ a product of either Heaven or earth? What is the testimony to this question? In Ephesians 1:1, we have this reading: "Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus." In this statement the saints at Ephesus and the faithful in Christ Jesus are being addressed, and in verse 4, 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." This answers the question, which proves that Jesus Christ was not a product of the created Heaven or the created earth. As Paul said, we were chosen in Him before the

foundation of the world. This Christ Jesus we have under consideration is the Son of Mary. Jno. 17:5. Jesus prayed to the Father: "And now, O Father, glorify Thou Me with Thine Own self with the glory which I had with Thee before the world was." That was the Son of Mary praying to the Father. Did you notice the glory He prayed for was before the world was? Could it have been possible for the Son of Mary to have been with God the Father before the world was? That is the testimony of Jesus Himself. So we call the Apostle Paul to the stand to testify again. In I Corinthians 15:46:47, we read, "Howbeit that was not first which is Spiritual, but that which is natural; and afterward that which is Spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven." Paul here sets forth that the natural is made manifest in the world first. So we have these words of Holy writ: "In the beginning was the word, and the Word was with God, and the Word was God; the same was in the beginning with God." Jno. 1:1,2. Again Jno. 1:14 says, "And the word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father) full of grace and truth." This establishes with out a doubt that Jesus was that Word that was made flesh and dwelt among us, and the Apostles beheld His glory

as of the only begotten of the Father and with which He had prayed to the Father to be glorified. This was the son of Mary.

Now how was He made flesh? Luke 1:35 says, "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: Therefore also that Holy thing which shall be born of thee shall be called the Son of God." In this verse we have three things that have taken place with Mary, a natural human being, a virgin girl, one that had never known a man, in fulfillment of the Angel's message, the Holy Ghost came as the Angel had said. Next the power of the Highest overshadowed her and therefore for that reason she gave birth to a Holy Child, who was called the Son of God. Can a corrupt thing produce a Holy thing? Can a corrupt tree produce good fruit? Matthew 16:13 says, Jesus said to His disciples, "Whom do men say 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." Christ, the Son of the living God. (Verse 17) "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." Paul in Ephesians 1:3 said, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. This is proof that God is the Father of the Lord Jesus Christ.

John the Baptist said, "And I

saw, and bare record that this is the Son of God." Then we hear Paul saying, in Romans 8:3, "God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Here is evidence that the Son of Mary was in the likeness of sinful flesh, yet knew no sin and therefore was without sin, and was Holy.

Luke 3:23 says, "And Jesus Himself began to be about thirty years of age, being (as was supposed) the son of Joseph." Did you notice that Luke said He was supposed to be the Son of Joseph? He was said to be John the Baptist, but He was not, He was supposed to be Elias, but He was not. He was supposed to be one who had risen from the dead, but He was not.

Luke 2:42-44 says, "and when He was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the Child Jesus tarried behind in Jerusalem; and Joseph and His Mother knew not of it. But they, supposing Him to have been in the company, went a day's journey; and they sought Him among their kinfolk and acquaintance." Notice here the term Luke used, he did not say His but "Their kinsfolk." They were talking about the son of Mary called Jesus.

Verses 48-49 say "And when they saw Him, they were amazed: and His Mother said unto Him, Son, (She could truly call Him Son) why hast thou thus dealt with us? Behold, Thy Father and I have sought Thee sorrowing. And He said unto them, How is it that ye sought me? Wist ye not that I must be about

my Father's business?" Was Jesus here recognizing Joseph as being His Father? Mary honored Joseph, her husband, as being the Father of Jesus, according to the law of custom of the people, the Child being born after they had come together as man and wife. Now my question is, if He were the Son of Joseph as supposed, why did Herod seek His life though a small Baby? Can you in any place find that Jesus ever said or admitted that He was other than the Son of God? What the people supposed Him to be, and what He truthfully was are two different things.

In my opinion there had never been a man that had called twelve men to them and taught them the doctrine that Jesus taught His disciples, until this time; neither had there been a man that sent out any person and gave him power to heal the sick and cast out evil spirits. Up to the time Jesus began His ministerial work there had never been a man that had healed the lepers. Neither had there been a man that had raised the dead to life after having been dead four days, as had Lazarus. He only had to say to the stormy wind: "Be still," and it became calm; and the water He made wine. Before Jesus, God had never said, "This is My Son, hear Him." Jesus, the son of Mary, is truly the Son of God: "And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Matt. 3:4. He has been recognized as the Saviour of sinners by His people from all nations. Had He been as they (vile sinners) He could not have taken their sins upon Himself

and atoned for them. He was without sin, Holy and without blame, even though He was born of a woman. Therefore He — Christ—could atone for the sins of all that the Father gave Him, for He says, "I came down from heaven, not to do mine own will, but the will of Him that sent me." Jno. 6:36.

The Godly attributes of Christ were not changed in any sense by being enshrouded by nature as a result of His natural birth by the virgin Mary, because the scriptures teach us that He was without sin, and being spit upon by His persecutors, did not make Him a man of sin. When He bore our sins on the cross, He was not changed from His lofty estate as the Son of God.

Not only did His disciples see Him, but about five hundred others saw Him after His resurrection. If Jesus, the Son of Mary, had been born of the house of Pharaoh, it would not have changed Him as the Son of God and had He been born in the house of any noted King or Man on this sin cursed earth, He would still have been the Son of God.

May the God of all grace bless the truth is my prayer,

B. B. Walston  
Box 39040  
Houston 39, Texas

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**"AND HE SOUGHT TO  
SEE JESUS." (LKE 19:3)**

In our reference Zacchaeus is the seeker. It may have been that Zacchaeus was seeking through a motive of curiosity, for we read, "And he sought to see Jesus, who he was." Probably Zacchaeus had heard of this man and of many of

the wondrous things that He had done, and he had the desire to see who the man was, what he looked like, and if there was anything noticeably different about Him to enable Him to do such great things. Regardless of what the motive was, Zacchaeus, we are told, sought to see Jesus. He was given this desire, and it was an earnest desire for he sought to see Him; he met with difficulties in his endeavor; he did not give up, but went to great lengths in his seeking. Also, regardless of what his motive might have been the Lord and Saviour greatly rewarded his seeking, giving him a hundred fold more than he even sought for.

Zacchaeus was a Jew, and a brother to all the race that were the seed of Abraham. He was an Israelite, it had been his forefathers who were led out of Egypt and brought into this promised land west of the river Jordan, even unto Jerusalem. Zacchaeus was not only of the natural seed of Abraham, but also of the spiritual seed.

Zacchaeus lived in Jerico. Now Jerico is a village east of Jerusalem. It is located in the valley, while Jerusalem is located on the mountain. It is located on the River Jordan, in the very easternmost part of the promised land. It would seem that Jerusalem represents the spiritual, while Jerico represents the natural or worldly. Also the "East" is the land of the rising sun, the beginning, the first or the old man. The rich fields of the valley are the places where the seekers of the riches of the earth would settle. When Abram and Lot went out, Lot chose the city of Sodom

and the rich lands of the valley, while Abram dwelt in the mountains and among the rocks and cliffs. Lot built up his treasures in the rich things of the land. While the spiritual city of Jerusalem is set upon a hill in the west country, the city of Jerico is found in the valley in the east country. Now Zacchaeus lived and dwelt and found his riches in the low city of Jerico.

Zacchaeus was a publican. He "was the chief among the publicans, and he was rich." The word "publican" comes from "in publicum" which means treasury. The publicans then, were a group of people who were employed as collectors of revenue for the Romans. At this time the Romans had rule over the Israelites and they were compelled to pay taxes or revenue to the Roman Empire. The publicans were those people who accessed and collected these taxes. The collecting of these taxes became a very unfair and arbitrary practice. There were vicious and fraudulent practices and overcharges which the collectors used to make themselves rich. The publicans were of the Israelites, brothers to those whom they oppressed. Thus they were looked upon as traitors to their own people; they were ill favored, excommunicated and despised by all of their brethren. They followed the basest of all means of livelihood, and the richer they became, the more they were despised as traitors and apostates. When the Pharisees referred to Jesus as "Eating with publicans" it was to insinuate that Jesus too, was evil. Now, Zacchaeus "was

the chief among the publicans, and he was a rich man." That is to say that he was a publican over the publicans, and that he had made himself rich with the ill gotten taxes taken from his own brethren. Thus we see Zacchaeus, the base, vicious, traitorous, atrocious, abhorred, rich and excommunicated publican, living in Jericho.

But Zacchaeus "sought to see Jesus." He was a Jew, and a seed of Abraham, and he sought to see Jesus. This desire to see the Lord had taken hold of him, the Lord had laid His hand upon Zacchaeus as "A brand plucked out of the fire." (Zech. 3:2) First we see Zacchaeus spending all of his effort to see Jesus. He ran with the crowd, he pressed into the crowd, but being low of stature, he could not see over the shoulders and heads of the others about him. Also being little of stature, he had not the strength to push through the crowd and to get to the center where Jesus could be seen. In himself, he failed to see Jesus, and failed in his searching. This failure was "in the street of Jericho."

But something of power had taken hold of Zacchaeus, and he could not give up. So he "ran before" and beyond the press; he ran out on the road toward Jerusalem, and climbed a sycamore tree. In this Zacchaeus had gone further and beyond and above the crowd. Every child of grace is called upon to go beyond and further than the crowd of men. The Sycamore tree is a type of fig-mulberry tree and is valued along with the olive tree; it is a fruit bearing tree. Its leaves are large and heart-shaped and soft and downy underneath. Zacchaeus

in this tree considered himself in a shaded and obscured place. In this fruit-bearing Sycamore tree, Zacchaeus was first, "in the way," and second, he "waited and looked," and third, he thought himself concealed. Before any blessing can be received, we must be led to the right place and be in the way that Jesus is to come. The servant of Abraham was "In the way" when he came to the well seeking a wife for his masters son, Isaac. Zacchaeus had now ceased his own efforts and waited and watched for the appearance of Jesus. Jesus did come, and then, Zacchaeus learned that rather than being concealed, he was known by name of the Lord, and stood openly before Him in all matters.

Zacchaeus saw Jesus; he realized there all that he had sought for. Not only did he see Jesus, but he saw Jesus looking at him. For Jesus "looked up and saw him." Even more than that, Jesus spoke to him! "And still more, Jesus told him what to do, and that "this day is salvation come to this house. Usually we read of the sinner looking up to Jesus, his Savior, but here we read the reverse. Here Jesus portrays Himself as a servant, yes, a servant even to the sinner which He came to save, for He says, "I came to save that which was lost."

Zacchaeus had left his house; he had pressed the crowd; he had run before; he had climbed the Sycamore tree; and he had waited. When Jesus came that way, Zacchaeus was told to make haste; to come down; and to return to his house. What, My Dear Brother, had

the efforts of Zacchaeus amounted to: Did he not have to undo everything that he had done? When the disciple cut off the ear of the soldier who took Jesus, did not Jesus have to stop and replace the ear, and rebuke the disciple?

"And he made haste and came down and received him joyfully." He made haste, he came down, he ran behind the crowd, he returned to his own house and he received Jesus joyfully. Salvation came to him in his house; it came to him in his body and his tabernacle of clay, and his house of Jerico; for his house was in Jerico, and Jesus said "for today I must abide at thy house." So with every child of grace, Jesus comes to the sinner; He humbles him and brings him to His feet; and He abides with Him. To abide at a place means to remain there for a time rather than to merely visit or to go to once or twice. Jesus abided in his house

"And when they saw it, they all murmured, saying that he was gone to be guest with a man that is a sinner." O the Pharisees must have felt disgusted at it all. Here they were following Jesus and walking uprightly, and now He had turned away from them, caused them to stop on their journey to Jerusalem and to wait until He would return; and worse than anything else, He had turned back to go with this hated and traitorous publican, Zacchaeus. Consider the words of the elder son, when the prodigal returned: "Lo these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid." Indeed the pari-

sees always murmur, but Jesus says, I came to save that which was lost; the well needeth not the physician. Rage and envy and jealousy dwelt in the hearts of all those that were Pharisees.

"And Zacchaeus stood" before the Lord in his house; he stood waiting the judgments of the Lord; he stood waiting to know whether he would be condemned, as he deserved, or whether he would be set free. He stood and declared salvation is of the Lord as he said, "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold." Zacchaeus calls upon the Lord to witness his statement and to see this thing done. Zacchaeus was a rich man, but now he called upon his Lord and Master to behold witness and make sure that half his riches be given to the poor and that everything taken by false accusation from his brothers and neighbors, be restored four fold. Now he was a publican and had gained these riches by assessing and collecting from his brothers, and there were probably thousands of false accusations in his ill - gotten riches. When these false accusations had been repaid four - fold, Zacchaeus was and would ever remain hopelessly in debt for the rest of his days; for where is the man that can pay his own obligations?

The covetous extortioner, Zacchaeus, had now manifested the fruits of the spirit, "And Jesus said unto him, This day is salvation come to this house —" This day is salvation come to the house of Zac-

chaeus, his tabernacle of clay, his house in Jerico! There is reason given, "He is a son of Abraham." Not only a son of natural Abraham, but also of the Spiritual house of Abraham. And there is another reason given: "For the son of Man is come to seek and to save that which was lost." Most assuredly Zacchaeus was a lost sinner as he followed the vicious and fraudulent and traitorous exactions against his own brethren, to serve their conquerors and enemies and to fill his own heart with riches from labors.

The name "Zacchaeus" means pure and innocent. We have here a very evil man, with a very good name. In the pursuits of his evil gains, he was arrested and brought down, and made poor and humble. He was called by his name and made to live according to his name and that call by name. Zacchaeus, the publican, in the New Testament Scriptures may be compared with Rahab, the harlot, who saved the spies of the Israelites, knowing them to be of God, as mentioned and described in the Lord is no respecter of persons, but used men of all walks of life according to His purpose and as do show forth His power and honor and glory forever. He hath chosen the weak and the foolish things to confound the wise; that all the glory may be of God, and that His power may be more perfectly manifested before all men. May all the honor and glory and praise be His forever.

A. D. Alston

### "AND PALMS IN THEIR HANDS"

(Continued From Last Issue)

Here we see the palm branches in use when Jesus was on earth. When they heard that Jesus was coming, they took palm branches of palm trees and went forth to meet him. The praises on earth are likened unto the praises in glory. Hosanna means salvation and in crying they said, "Save, we pray," meaning "Save, Oh Lord we perish." (Ps. 118:25; Mat. 8:25) In Glory it will be no longer Elim; for Elim is only a place of palms and wells of water, figurative of life eternal and living waters. In heaven we shall see Him face to face; for when that which is perfect is come, then, that which is in part shall be done away. (I Cor. 13:10-12) We will never know the full import of these blessed words in this time world. Now we see only in part but then we shall see Him face to face. (I Cor. 13:9) These things understood not His disciples at the first; but when Jesus was glorified, then remembered they, that these things were written of Him, and that they had done these things unto Him. (John 12:16)

In the New Testament or Gospel Day the people are brought close to the Lord." They shall call His name Emmanuel; which being interpreted is "God with us." (Mat. 1:23) The Word was made flesh, and dwelt among us. (John 1:14) They actually spread the palm branches before Him; and, as prophesied when blessed, could go the Palm Tree and take hold of the Branches thereof. (Mat. 21:8; S.S 7:7) Jesus gladly permitted and blessed John to lean on

His breast. (John 21:20) John said, "Our hands have handled, of the Word of Life." (I John 1:1; Lu 24:39) It is not entirely clear. Here, we see but in part. The Lord Jesus recognized part of the Old Testament Way of Worship; but He taught strongly the New Way of Worship. As it is written; He taketh away the first or the old way that He may establish the second or the new way, The Way of Life. (Heb. 10:9) In the Hebrews it reads: "By a new and living way, which He hath consecrated for us." (Heb. 10:20) Jesus saith, "I am the Way, the Truth and the Life." (John 14:6)

"The hour cometh and now is when the true worshippers shall worship the Father in spirit and in truth." (John 4:23) Sometimes, His little ones are blessed to worship with spiritual palms in their spiritual hands, (spiritual minds) ascribing all the honor and the glory to the Lord. We are still blessed, as of old, to cry, "Hosanna, Blessed is he who cometh in the name of the Lord; (John 12:13) The Psalmist says, "The voice of rejoicing and salvation is in the Tabernacles of the Righteous." (Ps. 118:15) In the true worship we can sing "Hosanna, Save, we pray." The palm branches were in use when the people cried, "Hosanna". Let us keep in mind that palm branches and the crying of Hosanna are closely associated together. We read of another time when believers cried, "Hosanna," while Jesus was on earth: "And the blind and the lame came to Him in the temple; and He healed them. And when the chief priests and the

scribes saw the wonderful things that He did, and the children crying in the temple, and saying, 'Hosanna to the Son of David', they (the chief priests and the scribes) were sore displeased and said unto Him! Hearst then what these say?" And Jesus saith unto them, 'Yea: have ye never read, Out of the mouth of babes and sucklings Thou hast perfected praise?' (Mat. 21:12-16)

Since the ascension of Jesus, the Comforter comes. (John 16:7) The feeble hands are made strong to hold spiritual palms. Then, believers see the Glory and the Excellency of God, by faith (Is. 35:32; II Cor. 5:7; II Cor. 3:18) Isaiah tells of the cedar and other trees. (Is. 41:19:20) These trees, planted by the Heavenly Father, bear no fruit until blessed from above. The Apostle Paul says: "Being made free from sin, and become servants to God, ye have your fruit unto holiness and the end everlasting life." (Rom. 6:22) The prophet Hosea, speaking of Jesus, says; "I am like a green fir tree. From me is thy fruit found," (Hos. 14:8) "The gift of God is eternal life." (Rom. 6:23)

"Thine O Lord is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all." (I Chrn. 29:11) Here the Old Testament writer says, "all that in the heavens is thine." The palm tree and the olive tree is thine. "I will plant in the wilderness the cedar, the shittah tree and the myrtle and the oil

tree; I will set in the desert the fir and the pine, and the box tree together: That they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it." (Is. 41: "Only God can make a tree." The Lord hath planted the palm tree. Church. "This thy stature is like to a palm tree" — a figure of the Lord Jesus (S of S 7:7) The trees of the Lord are full of sap (life); the cedars of Lebanon which He hath planted. (Ps. 104:16) All of His trees are evergreen (Trees of Life.)

Every tree which our Heavenly Father hath not planted shall be rooted up. (Mat. 15:13) It shall not be. Again it is written: The ungodly are not so. They shall not stand in the judgment nor sinners in the congregation of the righteous. (Ps. 1:4-5)

The Lord's trees are fruitful trees and the cedars praise Him. (Is. 14:8) It is said by Isaiah, the prophet, that the trees of the field shall clap their hands; for ye shall go out with joy, and be led forth true worshippers. (Is. 55:12) It is the branches of the palm tree that they mainly used in worship. Without the Spirit of the Lord we cannot worship. In many times of worship the (date) palm is mentioned. They that worship must worship in Spirit and in Truth. God is Spirit and He is Truth. (John 4:23-24; He is likened to the palm tree. (S of S 7:7) Those that worship are likened to trees planted by the rivers of water whose branches fail not. (Ps. 1:3) To worship, Jesus must be there. The poet has said,

"And prisons would palaces prove, there."

The (date) palm tree is possessed with much good. The fruit is the food of many, the fibers are for ropes and bands, and the trunk is for timber. Wine and sugar are made from the sap. To get the sap the palm tree must be tapped or pierced. Wine is also made from the fruit. Even the tender leaf buds have a pleasant taste and are eaten as a leafy vegetable. The mature leaves are used to build shelters and dwellings. There is nothing wasted or nothing lost in the palm tree. Jesus is the Tree of Life. In Him nothing is lost. There is another characteristic of the natural palm which is figurative of Christ and His little ones. Generally a number of small palms spring up and grow around the foot of the parent stem or tree. In the Scriptures the palm is sometimes a type of the Church (Joel 1:12; 2:22) but it is more often, a good figure of the Lord Jesus Christ. He is the Tree of Life, the Plant of Renown. (Ezek 34:29) Solomon said, "His fruit was sweet to my taste". (S. of S. 2:3) The dates of the natural palm are symbolic of the Fruit of the Tree of Life. To show their close relationship both Jesus and the Church are called, "The Lord our Righteousness". (Jer. 23:6; 33:16).

Jesus is likened to the palm tree. Jesus the righteous shall flourish like the palm tree; He shall grow like a cedar in Lebanon. (Ps. 92:12) I will go up to the palm tree; I will take hold of the boughs thereof. (S of S 7:7-8) There is a symbol here: We go the flower gar-

den; we pluck a flower and a branch; and, when blessed to get a branch or bough of the palm tree, when blessed, we will hold it; we will carry it, we will wave it in love and praise to the Lord. "And to love Him with all the heart and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices. (Mar. 12:33) It will be the righteous people of God who will bear the palms in their hands and sing, Hosanna and Alleluia in the Glory World. Isaiah speaking of the church and her blessings and the blessings of the palm tree wrote: "Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified." (Is. 60:21)" Our God gives unto them that mourn in Zion, 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." (Is. 61:3) Paul plants, Apollos waters; but God giveth the increase. (I Cor. 3:6) God, in a figure of His Church, makes use of the palm tree and the olive tree with their many uses and blessings. Solomon says: He makes His beams of cedar, and His rafters of fir, and her borders of pure gold. (S of S 1:17; S of S 1:11) The fruit or blessing of the palm tree is good, an em-

blem of the Holy Spirit." The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith." (Gal. 5:22)

In the Revelation: the fine white linen robes are symbols of righteousness and victory; the palms are symbolic of victory and righteousness. (Rev. 19:8; Rev. 7:9-10) It is in this time world that His Glory World they will sing, "Alleluia" (Praise ye the Lord). John "heard a great voice of much people in heaven saying: Alleluia; Salvation, and Glory, and Honour, and Power unto the Lord our God." (Rev. 19:1)

In His early ministry, Jesus promised a blessing to those who hunger and thirst after righteousness (the fruit of the tree) for they shall be filled. (Mat. 5:6) In Heaven "They shall hunger no more, neither thirst any more." (Rev. 7:16) There His servants shall serve Him. (Rev. 22:3) The Tree of Life is in the midst of the Paradise of God. (Rev. 2:7) The Tree of Life is on either side of the River and the leaves of the Tree were for the healing of the nations. (Rev. 22:2) The Lord God giveth them light; and they shall reign forever and ever. (Rev. 22:5) 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." (Rev. 22:14)

Yours in a Precious Hope,  
 Beulah B. Mewborn  
 Snow Hill N. C. Rt. 3

## Zion's Landmark

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

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Vol. XCII

No. 21

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Entered at the postoffice at Wilson  
as second class matter.

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WILSON, N. C.

Sept. 15, 1959

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### TO THE EDITORS

#### ZION'S LANDMARK

There has been a question which continues very forcibly in my mind, which to me is timely to ask, and I very much desire your comments published for the benefit of our people to read at this time. The question is, "Should members of the churches of our association visit among those churches and associations which are no longer held in order and fellowship by us?"

It is with no reflection on any one person as an individual or group of persons that I ask this question, but feel to ask it in the interest of the cause of Christ, for the welfare of Zion, and in brotherly love I hope.

J. C. Langdon  
Angier, N.C.

I do not wish to appear narrow-minded upon this subject, but I will try to present my feelings regarding it in the clearest language

at my command, in the hope that no offense be taken by those who hold different views.

I have never felt to visit churches and associations which have withdrawn from the Old line predestination faith, because they would feel that I was in sympathy with them, and bidding them God's speed. This would encourage them to continue in their present course. The better way to retrieve those who have gone away, I think, would be to let them know by our absence that we do not approve of their course. When an individual, church or association withdraws from those with whom they have been identified, there is a reason, and what ever that reason is, it is enough for me to abide under my own vine and fig tree. I have had brethren who had withdrawn from us, to insist not once, but many times, that I allow them to make appointments for me to preach in their churches, saying that I was free to go and preach any where, and for any denomination. I have a few times accepted appointments in churches of other denominations, but I fail to see the wisdom of allowing appointments to be made in churches of those who have declared against, if not me personally against my church or association. This would give the impression to my brethren that I am a double minded man, and the Apostle James tells us "That a double minded man is unstable in all his ways." This charge against me, I would dislike very much.

NAOMI said unto her daughter in law, "It is good, my daughter,

that thou go out with his" (Boaz) "maidens, that they meet thee not in any other field." RUTH 2:22. And verse 14 of the same chapter, "Boaz said unto her, At meal-time come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched corn, and she did eat, and was sufficed, and left." I believe that God will supply a sufficient amount of spiritual nutriment to those who abide in their own fold, so that they will not have to seek it in another's field.

I am glad to say, that as far as I know, no Old line predestinarian church or association has set up bars and declared nonfellowship, although there has been doctrine preached in which they did not acquiesce, but they did not put up bars except in recognition of the bars set up by those who had withdrawn. They have felt to be charitable to those who differed from them, and to suffer rather than to offend. This, I think, is a christian spirit.

When Paul "gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, fastened on his hand. And he shook off the beast into the fire, and felt no harm." Paul was immune to the venom of the viper, because he was not there by reason of shipwreck. But when we voluntarily mingle with those who are not in fellowship with us, and are not immune to what ever they see fit to infuse into us then we betray the confidence of our brethren at home. But some will say, "I am not that weak, they cannot in-

fluence me. "But Paul said "Wherefore let him that thinketh he standeth take heed lest he fall." I am persuaded that many visit those who have withdrawn from us with the best intentions, but let us ask ourselves the question, is it in the best interest of Zion? If not, and I am sure it is not, then let us act in the way that is calculated to bring peace and tranquillity to the household of faith.

Those who have withdrawn themselves from us are as good by nature as those who continued steadfast, but are they in doctrine and order? If so, why did they declare against us, and withdraw from us? John says, "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." First John 2:19. But let us note "Not all of us," meaning I think, that some that went out were of us, but drawn away "By the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Many have been led away by those who set themselves up as leaders, and I would that God would give them courage to renounce those who led them away, and give them grace to return to the fold, where there would be great rejoicing.

But some will say, "I'll not let any man tell me where I should go, or where I should not go. I am free to go any place I wish." This theory I doubt. When I united with the church, I subscribed to the doctrine and order of the

church, and have no right to walk contrary to them. It is necessary that Israel have a law to go by; and for this reason the church has her articles of faith, and rules of decorum to go by so that John can not say, "This is right," and Bill take a different view and say he's right.

Others say, "I have good friends on the other side." So have I; but Jesus says, "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me." Matthew 10:37. It is a cross to the flesh to give up loved ones, but this is necessary to prove whose child you are. Paul said "To the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved." Acts 27:31. Paul meant they could not be saved from the wind, storms and the waves that tossed them about, except they abide in the ship. I have always felt safer from the storms of persecution and suspicion by abiding in my own household, among those who have done so much for me, and took me in when I had no other place to go.

God says, "My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their resting place." They must have known at some time a resting place, or it could not be said that they had forgotten it. And in the thirty fourth chapter of Ekekiel we find how God proposes to deliver His sheep from the yoke

of their false shepherds. "For thus saith the Lord God; I, even I, will both search my sheep, and seek them out." May God lead His people to a place of rest that will not be forgotten.

"Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another." Mark 9:50. Salt is indispensable to proper seasoning and preservation of meats. But if it becomes contaminated with foreign matter, it loses its savoury effect, and is cast out of men. The lesson we learn from this scripture is, I think, that if we conduct ourselves in a way that the brethren lose confidence in us, and try to walk on top of the fence and hold on to both sides, it subjects us to suspicion of both sides and their confidence in us is lost, then we have lost our seasoning and therefore, good for nothing but to be cast out "Into outer darkness: there shall be weeping and gnashing of teeth." If our brethren lose confidence in us, then our influence is lost, and what we have to say is nothing more than a "sounding brass, or a tinkling symbol." They judge us by our walk, rather than by our talk.

Paul says in Romans 16:17, 18. "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctors which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."

I know of nothing that would cause as much rejoicing among the sheep of God's pasture, than for those of the true faith to be united again in the bonds of mutual love and affection, endeavoring to maintain the purity of the gospel, and each member seeking the spiritual welfare of the whole family. And this will be done if the Spirit of God leads each one to do as the Apostle Peter says, "Wherefore laying aside all malice, and all guile, and all evil speakings, 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 good." First Peter 2:1,2. How any one who has tasted that the Lord is good, could seek to feed themselves, and not the flock, is beyond my comprehension. But let us be sure that we do not feed those who have declared against us by our continued visits among them, for if we do, then we are as wrong as they are.

There are many good Baptist who have been led away from us, and many of them are my good friends, who would do any thing for me in a material way, but I feel that it is far better for me to sacrifice my feelings of mingling with them in public worship, than to cause confusion among the household of faith.

I have written by request, and I trust that what I have written will be received in the spirit in which it is written, for I mean no offense to any one of different views.

H. O. Nash

**RESOLUTIONS OF RESPECT**

We, the church at Tarboro regret that time has come to write our respects of a dear mother in Isreal, sister Malenda West. She was a faithful member in our Church for many years. She was a great believer of "Salvation by the Grace of God". She loved to hear the ministering brethren preach the gospel that fell from the master's table. Sister West was highly gifted in quoting the scriptures and she got much comfort in reading her bible.

Sister West was the widow of one of our late ministers at Tarboro Church, Elder T. C. West. She was born November 1878 and died May 3, 1959 making her stay on earth 81 years.

We feel that she is at rest with her dear Savior, awaiting her morn of resurrection. We feel that our loss is her eternal gain and that in her passing, God's will has been done. We trust that God will send his comforter to her family and that they, too, may follow the path of righteousness.

Therefore be it resolved that three copies of this resolution be made:

One to be put in the Church Record.

One to be published in The Landmark.

One to be sent to the family.

Done by order of the Church in conference, June 6, 1959.

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

**RESOLUTIONS OF RESPECT**

It is with a sad heart that we attempt to write an obituary of our dear sister, sister Bessie C. Jones. Even though she was a member of our church for only a short time, we loved her dearly. She was a great believer of Salvation by the Grace of God and that He has all power. She suffered much affliction in her last days on earth, but she never lost her faith in God. We feel that she is at rest awaiting the morn of the resurrection.

Her trials and tribulations are over and we feel that God's will has been done. We trust that it pleases the Lord to comfort her husband and children and guide them through the path of righteousness. We feel that our loss is her eternal gain and God's will has been done in taking her from us.

Sister Jones was born 1888 and died May 28, 1959 making her stay on earth 71 years. She was the daughter of one of our late ministers, Elder George Corbett.

Therefore we, the Church at Tarboro, resolve: That three copies of this obituary be made:

One for the Church Record.

One to be published in the Landmark.

One for the family.

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

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

### OBITUARY OF SISTER DAISY LEWIS FLYNN

Sister Daisy Lewis Flynn of Washington, North Carolina was born in Pamlico County on October 8, 1888, daughter of the late Wallace and Dorcas Carawan Lewis, and departed this life on May 2, 1959 at the age of 70 years.

Sister Flynn was united in marriage to William L. Flynn in 1909, who survives. To this union two daughters were born—Mrs. Charles Alligood and Mrs. Ellis Sawyer with four grandchildren all of Washington, North Carolina. Other survivors are one step-son, Milton L. Flynn and two step-grandchildren; two sisters, Mrs. Letha Harris of Lowland, North Carolina and Mrs. Frank Spain of Stonewall, North Carolina—three brothers, Jonah Lewis and Fate Lewis of Lowland and Clyde Lewis of Ransomville, North Carolina, with several nieces and nephews.

Sister Flynn joined Goose Creek Island Church, Pamlico County, 4th Saturday in August 1916 and was baptized by Elder E. E. Lundy of Wilmington, North Carolina.

She moved her membership to Singleton Primitive Baptist Church in June, 1935, where she held membership until her passing.

Sister Flynn was a Dear, Precious and loving member, leaving behind beautiful footprints. Will there be one to fill her place?

She was in very poor health for several years and critically ill for two months—bearing her suffering with much patience. She often said, "If it were His will, she would get well."

She attended her Church for the last time the first Sunday in January and she was not too sick to invite visitors to her home for dinner. She had prepared the basket for Communion Service for many years and even hoped to do so for the June meeting, but passed away one month before.

Funeral services were held on Sunday afternoon at 3:00 o'clock from the Cheery Funeral Home conducted by Elder A. B. Ayers of Williamston assisted by the Rev. Harold Tyer of Bath, North Carolina.

Sister Flynn had requested this beautiful song for her service—

Why do we mourn, departing friends,  
Or shake at death's alarms,  
'Tis but the voice that Jesus sends,  
To call them to His arms—etc.

Sister Flynn was laid to rest at Oakdale Cemetery in Washington, North Carolina, under a beautiful canopy of

flowers to await that Great Resurrection Morn.

When we've been there ten thousand  
years,  
Bright shining as the sun,  
We've no less days to sing God's  
praise,

Than when we first begun.

Requested by the Church in conference 1st. Saturday in June, 1959.

Written by Church Clerk—  
Mrs. Janie Carawan  
Box 149  
Washington, North Carolina

### ASSOCIATION NOTICE

The Fall session of the Bear Creek Primitive Baptist Association will convene with the Lawyers Spring Church in Anson County in the little town of Peachland, N. C. on Route No. 74 on Friday before the first Sunday in October and continue through Sunday.

All lovers of the truth are invited to attend, especially our Ministering Brethren. For further information, write Elder J. T. Jones, Marshville, N. C. or undersigned.

Troy A. Williams,  
Association Clerk  
R.F.D. No. 2, Box 232  
Monroe, N. C.

### ASSOCIATION NOTICE

The one hundred and ninety-fourth session of the Kehukee Primitive Baptist Association convenes with the Church at Lawrence, Edgecombe County, the first Sunday in October, the Saturday before and Monday following. The Church is located on Highway No. 258 between Tarboro and Scotland Neck, one mile north of the town of Lawrence. See road map. Elder B. D. Handy was chosen to preach the introductory sermon, and Elder R. B. Denson to be his alternate. Those coming the evening before, notify R. B. Denson, Rocky Mount, N. C. or Deacon Alfred Ward, R.F.D. No. 2, Rocky Mount, N.C.

Elder A. B. Ayers, Moderator  
Elder R. B. Denson, Clerk

### APPOINTMENTS

Elders J. C. Dunbar and R. D. Bell will be at Burlington Church, Burlington, N. C., Sept. 23rd at 7:30 P.M., and Willow Spring Church Sept. 24th at 7:30 P.M.

Thence to Little River Association, at Old Union Church, near Smithfield, N. C.

T. F. Adams

C286.4  
281

OCT 27 1959

# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL.XCII

OCTOBER 1, 1959

NO. 22

## PSALM LXII

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

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

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

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

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

To see thy power and thy glory, so as I have seen thee in the sanctuary.

Because thy lovingkindness is better than life, my lips shall praise thee.

Thus will I bless thee while I live; I will lift up my hands in thy name.

My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips:

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

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

My soul followeth hard after thee: thy right hand upholdeth me. But those that seek my soul, to destroy it, shall go into the lower parts of the earth.

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

But the king shall rejoice in God; every one that sweareth by him shall glory: but the mouth of them that speak lies shall be stopped.

## EDITOR

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

## ASSOCIATE EDITOR

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

\$3.00 PER YEAR

TO ELDERS \$2.00 PER YEAR

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

# ZION'S LANDMARK

## *Devoted To The Cause of Jesus Christ*

### **RICHES OF CHRIST**

Dear Children of the Heavenly King:

I have a mind to write of the unsearchable riches of Christ, since returning from our Association near Oakboro, N. C. I do not feel I have ever heard a sweeter sermon fall from human lips than the one delivered by Elder Sechriest of the Blue Ridge Mountains. The dear saints all around shouted and wept for joy as he poured forth his praise and honor to the Great I Am, the only one who is able to save sinners from that wrath to come. Oh, what wondrous love is this! 'Tis love and kindness, Oh, how sweet! Other minister Brethren there also preached Christ and Him crucified.

The dear Brethren and Sisters have been so kind and tender toward this poor mortal since I have been blessed to go in and out among them! I do not feel worthy of such love and kindness, but I realize if Christ is my Saviour, He is also my worthiness. That is what draws us together and makes us love one another in the name of Christ. If I could not witness with them, then I would have no where else to seek peace and rest for my weary soul. The Old Baptist church is a sweet haven of rest for the heavy laden and weary pilgrim. I hope and trust I will never bring disgrace to the dearest people on earth to me. If I know anything about the truth the Old Baptist

preach it.

My dear brother in the flesh, (and spirit too, I believe,) Fred Cobb, and his wife; also our cousin's son who lives with them, attended the Association two days. We spent one night with a precious brother and sister, Claude Coble and wife. I do not think I have ever visited a more humble home. They treated us with great hospitality and kindness. I also spent one night at Brother Alex Harvard's home who with his dear wife and companion, Ina, were equally as sweet to us. My joy and happiness carried over into Monday morning following the association. I felt such happiness that I told my companion it would be a heaven here below, if he could see as I see and love the doctrine of salvation by grace as I love it. What joy we are enabled to know when we are enshrouded by that robe of righteousness and are enabled to say as did Job of old, "I know my Redeemer liveth." This is our experience only for a short duration, and very seldom, but it does build up our hope and faith in our Great I Am.

Our Pastor, Elder James T. Jones, said recently in one of his sermons that he likes the word "Make" and I agree, for David said, "He maketh me to lie down in green pastures;" and in another portion of scripture, he says, "He maketh us to sit together in heavenly places." If there were no

compelling force to over - power these human efforts that we find within us, there would be no Godliness found in us. We could not see our nothingness nor acknowledge His power. His strength makes us willing in the day of His power. In Him we live, move and have our being. He is our light, our life, our all.

I hope I desire to be kept at the feet of God's humble poor. I know this means trials, suffering and trouble, for if we reign with Christ, we must also suffer with Him. It also says, "Suffer little children to come unto me for of such is the Kingdom of God." He says too, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. These little children in their dependence on others for sustenance and protection, are types of the children of God in their dependence on others for sustenance and protection, are types of the children of God in their dependence on Him for support, redemption and protection. It is not on flowery beds of ease that His people travel through this life, but their way is often rough and rugged. Their sufferings are not to be compared to the sufferings of their Saviour who died that the might live and paid the debt they were unable to pay.

If I am not blessed to again meet the dear saints of God, then I hope to meet them in the land where we will never grow old, where congregations never break up and Sabbaths never end.

I hope I am your sister in the name of Christ,

(Mrs.) Melba (Cobb) Vaughn

R. F. D. 1, Box 280

Wadesboro, N. C.

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### "AND HE CALLED HIS TEN SERVANTS"

"And He called His ten servants, and delivered them ten pounds, and said unto them, Occupy 'till I come." Luke 19:13.

On this occasion Jesus was nearing unto Jerusalem and was followed by a great throng of citizens who expected Him to set up a natural kingdom in this world and to free them from all oppressions from the rule of Ceasar. Jesus spake to them in a parable. "The "Certain nobleman" may represent Jesus Himself; the "far Country," the heaven to which He was to return to prepare a place for His chosen ones. He said, "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." Now, His word to us is to "Occupy till I come."

Our scripture says, "He called His ten servants, and delivered them ten pounds." From the wording it is evident that both the ten servants and the ten pounds were His to begin with. Both were his possessions. Let us notice that He gave His pounds or His talents or His gifts, not to the servants of this world or of this life, but to His own servants. Let us examine the number ten. Ten is a definite number and yet it may represent an indefinite number. It is a one, or a unit, with one or more zeros added afterward. The one does not

change, but as more and more zeros are added after that one, the number grows so large that no man can name it. Indeed it approaches unto infinity. Yet, regardless of how large the number becomes, just as soon as the original one, is removed, the whole value of the number is nothing; it becomes only a host of zeros. May not the One represent the sovereignty and the power of God; an omnipotence that is inexhaustible? The power of God can reach one man or an infinite number of men with the same force; He can move mountains as easily as pebbles.

Who then can say how many those ten servants represent. Who can say how much that ten pounds represents? But in any case there was "one" pound for each and every servant of His. Each servant of His had the "One", and the extent of that one is infinite. Without the one, they have no value, they are vanity and all that they do is in vain. The whole power, the whole value, the whole efficacy rests in that "One." Blessed indeed, is that servant that is His, for he has the "One" given unto him. However, with the "one pound," the servant is given a commandment to 'Occupy till I come.' Dear Servant, how are you occupying? That is the solemn question for us all to face and to answer.

Now, Dear Brother, what is the pound, the one pound? What is the talent? What is the Gift? The "One pound" may be the Holy Word of God, the Scriptures. It may be the faith that is given us to withstand the doubts and fears. It may be the church that we are

privileged to attend. It may be the ministry that is ours, or the right to proclaim and to hear the unsearchable riches of God. It may be the freedom of assembly and of worship. It may be the brotherly love that is given into our hearts one for the other. It may be the hope that burns in our breast, the earnest of the inheritance — even the hope of salvation by Grace.

Occupy till I come. What is meant by the word "occupy?" It means to be present and to remain present; to endure, to persevere, to exercise and to use, to trade and to profit with. "He that endureth to the end shall be saved," and again we read, "If ye continue in my word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free." So the word to us is Occupy and continue to occupy unto the end and you shall be made free.

We have the pound, how are we occupying with it? We have the Holy scriptures for our admonition and learning. How are we occupying with them? Do we read and search them for the truths of our Lord? Do we go to them for our admonitions, and are we guided by their teachings?

We are privileged to have the church and the ministry. We have the privilege of assembling ourselves together and of hearing proclaimed the unsearchable riches of God. How are we occupying with respect to these privileges? Are we prompt to attend our meetings? Are we apt to encourage and to support and to strengthen and to pray for the pouring out of the Holy

Spirit upon our Ministers?

Are we apt to show brotherly love for our brother? longsuffering, forbearance, forgiving, tenderness toward our brother? Are we occupying submissively, obediently and at the feet of our brethren, ever preferring our brethren to ourselves, and esteeming them higher than we? How are we occupying in brotherly love, one for another? May the Lord melt our hearts and enable us to come to one another's feet as submissive and obedient and loving servants! Oh, that His Holy Spirit might come down upon us and enable us to faithfully occupy till He comes.

This coming must refer to His second coming upon this earth; His coming in His power and glory. To us finite, afflicted, and poor creatures, that coming is when our natural life leaves this body. We there shall it lie." Where and how will we be occupying on that day of falling. Ah, Dear Brother, in ourselves we are but as zero, but if we are one with His in Spirit, and if He is before us, then all of His promises belong to us and in His strength and sovereignty, we are made strong and given the victory in the end. If we are of the Spiritual seed of Abraham and of the children of Israel which he led out of Egypt, then we have His promise, (Ex. 23:20) "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the the place which I have prepared. Beware of him, and obey His voice; provoke Him not, for He will not pardon your transgressions: for my name is in Him." His servants have been given the

hope and the faith to believe, and they have His guardian Angel to go before them, yet they are given the admonition to beware of that Angel and to obey His voice and to provoke Him not. We have the promise of being kept, yet we are told to occupy till He comes. May He graciously enable us and lead us to occupy in love and tenderness and faithfulness and in obedience and submission, ever bearing the fruits of the Spirit. May we not be found with His one pound wrapped in a napkin, remembering that the napkin is a thing that is wrapped about the dead; that darkens that which is within; a container for the natural intelligence; and something that is soiled and perishes as it is used to serve or protect something else.

A. D. Alston

16 Sept. 1950

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### THE OLD BAPTIST

Dear Brother Adams:

Please find enclosed six dollars for renewal of my Landmark. I am sorry I waited so long to send my remittance, but I was with my daughter and was sick. It seemed I just could not pull myself together to write, however, I have read and reread my Landmarks and enjoyed them so much. I was so glad you did not discontinue my subscription, for it is all the preaching I get.

Brother Adams, there is nothing that gives me more pleasure than to meet and mingle with the Old Baptist people and hear them tell of their joys and sorrows. I went to Roxboro the first Sunday. We had baptizing and there were

five preachers present for the service. I left at noon because I was not strong enough to spend the day. Matthew 5:6 says, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Luke 12:32 says: "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom;" that is, to give you the sorrows and joys contained therein or composing it. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Jno. 3:16. John further says, "No man can come to me, except the Father which sent me draw him: and I will raise him up at the last day." Jno. 6:44.

When Old Baptist are trying to correct the wrongs among them it behooves us to heed and not rebel. The church is our mother so to speak. I pray that moderators may be humble leaders. The Lord said, "Fear not little flock."

Brother Adams, I am eighty - three years old. I feel like I am almost to the end of the lane. I know not the time of my departure and I am glad I do not. I hope when my time comes, I will just fall asleep and never awake, but "Thy will be done," not mine. I dread the sting of death. I just hope and pray that I may be resigned to God's will and be satisfied. We are told in the scriptures that "They that are whole need not a physician but they that are sick;" and Christ said: "I came not to call the righteous but sinners to repentance." To know anything of the goodness and mercy of this great Physician

is to have a personal knowledge which comes through an experience of grace and to know Christ as your great Physician. Surely He, Christ, hath borne our grief and known our sorrows. When we are enabled to know this, it seems that "Heaven comes down to greet, and glory crowns the mercy seat." No wonder the poet could say, "How happy are they who their Saviour obey." I want to tell you a little experience I had with a bird. I went out into my porch and sat in the swing. The little birds were singing and twittering in a tree over my door and suddenly a little bird came and lit in my hand in my lap. I said, "Sweet Birdie, you have come to see me." The text, "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father," came into my mind. I could not refrain from shedding tears for the joy that was in my soul. I felt that it was a token of love from God. I walked over to the edge of the porch and held my hand out with the little bird in it and he flew away. This little experience brought me a token of love that I have never been able to express: "He speaks and it is done, commands and it stands fast."

Paul said: "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed, for this corruptible must put on incorruption, and this mortal must put on immortality.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, "Death is swallowed up in victory, O death, where is thy sting? O grave where is thy victory?" But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

Pray for me and mine. May the Lord keep and preserve you.

I am an elderly sister in hope of a better home beyond the grave,

Lura S. Fox (Mrs. Henry Fox)

RFD. 4

Roxboro, N. C.

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**A LETTER FROM  
ELDER R. C. BELL**

Dear Elder Adams:

I am enclosing remittance for the another year and am also enclosing a letter I received from my pastor, Elder R. C. Bell, with his consent to send it on to you, and if it meets your approval, I would like for you to publish it in Zion's Landmark. I have enjoyed this article very much and I believe there are others that would enjoy it also.

Thank you very much. A little sister in a precious hope,

Anna Lawhead

43 E. Main Street

Amelia 3, Ohio

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Dear Sister in the Lord:

We received your welcome letter and were truly glad to hear from you and your family, and to learn that all were well. This leaves us both reasonably well at the present time, for which we hope we are thankful, and I hope I am

especially thankful if I were blessed to speak comforting words to you concerning the truth that we hope to believe. The scripture which you had in mind and requested my views on is recorded in Jer. 19:4,5. It reads as follows: "Because they have forsaken me, and have exstranged this place, and have burned incense in it to other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents; they have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind."

Now the ones which had done this sinful deed were the children of Israel back under the law dispensation, they were God's chosen people under the law. God gave them the law by Moses, written on two tables of stone by the finger of God, and that law to them was that they should have no other gods before them, that they should worship none other god save Israel's God. Now they were burning incense to Baal, an idle god, whom they knew not, neither did their fathers before them, not only that, but they had burned their own children in the fire, and caused them to pass through the fire to appease an idle god, and nowhere in the law of Moses were they commanded to do such a sinful thing, for the law of Moses was that they should have none other gods before them save Israel's God, neither had it ever come into the Lord's mind to command them to do that for all the offerings and sacrifices

which they were commanded through and by the law of Moses was to be made by the priests that Israel's God had ordained and set apart for that work, and it was left upon record that no man could take this honour unto himself save those that were called of God, as was Aaron.

This is yet true unto this day, and the offerings which were to be made by the priests must be of the firstlings of the flock, and be without blemish so as to typify the Lord and Saviour, Jesus Christ, and sow forth His death until He come, for the law made nothing perfect, but the bringing in of a better hope did by the which we draw nigh unto Christ, for the law having a shadow of good things to come and not the very image of the things, could never suffice for which they made year by year continually; they could not make the comers thereto perfect, for if they could have, then it would not have been necessary for Christ to come and die on the cross and make the one sacrifice that forever put away the sins of His people, because the worshipper once purged by those offerings which they made under the law would have had no mote consciousness of sins, but these offerings only stayed sin for a season, and had to be made again once every year, but when they burned incense unto Baal, an idle god, and caused the offsprings of their bodies to be sacrificed in place of the offerings which God through the law had commanded by Moses; then we can see why the Lord speaking by the mouth of the Prophet Jeremiah could say: and did

say that He had not commanded it, neither had it ever come into His mind to command through His perfect and Holy Law that they do such a thing, for that which they had done was just as contrary to the law of Moses, as the doctrine of works is to the doctrine of salvation by grace, but to say as some do today that it never entered into the Lord's mind that they would do such a thing is contrary to the teaching of the scriptures and would destroy His sovereignty; not only that, but it would deny His foreknowledge, for known unto God were all His works from the beginning.

Many of the world and wordly religionists will admit the foreknowledge, for known unto God were all His works from the beginning.

Many of the world and worldly religionists will admit the foreknowledge of God. They most generally will tell you that He foreknew all things but He did not predestinate all things. They do err not knowing the scriptures and the power of God. How could we separate them, and say they are not coextensive? What is the difference in God's foreknowledge and predestination? If we say that God did most certainly foreknow before time that Adam would transgress the law and bring sin and condemnation upon all His posterity, then He most certainly could not have done otherwise, for if He could have done otherwise, then God could not have known from all eternity that He would transgress the law, so if we deny one we would have to deny the other, then

He would not have prepared the remedy nor the cure before the transgression was committed. He would have had to wait that He might see what Adam would do. Some say God did not make Adam sin but made him to sin. I rather say that the Lord fixed it so that Adam could not do otherwise except as he did.

When we look at it as it is, it is just so wonderful, and not a hard doctrine at all, for in this birth Adam was a beautiful type and figure of our Lord Jesus Christ, for as God formed Adam from the dust of the ground and breathed into his nostrils the breath of life and he became a living soul, and God caused a deep sleep to come upon Adam, and he took from his side a rib, and of that rib made He A woman, and He gave A d a m a love for that woman — his bride — even as Christ loved His bride — the church — and was willing to go down into death for her, even as Adam through the love that he had for Eve was willing to go down in death with her, his bride, rather than be separated from her, for Adam was not deceived but the woman being deceived, was in the transgression, for as in Adam all die; even so in Christ shall all be made alive, for by the disobedience of one man many were made sinners even go; by the obedience of one man, Christ Jesus, the Lord, shall many be made righteous. As Adam was willing to go down in death with his bride it did not help her nor lift her from her low estate, it only made him a partaker with her in the transgression, in carrying out the eternal and ever-

lasting purpose of God; which He had purpose in Christ Jesus the Lord. Christ lifted His bride, and raised her — His bride — from her low estate and set her at His own right hand in Heavenly places even as David has said; He hath lifted me from the lowest hell, He hath taken my feet from the mire and the clay and set them upon the Rock of Eternal Ages. He hath established my goings; He hath put a new song in my m o u t h even praises to His great and Holy Name. The Lord fixed it. I sometimes say, so that Adam could not do other than as he did, for his love for his bride was so great that he was not willing to be separated from her, but was willing to die with her, "For in the day that thou eatest thereof thou shalt surely die." Now the woman was deceived by the serpent when he said, "God knoweth that thou shalt not surely die, but become as gods knowing good and evil."

Here is the doctrine of the world today. They contend that the sinner is not dead, but that there is life there and if the sinner will cultivate it, and will believe and accept Christ, and let the Lord have His way, all will be well with him. But the scriptures say, "You hath He quickened who were dead in trespasses and sins, "totally depraved and not able to recover ourselves from that dead state in sin, either in part or whole, and nothing less than the quickening power of God and the sure mercies of the Redeemer, can ever reach the poor sinner's case, but now if we are what we hope we are, the great Shepherd of the Sheep hath quick-

ened us into divine life and hath given us a hope for life beyond this vale of tears, a lively or living hope that shall never die.

This hope is an anchor of our poor souls sure and steadfast, and everyone in whom this hope dwells, is no more an alien from the commonwealth of Israel, no more a stranger to the covenant of promise, neither are they without hope and without God in the world; but are fellow citizens with the saints and the household of God. Surely He hath borne our griefs and carried our sorrows, surely He was wounded for our transgression, and bruised for our iniquities, and just as surely it pleased the Lord to bruise Him, and lay upon Him the chastisement of our peace; and heal us by His stripes for He that spared not His own Son but delivered Him up for us all; all that His Father had given Him, and all that He shed His blood for, and all His redeemed family, then how shall He not with Him freely give us all things pertaining to eternal life and happiness in that world to come, and in this low ground of sin and sorrow, tribulations and persecutions, doubts and fears, until we have to say with the poor publican of old time, "God be merciful to me a sinner."

Now in conclusion let me say that without the grace and mercies of God we could never press onward nor upward, toward the mark of the prize of the high calling as it is in Christ Jesus the Lord, we could never contend for, nor inquire for the Old Pather, neither could we walk in them, but it is by

Him, and to Him, and through Him; of Him and to Him we owe it all, from whom all blessings flow, not only the Spiritual but even the least of the temporal blessings flow, and may He bless you and yours with the blessings of His guiding hand which He knoweth, not only you and yours, but all of us stand in need; and may it please Him to give us grace and enable us to contend for the faith which was once delivered to the saints.

Yours in an humble hope,  
(Elder) R. C. Bell,  
R. F. D. 2,  
Hurricane, West Virginia.

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#### GOD IS THERE

Dear Brother Adams:

Inclosed you will find three dollars to renew my Landmark. I did not get to go to church for three long months. The little Landmark has meant much to me. I spent six weeks in Duke Hospital and at my Brother's home in Durham, N. C., being treated for cancer. I always hoped that I would never have that disease, and when my doctors told me that was what was wrong with me, I thought my time in this world had really come to an end. I could not refrain from crying. My Daughter, Nancy, who was waiting there in the hospital, cried aloud. She was so sure I would go back home that day, but the doctors and nurses said so many conforthing things to me and begged me not to worry, but to thank my God instead that I had seen them in time to effect a cure, or that it might at least be arrested perhaps for years to come They

said, "We can cure you." So before bedtime, I felt sure everything was going to be all right. I suffered intense pain and went through much, taking radium and x-ray therapy but everyone was sweet and kind to me. I was treated like a baby in the hospital and I received so many sweet letters and cards from sympathizing Brethren, Sisters, homefolk and kind friends as well as beautiful flowers and many other things: and above all, I feel certain that the Dear Saviour was watching over me, both day and night and gave me grace, courage and strength to go through it all as calmly as anyone could. Blessed Jesus! what a great comfort and joy to feel His presence and see His handiwork. It brings complete resignation to any condition.

Thank God, I am back home now much improved. Doctors say my condition is under control, but I will have to go back periodically for treatments for sometime, and to be checked as long as I live. Many of the Brethren and Sisters and Kind Friends have visited me and we have had prayer and sweet-singing, and I have been blessed to be able to sing with them. It seemed to me the machines and fans in the hospital were singing praises to His Holy Name. I sang several songs on my hospital bed. I feel certain that one great God fixed and determined everything to be just as it was. The doctors and nurses that were so tender and kind are only instruments in His hands. Without Him we can do nothing.

My husband was having trouble with his feet and could not walk into the hospital to see me when I was at my worst, but I am thankful he is able to be up and about now. Two of my daughters were also in the hospital at that time, but the Lord brought us all out safely. I have a step-daughter in Florida who is in poor health too. I am not able to go to see her, but our God is there as well as here and can take care of her. Our Dear Lord is everywhere present and no where absent. What a precious thought! And how comforting it is that He has promised not to leave nor forsake His little ones!

I started this letter sometime ago, but for some reason I did not mail it. I have been back to Duke Hospital for more treatments, since writing the above, I believe the doctors think I may have a recurrence of my former trouble. They have warned me that they will have to keep a close check on me, but why should I murmur or complain? when I know that God holds the keys to death, hell and the grave, "and not a single shaft can hit until the God of Heaven sees fit." He prepared a remedy for me the first time and if it is His will, He will do so again. When I leave this world, I humbly desire to be given dying grace.

A poor sinner,  
Mrs. Killia Turner,  
R. F. D. 2, Box 154  
Stuart, Va.

## Zion's Landmark

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

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### Editor

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

### Associate Editor

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

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Vol. XCII

No. 22

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Entered at the postoffice at Wilson  
as second class matter.

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WILSON, N. C.

Oct. 1, 1959

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### BETTER

The word BETTER is used to express superiority of one thing over another. Things that are more preferable, holy and precious.

David says, "It is BETTER to trust in the Lord than to put confidence in man." PSALMS 118:8. And the Lord said by the mouth of JEREMIAH, "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." JEREMIAH 17:5. The evidence is then, that if we put confidence in man and make flesh our arm, we are under the curse of the Lord. How much BETTER it is to trust in the Lord, than to put confidence in man, and live under the curse of the Lord.

"But, beloved" Paul said to the HEBREWS, "We are persuaded BETTER things of you, and things that accompany salvation, though we thus speak." HEBREWS 6:9. It

is a great thing to have something to accompany and confirm what you have felt to be the work of the Lord in your soul. "For our gospel" says the Apostle, "Came not unto you in world only, but in power, and in the HOLY GHOST, and in much assurance; as ye know what manner of men we were among you for your sake." First Thessalonians 1:5. To have 'The love of God shed abroad in our hearts by the Holy Ghost which is given unto us,' is a "BETTER thing" and a thing that "Accompanies salvation." To have 'A good hope through grace; a 'Hope which is as an anchor to the soul, both sure and steadfast, that entereth into that within the veil.' is a "BETTER thing," and a thing that "Accompanies salvation." It is much BETTER to possess something, than it is to profess something that you do not possess.

"Wisdom is BETTER than weapons of war: but one sinner destroyeth much good." Ecclesiastes 9:18. Wisdom is superior to knowledge, and enables us, if rightly applied, to settle our differences without going to war. (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) Paul refers to those who preach false and licentious doctrines and commandments of men for the doctrines of the gospel. Our doctrines are pure; they are revealed by the Holy Spirit, and God accompanies them with His power to the hearts of those to whom they are revealed. Thus their fortifications and strong holds are pulled down; and the gospel of Christ triumphs

wherever it is preached and applied by the Spirit. "Wisdom is BETTER than weapons of war," and God hath "Made Christ unto His people wisdom." He has fought their battle over Satan, and they "Are more than conquerors through Him that loved them."

"For the law made nothing perfect, but the bringing in of a BETTER hope did; by the which we draw nigh unto God." The law was a type of shadow of a glorious substance. It did not pardon sin, nor give strength to those under it to obey its precepts. But Paul said 'How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? This BETTER hope is not an earthly hope, but spiritual and eternal, based upon the eternal Priesthood of Jesus Christ. This BETTER hope is The Lord Jesus Christ, who is the Author of eternal life.

The law went before, to prepare the way of the Lord; to show the exceeding sinfulness of sin, and the strict justice of God. The BETTER hope founded on the Priesthood and atonement of Christ, was introduced after the law, for the purpose of doing that which the law could not do; and giving privileges which the law did not do. One of these privileges was that we might draw nigh unto God. The High-priest alone could approach to the Divine presence in the holy of holies; but not without the blood of the sacrifice; and that only one time a year. But through Christ

Jesus our High - priest, all His people have an entrance to the holiest by His blood; and by His grace are enabled to approach unto Him, and to perform a service acceptable to God. "For both he that sanctifieth and they who 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." HEBREWS 2:11,12.

But now hath he obtained a more excellent ministry, by how much also he is the mediator of a BETTER covenant, which was established upon BETTER promises. The Priest - hood of Christ is BETTER than the Levitical; because the covenant is BETTER, and established upon BETTER promises. The old covenant embraced temporal and visible things which fade away; but the new, embraces spiritual and invisible things which are eternal. If the first covenant had conferred pardon and given a title to eternal life, then it would not have been necessary for a new and BETTER one. The gospel is BETTER than the law, spiritual blessings are BETTER than temporal blessings, substance is BETTER than shadows, Christ is BETTER than Moses.

The new covenant is as old in its origin as the old — it is new only in its manifestation and administration. Under the old, temporal good was conferred upon those who kept the law, but granted no pardon to the guilty and conferred no mercy upon the righteous. Under the new, mercy is sub-

stituted for justice, and a promise made that "Their sins and iniquities will I remember no more."

But before the provisions of a will, covenant or testament can be enforced by the administrator, "There must also of necessity be the death of the testator." As long as Jesus lived on the earth, the administrator (The Spirit) did not make known to the heirs of promise that their sins had been atoned for, for "Without shedding of blood is no remission. but just before His death, He said to His disciples, that "The comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

But what are these provisions? They are, I believe, all spiritual blessings which are stored up in Jesus Christ, as "Head over all things to the church." Paul said to the EPHESIANS, "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. "To the praise of the glory of his grace, wherein he hath made us accepted in the beloved." Eph. 1:6. These blessings, then, are treasured up in Christ as the covenant Head of His church. But the heirs could starve of hunger and die of thirst, with a perfect knowledge that all they would ever need was

stored up for them. What they need and most desire is, that these blessings be brought out of the store house, and be made known and applied to them by the administrator, the (SPIRIT). It is much BETTER to receive one crumb, than to have the knowledge that there is a whole loaf out of reach.

The new covenant is BETTER than the old, because it is established upon BETTER promises. It is BETTER to have the law of God written in the heart, than on stone or paper. The sprinkling of the blood of Christ, speaketh BETTER things than that of Abel. The blood of Abel called forth vengeance upon the head of Cain for the murder of innocent brother. When Jesus was nailed to the cross "And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross." But Jesus said, "Father, forgive them; for they know not what they do." Forgiveness is BETTER than vengeance.

We read in PSALMS 102: "When the Lord shall build up Zion, he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come: and the people which shall be created shall praise the Lord." How much BETTER are the mercies of God, than the vengeance of the Law.

H. O. Nash

**RESOLUTION OF RESPECT**

Our heavenly Father, infinite in holiness and unerring in wisdom, has removed by death, our beloved Brother in Christ and faithful member, Alvester Watson.

Whereas, We the members of Creeches Church have lost a faithful member. He was one that was ready to lend a helping hand to those in need. He was ready to tell of the wonderful Hope in Christ and was a staunch believer in Truth.

Resolved, that we submissively bow to the divine decree and express our heartfelt sympathy to his beloved family in the loss of their loved one. May the counsel of God and priceless legacy of sweet and tender memories be with them.

Therefore, be it further resolved that we send a copy of this tribute in his memory to his beloved family.

A copy sent for publication in the ZION LANDMARK.

Done by order of Creeches Church in conference August 1, 1959.

Written by: W. T. Barham  
Moderator: Elder M. F. Westbrook  
Clerk: J. E. Creech

**OBITUARY**

We are called upon with sad hearts to record the death of our Dear Brother William Keene who was born April 8, 1881 and departed this life November 7, 1958 making his stay on earth seventy-seven years, seven months.

Brother Keene united with the Primitive Baptist Church at Four Oaks, N. C. about the year of 1908. Brother Keene was received into Clement Primitive Baptist Church by letter July 17, 1937. He married Bettie Lassiter in the year of 1903 who departed this life April, 1948. To this union twelve children were born. Five are now living, two daughters and three sons. His second marriage was to Sister Nettie Dupree who survives. Brother Keene was faithful to his Church as long as his health permitted.

When at Church he often made the expression that he was glad to be with his Brethren. He was a true believer in salvation by the Grace of God. The memory of this Dear Brother will linger long in the hearts and minds of his Dear Wife, Children, Grandchildren and Brother and Sister and his Brethren and Sisters in the Church who will greatly miss him, but we believe he was rich in faith and that he has gone to a Home of Rest; therefore, we sorrow not as those who have no hope.

We thank God for His goodness and mercy in blessing us with such a leader and deacon as Brother Keene was. His funeral was conducted at Clement church by Elder T. F. Adams and his pastor, Elder Shephard Langdon, and burial was in the Church Cemetery.

Therefore be it resolved that a copy of this Obituary be sent to the bereaved family, a copy sent to Zion's Landmark for publication and a copy recorded in our Church Book.

Done by order of the church at Clement in conference Saturday, January 10, 1959.

W. A. Langdon  
Annie Langdon, Committee  
Elder Shephard Langdon,  
Moderator  
W. A. Langdon, Clerk

**OBITUARY**

In memorium of our Beloved Brother, Benton F. Wilson, who departed this life December 13, 1958. He was born October 3, 1881, son of the late Benjamin Franklin and Julia Partin Wilson. He was great grandson of the late Elder Jimmie Wilson.

He united with the Raleigh Primitive Baptist Church August, 1945. Soon after, he was made a deacon of the church, which place he filled with humble loyalty until death.

His daily walk through life exemplified the traits of a true Christian gentleman. One who held no grudge against anyone and one who played the role of a good neighbor and friend to all. We cannot find words to express his outstanding character and loyalty to his church, family, and friends.

We believe he has joined the blood bought throng that shall sit down with Abraham, Isaac, and Jacob in the Kingdom of our God and Savior, to sing everlasting praise in that World that shall never end.

He never married but is survived by one brother, C. L. Wilson, and five sisters; Mrs. Mary Stephenson, Mrs. Nellie Moon-eyham, Mrs. Neta Goodwin, Mrs. Alene Perry, and Mrs. Roxie Stewart, to which we extend our love and sympathy.

Written by order of conference February 6, 1959.

Ora H. Smith  
J. M. Raper  
Evangeline C. Allen

**OBITUARY**

Sister Alta Eades Hutchins was born June 15, 1895. She was married to Jim Hutchins on February 4, 1913. To this union was born eleven (11) children. Surviving are her husband and nine (9) children.

In the year 1946 she turned her back upon the world and professed a hope in The Lord and Saviour, Jesus Christ at Lamm's Grove Church and was baptised by the pastor, Elder S. T. Atkinson, there where she remained until May 23, 1959 when it pleased the Lord to call her home.

The funeral was conducted by Elder S. T. Atkinson and the body was laid to

rest in the Pine Hill Cemetery near Pilot Mountain.

We, the church of Lamm's Grove, together with her family and friends, will miss her; but we hope that our loss is her eternal gain.

Be it resolved, therefore, that a copy of this obituary be sent to the family, one to Zion's Landmark for publication, and one kept on Church record.

Done by order of the Church in conference Saturday before the first Sunday in July, 1959.

Brother A. D. Harward  
Sister Sallie Harward  
Sister Ruby Harward

#### GOD'S WAYS

God fills all space and guides all motion;  
His elect ones are all His portion;  
And all events declare His glory;  
All Christians love the Bible story.

Eternal is He, always existed,  
His council will is unresisted.  
A being unchangeable ever,  
No strength can e'er His great love sever.

His wisdom perfect, all things knowing,  
From His counsel all things are flowing.  
His will and purpose is ne'er defeated;  
His store house of blessings ne'er depleted.

He promised life and ne'er will change it;  
All your strife cannot rearrange it.  
All of your strife and all commotion  
Cannot cause Him to change His notion.

His will is not ruled by your actions;  
He perfectly knew your detractions;  
He also knew where is your treasure,  
And gives you His spirit by measure.

Lord of all things does as He pleases,  
Can cure the sick, heal all diseases;  
He raised up a son, Christ anointed,  
All things come as He has appointed.

He promised Christ a generation,  
A people out of every nation;  
In His holy will they were mentioned,  
And Jesus died for their redemption.

They were given as a possession,  
And Christ put away their transgression.  
To them eternal life is given  
An eternal home in Heaven.

Submitted by a Friend

#### MILL BRANCH ASSOCIATION

The Mill Branch Association is appointed to be held with the Church at Piroway, to begin on Friday before the first Sunday in November, 1959, at 11:00 A.M., and continue through Sunday.

Piroway Church is located in Columbus County, N. C., about one mile north of Waccamaw River, beside Highway 904. Visitors coming by way of Wilming-

ton, N. C., on Highway 17, turn right at Grissetown on Hwy. 904, and follow to association. Those coming by Tabor City, N. C., leave Tabor City on Hwy. 904, and continue to association.

Anyone desiring further information please write Bro. B. C. Jenrette, RFD No. 3, Tabor City, N. C.

E. L. Vaught,  
RFD No. 3,  
Tabor City, N. C.

#### APPOINTMENTS FOR ELDER SAM GILBERT OF WINSTON-SALEM, NORTH CAROLINA

Raleigh Church, Monday night, October 19th., 7:30 o'clock P. M.

Willow Springs Church, Tuesday night, 7:30 o'clock P. M.

Middle Creek Church, Wednesday night, 7:30 o'clock P. M.

Fellowship Church, Thursday night, 7:30 o'clock P. M., then to the

Black Creek Association Friday, Saturday and Sunday. Elder Gilbert will need conveyance.

#### UNION NOTICE

The next session of the Lower Country Line Union Meeting is appointed to be held, the Lord willing, with Stories Creek Church near Roxboro, N. C. the fifth Saturday and Sunday in November, 1959. Elder L. P. Martin was chosen to preach the introductory sermon and Elder Charlie Thomas, alternate.

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

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

#### UNION NOTICE

The next session of the Angier Union Meeting is appointed to be held, the Lord willing, with the Church at Raleigh, N. C. the fifth Saturday and Sunday in November, 1959. Elder T. F. Adams was chosen to preach the introductory sermon and Elder T. L. Grimes, alternate. The Church is located on New Bern Avenue 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  
P. O. Box 174  
Princeton, N. C.

C 286.4  
281

NOV 19 1959

# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

--: AT --:

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL.XCII

OCTOBER 15, 1959

NO. 23

## PSALM LXIV

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

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

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

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

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

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

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

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

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

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

## PSALM LXV

Praise waiteth for thee, O God, in Zion: and unto thee shall the vow be performed.

O thou that hearest prayer, unto thee shall all flesh come.

Iniquities prevail against me: as for our transgressions, thou shalt purge them away.

Blessed is the man whom thou choosest, and causest 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.

## EDITOR

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

## ASSOCIATE EDITOR

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

\$3.00 PER YEAR  
TO ELDERS \$2.00 PER YEAR

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

# ZION'S LANDMARK

*Devoted To The Cause of Jesus Christ*

## LOVE ONE ANOTHER

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

I am enclosing herewith check for renewal of Zion's Landmark.

I am also enclosing a letter that was received from our dear departed Brother Alford, just a little while before his demise. I also have a few more of his letters that have been very comforting to me. I thought that you might enjoy reading them. So am leaving it to you as to what to do with them. I can send the others if you wish me to.

I trust that both you and yours are well. From a very little sister, if one at all, I seldom feel enabled to pray, and seem to be down in the valley most of the time.

Yes, I too, feel the need of mercy, and not justice.

Mrs. C. W. Adams  
643 Mt. Vernon Avenue  
Portsmouth, Virginia

Dear Sister Adams:

As I promised to write you I will try to do so, but I hardly know how to begin. First of all I would like to say, I felt like when I first met you at Tabor Church that I had met a Sister indeed. I seemed to feel that love which God only can give, going out to meet the love I felt you had for this poor unworthy sinner. Christ said, "Love one another," and I believe when

two people that have been taught of the Lord meet each other there is a tie between them. That causes them to love each other for Christ's sake, not with a carnal but with a Spiritual love.

I feel to be so little, poor and unworthy. I fear to claim to be one of His, and yet, Dear Sister, I would not exchange the hope that dwells in my breast for all this world contains.

But to continue: after first meeting you I was not satisfied for you to go home without seeing you again, and so I got Brother Acie to take me to your Sister's and I enjoyed our little Talk very much.

I hoped you enjoyed your visit with us all and will be able to come again before too long.

I truly hope you reached home safely and found all well.

I went to the Laurel Springs Association and enjoyed it very much. I am planning to go with the Brother Vaughns Sunday to the Seven Mile and Monday to the Salem Association, and if it is the Good Lord's will, I hope to go to the White Oak and Black Creek Associations in October. Would be glad you could go. I know you would enjoy it very much.

Sister Adams, If I have one scripture on my mind more than another, it will be found in Matthew 24:40, 41 and reads thus: "Then shall two be in the field. The one shall be taken and the

other left. Two women shall be grinding at the mill. The one shall be taken and the other left."

Now I do not know whether you will agree with me or not, but here is what I believe about it. In Gen. 2:7, "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul." Here we have two: the Adam or lifeless man which is this old flesh of ours and the inner man which is the living soul. And at God's own appointed time He calls and takes the inner man or living soul and leaves the old Adam or lifeless body to go back to the ground from whence it came.

Paul says, "If in this life only we have hope we are of all men most miserable." But the most blessed thought is, we have been given a sweet hope that reaches beyond the grave to the time when our Dear Saviour comes to gather up His Jewels, and that our bodies will be raised and changed and made like unto the body of the Dear Son of God, and that we can see Him as He is, be like Him, be with Him, and be satisfied.

Before I went to the church, I felt there were some in the church I could not fellowship, but since that memorable night that I had to leave my dear companion in bed and leave the house and go out to the barn lot, fall on the cold ground and beg God for mercy and not justice to keep from disturbing our company, it has not been a question of who I can fellowship, but who in the world could have any love and fellowship for such a vile, sinful one as I feel myself to be,

for I am made to know that I am nothing, yes, less than nothing and altogether vanity.

I hope this finds you and your loved ones well and enjoying the blessings of the Lord. Please remember me in your prayers, and may God's richest blessing abide with you and your loved ones now, and forevermore.

Yours in bonds of love and in need of mercy,

Mack K. Alford

R.F.D. 1

Loris, S. C.

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### REJOICED IN THE LANDMARK

Dear Brother Adams:

I have just received the Landmark and read it through and rejoiced to witness the experiences of grace contained in it. It does me good to read the experiences of the Saints and to realize it is in agreement with that of the inspired Apostle who left his experience for us, (if I am included) in the later portion of the seventh chapter of his letter to the Church at Rome. (See Romans 7th. Chapt.)

On how comforting it is! as is all of whatsoever was written afore time, which was for our learning that we through faith, patience and comfort of the scriptures might have HOPE; not a sure knowledge which so many professors claim to have, who claim to be wise above that that is written. However, I do not wish to criticize them for evil, because I would know myself as they say they do, if it were possible.

May God give us a living faith by which to walk and faint not, and to look up to Him who is our Strength and our Deliverer, in

whom is everlasting strength, and in whom is light and in Him is no darkness at all. What a great and rich treasure it is to be allowed a sweet and such anchor of the soul, both sure and steadfast, and which entereth into that within the vail; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec. There now in Heaven itself exalted a Prince and a Saviour for ever to make intercession for us according to the will of God.

How safe and secure are His saints who are kept by His power through faith unto salvation ready to be revealed in the last time.

May the God of love and His enduring and tender mercy ever abide with us all, and lead us in the paths of truth and righteousness for Jesus' sake.

.. (Elder) J. T. Everitt ..  
 231 Jackson Street,  
 .. Camden, Arkansas

It is wonderful that brethren, regardless of distance, readily identify each other only by reading each other's writings - experiences of grace, and comments on scriptures, even though they are strangers in the flesh. That is why we recognize the writers of the scriptures as our people, our brethren. Many books from ministers of years and years ago, long since expired from this life, related their experiences of grace and gave their version of scriptures which are in full accord with our own and are very comforting, inspiring and edifying to those who hunger for truth and knowledge of our Lord and Savior, Jesus Christ. — Ed.

### HE WHISPERS "BE PATIENT"

Dear Brother and Sister Adams,

We are lonesome tonight and our thoughts have reached out to you. We are somewhat confined at home for causes over which we have no control. So as many were gathered today at the House of Prayer, we were not fortunate (as is the case with so many poor ones) to be there in the body. Sometimes though, we find a sweet feast at home then again we feel so out of all good even our hope seems to be gone and this is when the way seems to be gone or so narrow and dark and gloomy, we falter and almost lose our balance. Oh, where is the blessedness we once knew? or thought we knew. The questions begin in us. Did we really have a hope in the Christ of God? or were we just mistaken with imaginary hope? We go on a while so heavily laden, wit.. no bright future to look to and in spite of the cloud of darkness which seems to have completely covered us, we begin to breathe our feelings upward; we even begin to beg, "Oh Father, if we be thine let us view again the beauties of Thy Lovely Face, show us again those things of which the world knows nothing."

And softly, gently He whispers, "Be patient, be still, feel my hands, see my bleeding side, behold those drops were shed for you." Again the spring time is here. We hear the music of the lonely dove. How peaceful! how quiet! doubts, fears and all clouds have vanished as we go on singing the beautiful songs of the blest.

Well, what I had intended to say

in this letter was that when we are deprived of attending church meetings we love and enjoy the Landmark better, perhaps, than we would if we could go to church regularly, so please send us December 1st; January, February, and March issues. All we have received since we moved here are the ones you sent to us just after Christmas.

Again let me say, we would be glad to have you visit Cypress Creek again. With this, I now close.

Yours in sweet love and fellowship of the Lowly, Meek Lamb of God, we earnestly hope,

Isaac and Minnie Jones,

R.F.D. 4

Wallace, N. C.

---

**"OLD BAPTIST"**

Dear Brother Adams,

I am writing you just to introduce a very dear sister whom I met in Florida, and who I believe is one of God's dear children. I am sending a letter that she wrote me, which I feel speaks for itself.

I hope to see you soon and that you can come to see us.

Your unworthy brother in hope,

(Elder) R. D. Bell

Mayodan, N. C.

Elder R. D. Bell & Family

Mayodan, N. C.

Dear Brother Bell:

I am at western union working tonight but now am taking a little rest period between telegrams, so I am utilizing these spare minutes writing to you. I have intended to write a letter to you a long time but somehow I never could seem to get to it. You know writing is not anything like seeing anyone

in person and talking to them.

First, may I tell you your daughter, Mrs. Ganas came in to see me for a few minutes this afternoon, and it was a real pleasure to see her again. She looked beautiful and wonderful to me. If our plans work out, we will see some more of each other before she leaves.

I also want to thank you for the Christmas card and the little message you sent. I wondered when I read it if you knew just how much your message meant to me. You spoke of heaven where all is love. In reading your card where you mentioned the word "Love" I could not help but thank God for putting good people like you on earth, to feed the flock. I feel that I am the worst sinner in the world, at times, and that is when I need feeding the most. Honestly, at times I feel like, I think Job must have felt. You know when God appeared to Job in the whirlwind (I may be wrong, but I think it was the whirlwind of his mind) At least that is when things cleared up for Job. All he had been doing was drinking up everybody's scorn as if it were water, when actually he was a good man. That book teaches a wonderful lesson on predestination.

I wish I had time to write more tonight. Since I began writing it seems if time would permit, I could say much more by letter, but I must get to work. I do want you to know that I love all of you because I know you are God's children. You are the real Old Baptist, and they, to me are wonderful people.

Love,  
Ida Faken  
P. O. Box 193  
Sandford, Fla.

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### SUCH A COMFORT

Dear Editor of Zion's Landmark:

I have wanted to write you for sometime and tell you of the comfort we get in reading Zion's Landmark. We do not have an opportunity to go to church very often now, there being only one church near enough that we can get to. There are no buses in these parts and we are twenty-four miles to a bus or railroad station, so we are at the mercy of our Brethren; however, we do not feel worthy to be called one of that blessed number, yet it is our meat and drink. We are cast down but not destroyed, lonely, but not forsaken; sad, but not without hope; yet sometimes our hope seems so little we almost throw it by; again it seems sufficient if we were called to die. Sometime ago I awoke three times one night singing a verse in Amazing Grace:

Through many dangers, toil and snares,

I have already come,  
I have already come, 'Tis grace  
has led me safe thus far  
And grace will lead me home.

All the next day these words with the tune were going through my mind. To me, that is the sweetest hymn in the book and it never grows old. Isn't it wonderful? He can comfort one of His little ones at the midnight hour. If I am one, I feel to be the least, having had a name with the Old Baptist forty-

six years and I have loved them since I was a child, not that I feel I have been worth anything to the church, but the church has meant everything to me, and as long as I stay here, I am happy with just a little place at their feet.

Some few years ago, I was living alone at the time and was ready to get in bed, when one of the brightest lights circled around my feet. I could have read by the light. I felt that He was guiding my steps. When we feel so alone, He is near and whispers, "It is I, be not afraid." What a comfort this is! But so much of the time I am in doubt and feel there is nothing to it all. When my experience calls to mind, that my understanding is so blind, like one alone I seem to be, Oh! is there anyone like me?

Dear Brother, forgive my mistakes. I wanted so much for you to know how much we appreciate Zion's Landmark.

Your little sister, if one at all,  
Mrs. W. A. Little  
R. F. D. 1, Box 164C  
Acampo, California

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### THE 23rd PSALM

Dear Brother and Sister Adams,

The meeting Sunday at Willow Springs was such that I enjoy so very much. It seemed I was so greatly remembered and favored by His kind and tender mercy, to feast upon the sermon as I followed along with the beautiful discourse on the 23rd. Psalm. I returned home comforted within, feeling refreshed with the reviving dew which falls so gently and we

wait for so long at times, that it brings tears of joy and reassurance to my heart which I can not speak and express to anyone, so I just slip away to myself, return home and take up my duties with praises in my heart to Him (my heavenly Father) and Him alone.

These comforts and joys are all that count, thought they be far between at times, but I pray and trust they will return again and again that I may feel His presence and not be left in darkness and in a bleak state.

To feel His nearness and to mix and mingle with Brethren and Sisters in love and fellowship are the grandest privileges and greatest blessings a poor child of grace can know.

My best wishes to each of you. I am sending renewal for the Landmark.

Mae Belle S. Roberts,  
R. F. D. 1  
Willow Springs, N. C.

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**"IT IS FINISHED"**

Dear Brother Adams,

For some reason it has been on my mind to write to you. I do not know why, because I feel too unworthy to write you good people. If not deceived I have felt and tasted His goodness and His mercy. I know I can not deceive God because He has all power in His hand. We do not have any power except what He sees fit to give us. He can work and none can hinder, He can hinder and none can work so that leaves man out of it all.

If I am saved, it is by grace - nothing I have ever done or ever

will do. If I am lost, He is still a Just and Holy God.

When Christ said "It is finished," His work was complete, His plan of salvation was perfected and His bride was perfect - everyone for whom He died is included in that bride and they are saved and were at that time, in the mind and purpose of God, but their salvation has been being made manifest from then to now and will continue to be made manifest at His own time and according to His purpose until the fulness of His chosen is complete, for when He speaks it is done and when He commands it stands fast.

When I was just a young girl, I was impressed with the fact that I had to die, and I felt that I would be lost. I knew then that I could not do anything to save myself, for God has all power both in Heaven and earth. I would try to pray and beg God for mercy, because I felt to be such a sinner! I would promise Him if He would only let me live a little longer, I would try to do better but instead of doing better, I felt that I was doing worse. My Mother would ask me what was wrong with me, and if I were sick. I would tell her, "No." O, how I tried to keep my feelings from her and the young people I went with. I did not feel like I was like any one else. I believed I was one to myself-just a stranger here below. I was still trying to beg God to have mercy on me-a poor sinner-and it did not seem to go any higher than my head.

One night I dreamed Mother and I were alone. We walked around

the house to the old well where we lived. An old Prophet was standing at the well and he shook hands with my mother and called her Sister Chandler. Then he turned to shake my hand and called me Sister. I told him I was not a Sister and he said: "You are." I shook hands with him and then I awoke rejoicing, but that feeling did not stay with me long. I felt like this was to show me that I had a good Mother, which I believed to be truth all the time. She was a member at Surl Primitive Baptist Church-the church I hope I love for Christ's sake. My pastor, Elder L. P. Martin, asked me the day I joined the church, if I loved the church. I told him I did love it, but that I did not know whether or not it was the right love. I still do not know if I am one, but if so, I feel to be the least of all.

If I could only feel like I did the day I was baptized, I could say, "Come welcome death, I'll gladly go with thee." But in a few days I began to have doubts and fears and I have wondered if I have ever known anything about a hope or if I have ever had one. This brings me low and were it not that I hear others say they can witness with me, I feel that I would despair, yet I feel that my case is an outside one.

I do not feel like this will be any comfort to anyone.

A sister in hope, if one at all,  
Mrs. Addie Belle Mooney  
Rougemont, N. C.

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### THE SPIRIT OF JESUS CHRIST

Dear Brother Adams, Sisters and Friends,

I am sitting here today meditating over different things that were said at the Association. The preaching was good. I believe nearly everyone enjoyed it. I was so glad I could go. Meeting in fellowship with our people and hearing the scriptures expounded, is the greatest pleasure I have.

I am getting along well considering, and I am so thankful God has seen fit to bestow this blessing on me. I asked the Lord to give me more strength, more faith, and more encouragement to enable me to improve; and I really am better.

Several years ago while I could do my work, I was trying to sew for my dear children, and suddenly I had a feeling that I must pray; so I got down to the floor and asked the Lord to have mercy on me a poor sinner, and when I arose, there stood a man with a crown on His head. He looked so humble I wanted to continue looking at Him, but as soon as I took my eyes off of Him, He vanished away. I believe it was the Spirit of Jesus Christ, our Lord and Saviour. Would it not be wonderful to see Him as He is and go up into rapture with Him and praise His name on high. Jesus is all in all to me and on Him I call. When we are with Him, we have nothing to fear. "Who can forbear to love A God so good and kind? Sure He is worthy to be loved, By me and all mankind." God has been so good to me!

Jesus said, "Come unto me Little children for of such is the Kingdom of Heaven." I hope I am one of the fold. Blessed be the Father and Jesus Christ, our Saviour. We

read in the scriptures, "Blessed is he that considereth the poor, the Lord will deliver him in time of trouble. 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?" Lord be merciful to me, a sinner. There is an assurance to those who feel to be alone for He says, "I will not leave you comfortless: I will come to you." I love this dear rymn, "Jesus, Thou art the sinner's Friend, As such I look to Thee. Now in the bowels of Thy love, O Lord, remember me."

Dear Brethren and Sisters, I hope you do not think I am boasting, but I can never praise the Lord Jesus Christ enough, for the blessings He has bestowed upon me. If we could always stay on the mountain top and sing praises to Christ for the sweet deliverances He has wrought on us, it would be wonderful, but I realize it is good for us to be cut down and shown our nothingness, and dependence on Him and that we can do anything without our Dear Saviour, so unworthy I feel to be.'

All my sisters are gone. I am left here for a purpose. We know we are born to die and God's will must be done; although we hate to part from our loved ones. Yes, I know from experience God has been so kind to me. Sometimes I feel that Jesus is ever near, because of the great joy He sets before me, that is why I trust Him. What a great cross Christ suffered that we might live forever in His great love, joy and peace! We rejoice when we can feel that we are included among those for whom

He suffered and that our trials, troubles and afflictions will be over when we are blessed to meet our Saviour, the Lord Jesus Christ and rest peacefully with those who have gone before where we will never grow old. How wonderful it will be!'

Through Christ our Lord we  
we learn to know,  
Whereby in His graces we  
grow."

How I long to meet our loved ones who are with the Lord. What a sweet Home that must be! I have a precious hope I will reach that Happy Shore. Well I must close. I hope you can read what I have written.

Brother Adams, if you see fit, you may publish this letter. Please pray for me and my family.

In bonds of christian love,  
Belle Deal Sellers  
914 Lancaster Street  
Rocky Mount, N. C.

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**MARY MAGDALENE**  
(John 20)

In great sorrow, doubts, questionings and fears, Mary Magdalene came to the sepulchre. "The first day of the week, cometh Mary Magdalene early, when it was yet dark, unto the sepulchre-." It was early, it was yet dark. Not only was it early in the day, and before the sun had risen and driven away the natural darkness; but the word early carries a meaning of surely, and with determined steadfastness and certainty coming out of an earnest necessity. "God is in the midst of her; she shall not be moved; God shall help her and that right early; (Psa. 46:5) and again

“early will I seek thee” (Psa 63:1) and satisfy us early with thy mercy;” (Psa. 90:14) and again “Let us get up early to the vineyards.” (Cant. or S.S. 7:12) Dark, may likewise have a spiritual meaning or lack of understanding and being able to see the things that are before us, or in any wise comprehend their meaning.

Let us go back for a moment and consider the Lord’s dealing with Mary, while He was yet with her on earth. Mary was once a woman of the world filled with seven devils. The number seven signifies completeness. Mary was taken completely, soul and body, and controlled by the powers of the devil. In Luke 8:2, we read that Mary was healed of evil spirits and infirmities, and out of her went seven devils. Just as the seven devils controlled her completely before, now she was relieved, and made altogether clean of that power of the evil spirit. If seven devils went out of her, then she was completely cleaned of all of evil power, and was completely, body and soul, seeking to follow Jesus. So during all the remaining days of His life on earth, Mary followed in His footsteps, listened to His ministry, and sought Him on every occasion. Mary, as the other disciples, did fully expect Jesus to ascend to the throne of David, and become the ruler and deliverer of all the land of Judah.

Instead, Mary stood and saw her Lord and Master taken and crucified; she stood and saw the earth between the sixth and the ninth hours; she stood and saw the veil of the temple rent in twain; she

stood and saw the rocks rent! Indeed she stood and saw many other chides and disgraceful humiliations cast at her Lord and Master. She STOOD, signifying that there was no rest, no peace, no Sabbath Day in these things; instead they were disturbing, perplexing, tormenting to the very soul. What can these things mean? Mary saw her Master crucified and laid in the tomb of Joseph, and a great stone put over the door. Now you will recall that this tomb was carved out of a rock by the rich man Joseph; it was made by the hold the Son of Man and the Sovereign Savior?

Early in the first day of the week, Mary came with other women to the sepulchre to anoint the body of Jesus; all that they had left of their Lord and Master; all left of that that they had hoped upon; the very last thread that they had to cling to. Now they came early, but even then He was not there and was not to be found as they had expected. Our earnest seekings of the Lord do not always find Him; or even if He is present with us, we cannot perceive Him. Indeed, Mary’s hope must have given up in despair.

Mary, in despair, went forth and told Peter and John, who ran to the sepulchre and saw for themselves. Finding the grave clothes and the napkin and the body gone, they gave up the matter and returned and went away again to their own home. They turned away from the teachings of Jesus, and went again to the ways of life which they had followed before the Lord had come and called them to

follow Him.

But Mary could not turn away; she could not give up; her all was last seen there; she could not go on without some visitation or some word from the Master or some blessing; she could not live without her Lord and Master. So Mary waited, and she persevered, and she cried unto her Master. When Jacob wrestled with the angel, he said I will not let thee go, until thou bless me; so did Mary say, "I cannot leave this place unless He bless me!"

"Mary stood without at the sepulchre weeping; and as she wept she stooped down, and looked into the sepulchre." Every christian, just as Mary, must STAND: there is no sitting, no resting, no reclining and no ease at a time of such distress and despair. Again every OUT: without and understanding, or being able to find the Master, or the way of escape. Thirdly, they must stand at the SEPULCHRE, or in the garden, or at the place where He was and is to be found when it pleases Him to reveal Himself. Fourthly, they must stand WEEPING and praying and seeking the Lord and Master. Also, every Christian, just as Mary, must STOOP DOWN; (not literally) every knee must bend, and every face must bow to the dust, before they can see Him! All of self must be crushed, and we must be bent so low that we can no longer see anything of this world or its riches—anything but the dust of which we are made.

When Mary had stooped down and looked into the sepulchre, she saw the angels. They asked, "Why

weepest thou?" Mary had to admit that all of her strength had departed from her; that she was helpless and undone; and that she was seeking and weeping for the loss of her Lord and Master, Who was this source of strength and help. As Jacob would not let the angel go, he was asked, "What is thy name?" Jacob had to admit that he was a supplanter, and a robber; that there was no good in him, and that he was only a Jacob! So did Mary admit her condition. Nor could she receive any comfort from the angels; she must have her Master, or she could not live.

Now having seen all of these things: Her Master crucified, laid in the tomb; even the body taken away and she could not find it; and no comfort nor help being receive from the angels; there seemed no possible way of escape, and Mary turned herself back, to retrack her steps—to give up in utter despair. Why had Mary failed? She was seeking the living among the dead; she was seeking at the tomb or sepulchre of the dead, instead of in the garden of the living where all of the reviving fruits are to be found; even the fruits of life and of grace. She turned from the place of death to the place of living and Jesus stood before her!

"Woman why weepest thou? Whom seeketh thou?" These questions were not for information, but rather to draw out the prayer of Mary. They were given in love and in compassion and pity for Mary. They were to force Mary to pray for those very things that were to be given her..Neither did Mary

answer those questions. Her heart was now so very full, she could think only of One, her Lord and Master; there was no other person or thing in the world but that ONE Lord and Master.

"Sir, if thou have borne Him Hence, tell me where thou hast laid Him, and I will take Him away." Poor Mary; what could she do with the dead body of Jesus? But her heart was so drawn out, and her pleadings were so earnest! This body was all that she knew of that was left, and she must cling to that last straw of hope. In this statement, and in this manner, Mary had now proved her love for her Master and was ready to receive the joy and the blessing that awaited her. It was only by the power and grace of God that she was enabled to stand and plead and hope when there seemed to be no hope! by the mercy of God, she waited instead of returning to her home as the other disciples did at this time.

"Jesus saith unto her, Mary." Jesus called her "by her name," personally; He spoke only one voice of their Master. Mary fell, and said Rabboni-Master! Mary reached forth to grasp Him and hold Him, but "Jesus saith unto her, Touch Me not." Mary had to be restrained, and be taught self-restraint. She had to be told that from this time henceforth, she must walk by faith, not by feeling; she must enjoy spiritual communion rather than natural communion.

Let us not overlook the fact that Mary received a special mercy. Mary was the first to see Jesus;

the first to whom He revealed Himself after His resurrection. It was for this reason that Mary was enabled to wait and to pray and to continue to seek in spite of no grounds for hope, while Peter and John and the other disciples returned to their own homes.

Mary was allowed to see her Master, but not to touch Him. She was instructed to "go to my brethren, and say unto them, I ascend unto my Father, and your Father," Mary, in obedience, went from the presence of Jesus to the disciples with this message of mercy; telling them that He had risen; that He was alive and not dead; that He had conquered death and the grave; and that He was indeed their and our Lord and Master and Savior. Surely the Lord had prayed for Mary, as He had Prayed for Peter "That thy faith fail not." Thus was Mary enabled to wait, to persevere, to remain in the garden, to pray and to weep, and to continually seek Him in His mercy may He please to speak unto you and unto me, calling us by our personal name, and in such a manner as to cause us to turn unto Him and answer "Rabbona, My Master! What is Thy will? What wilt Thou have of me?"

Why weepest thou? Whom seeketh thou? Have we been shown our sin defiled nature in which no good thing dwellest? Are we weeping over that awful condition? Are we seeking that Pure and Undefiled that we have been given a glimpse of as we are enabled to see and perceive that Savior in all of His spotless perfection, in all of His infinite love and mercy, in all of

His Graces and fruits of the Spirit, and in all of His infinite and sovereign power; and again as we are enabled to see the depravity and the sin and the filth of our nature, and our total inability to do one single thing to bring ourselves into the graces of our God; to that extent, we are able to compare ourselves and our Savior, and are made to cry and to weep and pray and to desire above all things the life and salvation of our souls through the imputed righteousness of that Savior. Why weepest thou? Blessed are they that mourn!" Matt. 5:4 Blessed art the weeping Mary! "Lord, remember David, and all of his afflictions." Psal. 132:1 Lord, remember me!

A. D. Alston

**UNION NOTICE**

The next session of the Skewarky Union Meeting will be held, the Lord willing, with Smithwich Creek Church, Martin County, N. C. on the fifth Sunday in November, 1959, Friday and Saturday before. Elder A. B. Ayers chosen to preach the introductory sermon, and Elder W. E. Grimes, his alternate.

The Church is located southeast of Williamston, N. C. Those coming by Williamston, take highway #17 south, turn left at Worth Mobley's Station. Those coming by Washington, N. C., take highway #17 north, turn right at Joe Mobley's Station; and those coming through Bear Grass, turn east to highway #17 and cross highway #17 to the Church, which is about three miles.

A cordial invitation is extended to all who have a mind to attend.

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

**UNION NOTICE**

The next session of the Black River Union Meeting will be held, the Lord willing, with the Church at Mingo on the fifth Sunday and Saturday before in November, 1959. The Church is located about three miles from Dunn, N. C. Take highway #421, and then turn left.

All lovers of the truth are invited to attend.

Elder A. H. Morgan,  
Moderator

**Zion's Landmark**

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

**Editor**

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

**Associate Editor**

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

Vol. XCII No. 23

Entered at the postoffice at Wilson as second class matter.

WILSON, N. C. Oct. 15, 1959

**VIEWS ON LUKE 11:21,22**

Dear Brother Adams:

Please give your views on Luke 11:21, 22. I am very desirous to know what the spoils are that were divided.

As ever your little sister,  
Mrs. Lorena Hopson  
403 Hugo Street  
Durham, N. C.

The scripture which our Sister referred to reads as follows: "When a strong man armed keepeth his palace, his goods are in peace: But when a stronger than he shall come upon him, and overcome him, He taketh from him all his armour wherein he trusted, and divideth his spoils." Luke 11:21,22.

The strong man under consideration which is spoken of by Jesus is the devil. He is the father of the unregenerate. Those who do not know and believe the truth, like

the scribes and pharisees, of whom Jesus said, "Ye are of your father the devil, and the lust of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is not 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. He has many names. He is called a serpent, a dragon, and satan. John said, "And He laid hold on the dragon, that old serpent, which is the devil, and satan, and bound him a thousand years." Rev. 20:2. He is also called the prince of the power of the air. He exercises authority and has the mastery over the children of God before they are quickened and born of the Spirit of God, as much as he has the power over the unregenerate. Paul said to the Ephesian Brethren, "And you hath He quickened, who were dead in trespasses and sins; wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." Eph. 2:1,2,3.

The serpent (devil) is first mentioned in Genesis of which it is said, "Now the serpent was more subtil than any beast of the field which the Lord God hath made." Gen. 3:1. He beguiled our first Mother, Eve. According to the scriptures God put Adam into the garden of Eden to dress it and keep

it. "And the Lord God commanded the man, saying, Of every tree of the garden, thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Gen. 2:16,17. "The serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Gen. 3:3,5. Eve was deceived by the serpent. She took of the fruit thereof and gave unto her husband and he did eat. See Gen. 3:6. Paul said, Adam was not deceived, but the woman being deceived was in the transgression." I Tim. 2:14.

The disobedience of Adam in violating God's law was the first sin that entered into the world. Paul said, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12. The whole posterity of Adam fell in Adam's transgression. But the chosen vessels of God's mercy, were redeemed through Jesus Christ. They were under the dominating power of the devil. The seat of his government is in the hearts of all unregenerate person. This is his palace. His goods are in peace. He is armed with his temptations, which are as fiery darts. See Eph. 6:16. Also with the sins and lusts of men which are the armour of the unrighteous, and this armour is used by satan. The devil has the mastery over the souls of those who are under his dominion and they do his bidding. Indeed, it

can be said that he is a strong man. The children of God are subjects of his bidding as the children of Israel were under the might hand of Pharaoh. They were in bondage four hundred years, or until God sent Moses to deliver them from the mighty hand of him who appointed task - masters over them to inflict punishment upon those who disobeyed His law.

Before the prisoners over whom he (the devil) exercises authority can be released, a stronger than he must come upon him and bind him. This stronger man is the man, Christ Jesus. He overcame the devil. He bound him, He took his armour. He cast him out of his palace in the hearts of the chosen vessels of His mercy and set the prisoners free, otherwise they would have all ways been subject to bondage. See Heb. 2:15. Jesus took His abode in the hearts of the subjects of His grace, which had been the dwelling place of Satan.

When Jesus was crucified and arose the third day He triumphed over death, hell, and the grave. "He led captivity captive and gave gifts unto men." Eph. 4:8. Through the victory, He "Spoiled principalities and powers, He made a shew of them openly, triumphing over them in it." Col. 2:15.

The scripture says, "He divideth the spoils." The spoil is that which is gained by the conqueror, at the expense of the one conquered. As an illustration, a strong nation can overrun a small or weak nation; the loot or spoil is what is gained by the stronger nation, it is what the stronger nation won in the vic-

tory or took by force from the conquered nation. This is what Jesus did for His people. He dethroned the evil one (the devil) who was the ruler of his kingdom which was set up in the hearts of His people. He cast the devil out and Jesus took up His abode in their hearts and made them subjects of His kingdom. He gained the victory for those who were unable to defend themselves; and having won the victory for His people Christ divided the spoils — Of the spoils He gave them peace: "The peace of God, which passeth all understanding, shall keep our hearts and minds through Christ Jesus." Phil 4:7. He gave them thanksgiving: "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." Phil. 4:6. He gave them freedom; "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. 8:2. Paul further said, "Stand fast therefore in the liberty wherewith Christ hath made us free and be not entangled again with the yoke of bondage." Gal. 5:1. He gave them joy and hope; "Now the God of hope fill you with all joy and peace in believing, through the power of the Holy Ghost." Rom. 15:13. In this great victory He gave His people the kingdom: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32. He gave them great victory: "Thanks be to God, whom giveth us the victory through our Lord Jesus Christ.

The arm of God — Christ Jesus—

the incarnate Son of God, gained the victory over the strong man without the aid of man as stated by the Prophet: "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 upheld me." Isa. 63:5. Jesus spoiled the house where the devil reigned, which is the heart of man. It is no longer a palace for him. Jesus has driven him out of the heart of His people, where He, himself now dwells, but the evil one — satan — now dwells in the flesh and the poor child of grace is now plagued with a continual warfare between the flesh, (satan in the flesh,) and the Spirit; but we have one consolation, the Spirit never sins; "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 Jno. 3:9. The eighth verse of the same chapter says: "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil." He destroys the works of the devil in His people. At heart the Lord's people do not sin. So take courage dear readers, if you hate the sin that you see and are harrassed with, within yourselves, then you are His: This is a joyful thought. He has divided the spoils with you and set you free and you are free indeed.

When Christ takes His abode in the hearts of His people, He delivers them from the powers of satan and they become subjects of grace,

He divideth the spoils, and they are brought into a life of freedom, joy and peace, long suffering and thanksgiving as subjects of His mercy, for they have received all that Jesus gained in His victory over the dominion, principalities and powers of the devil.

T. F. Adams

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#### UNION NOTICE

The Mill Branch Union Meeting is appointed to be held, the Lord willing, with the Church at Mill Branch on the fifth Sunday and Saturday before in November, 1959. The Church is located in Columbus County, North Carolina about six miles east of Tabor City beside an unnumbered paved road about one and a half miles south of highway #701. The visitors coming by Whiteville, N. C., leave Whiteville southward on highway #701; turn left at Sidney (look for name at Gas Station). Those coming by Tabor City, turn right on second right hand road at Vinegar Hill (look for name on Gas Station).

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

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

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#### MEETING AT LAMM'S GROVE

Please publish in the Landmark that the Church at Lamms Grove expects, the Lord willing, to hold a fifth Sunday meeting on the fifth Sunday in November, 1959.

Services will start strictly at 10:00 A.M., and dinner will be spread on the grounds. The church is located on Hwy. 15 between Sanford and Carthage.

All the dear brethren and sisters are invited to be with us.

S. T. Atkinson, Sr.,  
2101-A Guyer Street,  
High Point, N. C.

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#### BLACK CREEK UNION

The next session of the Black Creek Union is appointed to be held with the church at Fremont, Wayne County, N.C. The fifth Sunday and Saturday before in November. Elder W. G. Pate was appointed to preach the introductory sermon. And Elder J. B. Williams his alternate.

The church is located in the town of Fremont on Highway #117. All lovers of truth are invited to attend and a special invitation is extended to our ministering brethren.

J. T. Boyette, Union Clerk

# ZION'S LANDMARK

PUBLISHED SEMI-MONTHLY

-:- AT -:-

WILSON, NORTH CAROLINA

PRIMITIVE OR OLD SCHOOL BAPTIST

VOL. XCII

NOVEMBER 1, 1959

NO. 24

## PSALM LXV

By terrible things in righteousness wilt thou answer us, O God of our salvation; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea:

Which by his strength setteth fast the mountains; being girded with power;

Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.

They also that dwell in the uttermost parts are afraid at thy tokens; thou makest the outgoings of the morning and evening to rejoice.

Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water; thou preparest them corn, when thou hast so provided for it.

Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof.

Thou crownest the year with thy goodness: and thy paths drop fatness.

They drop upon the pastures of the wilderness: and the little hills rejoice on every side.

Th pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.

## PSALM LXVI

Make a joyful noise unto God, all ye lands:

Sing forth the honour of his name: make his praise glorious.

Say unto God, How terrible art thou in thy works! through the greatness of thy power shall thine enemies submit themselves unto thee.

## EDITOR

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

## ASSOCIATE EDITOR

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

\$3.00 PER YEAR

TO ELDERS \$2.00 PER YEAR

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

# ZION'S LANDMARK

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## *Devoted To The Cause of Jesus Christ*

### A BIBLE STORY

Now, Dear Reader, go along with me,  
Away back to eternity;  
Go back beyond the days of youth,  
Where everything was then the truth.

Beyond the sorrows and the fears,  
Beyond the suffering and the tears,  
Beyond the anguish and all gloom;  
Beyond the shadow of the tomb.

Go back until within the past  
You fail to find a place at last,  
Where the beginning you can see  
At one end of eternity.

Go back until there is no trace  
Of anything but God and space.  
God all around, above, and below,  
Unlimited in power and in love,

Before there was a moon or sun,  
Before old time itself begun;  
Before there was a now or then,  
Before there was a where or when.

Away back there remote from sight,  
Where everything that was, was right;  
Away back there where there was no sin,  
Is where my story now begins.

Before God brought the world about,  
I wonder if He had no doubt  
Whether since He had found the spot  
He'd better make a world or not.

Truth looked down through coming years,  
Said that he was filled with fears,  
And said he knew not what to do  
Incase man should prove untrue.

Then Justice rises to her feet,  
And said, "To every one I meet  
I'll deal out justice as I should  
Alike to both, bad and good."

Then came mercy mild and meek,  
Ask if she a word might speak,  
In gentle tones and accent mild  
She pleaded as would a little child.

She said, "If man should go astray,  
I'll point to him another way;  
And by the mercy that I give  
Poor fallen man again may live.

And his companion I will be,  
Both on the land and on the sea;  
And should he fail to go aright,  
I'll be near by, both day and night.

I'll be with him when young or old,  
I'll be with him among the gold;  
I'll be with him when he is poor,  
When death is knocking at the door.

The Lord adopted mercy's plan,  
And made the world, also the man;  
This is the way the thing was done,  
Without a ray of light or sun.

Away out there alone, above,  
Without a thing to make it of;  
The world was made without a flaw,  
Without a hammer or a saw.

Without a bit of wood or stone,  
Without a bit of flesh or bone;  
Without a board or nail or screw  
Or anything to nail it to.

It stood out there in space,  
Without a blade of grass or trace  
Of life, or living thing, or light,  
A bare old world in darkest night.

God made the sun to give us light,  
The moon to shine for us at night;  
He then worked at things like these,  
He made the fish to swim the seas,

He made the little birds to sing,  
Summer, autumn, winter, spring;  
The mighty oak and the little fern,  
And beads of coal for us to burn.

Written by Elder B. B. Walston  
Kinwood, Texas

### A PILGRIM

I am just a weary pilgrim,  
With a weary, heavy load,  
But Jesus comes to my rescue,  
As I travel this rough, rocky road.

Trials, tribulations and disappointments  
Are good for us, we know,  
"We shall suffer for My sake," He says,  
While traveling here below.

"All things work together for good,  
To them that love the Lord,"  
And what a Blessed Promise  
Is found in His Word.

He says, "Come unto me ye weary,  
And I will give you rest,"  
And when we call upon Him,  
He speaks peace to our troubled breast.

Oh! may we eat the manna  
That comes down from on high,  
And drink our fill from the fountain,  
We are assured will ne'er run dry.

Sometimes it seems our faith is gone,  
His voice we do not hear  
But He is there, our faith to renew,  
We are taught, when He does appear.

Of this truth we are assured,  
By Him who cannot lie;  
God sent His Son into the world  
To redeem His precious bride.

When in death we do expire,  
And meet our Saviour there,  
Oh may, in praise, our voices blend  
To Him who our sins did bear!

A sister, in hope, when blessed to  
pray, please remember me.

Sunie Whitley,  
807 East 17th, St.  
Charlotte 5, N. C.

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**POETRY**

Dear Brother Adams:

Time is passing swiftly by and I realize that with each passing day, I am one day nearer my eternal home, and as I look back over my past life, which has been filled with trouble and afflictions. I feel that I can gladly say with the poet, "Come welcome death, I will gladly go with you. Since I am now past seventy - six and all the members of my family are gone to their reward, I feel that I have not a friend in the world, because the world has lost its charm for me, and I no longer enjoy the things of this world as I once did. It seems those who were once my friends have turned their backs on me. While I am writing these lines it has occurred to my mind that it is I who has turned way from them. If true, and I believe it is, I have no hard feelings toward them. They can not believe as I do unless it pleases God to open their eyes; if we could change the leopard's spot, he would still be a leopard.

Brother Adams, since I am alone most of the time and am not able to work, I have been writing poems to pass away a few lonely hours and have sent several to the music companies. They were all ac-

cepted and called very good, but they would not record them without money, and I could not pay them, so I decided to send them to you, and if you think them worthy of space you may have them printed in the Landmark. Perhaps some lonely soul would enjoy reading them as much as I enjoyed writing them. Since words would come into my mind faster than I could write them, I feel that I did not do wrong by writing them. Maybe they will be as bread cast upon the water at last, and if anyone should receive a crumb that fell from the Master's Table, let them give God the honor, not me, for of ourselves we can do nothing.

Brother Adams, I realize that my subscription to the dear old Landmark has expired, and I am so sorry indeed that I can not renew it now but I hope to renew my subscription as soon as I possibly can. I do hope I will never miss a single copy the few more remaining days I have left to read it. I have been reading it sixty - five years, and it is still sweet to my soul. It is my hungry soul's desire since I cannot go to church.

Please remember me in your prayers when at the throne of God's Holy place, who is able to speak to those of us who are cast down, and may I never cast a stone at one of God's humble poor. Even though my eyes are dim, I can see the image of Christ in their faces, even if they are not in the church, for by their fruit ye shall know them, and their speech betrayeth them. I enjoy your writings so much. May God bless you and uphold you and enable you to

continue to declare His Name to the hungry and poor children that love the doctrine of salvation by grace. There is no other food that satisfies their hunger. There is no other one that can hear our cries nor heal the broken heart. I believe troubles which cause broken hearts are sent on His people to cause them to realize that He is God and there is no other. When all other comforts fail He will Heal.

Your unworthy sister saved by grace if saved at all,

Lucy Collins,  
Cameron, N. C.

Beyond the sunset of radiant glow,  
There is a mansion in Heaven I know.  
It needs no sunlight to brighten day,  
For Jesus is Himself the Way.

Beyond the sunset there are no tears,  
Where Jesus loves us and answers prayers,  
He knows our sorrows. He hears our cry,  
And He will answer "Yes", bye and bye.

Beyond the sunset Jesus is there,  
To bear our burden and banish fear,  
And when it pleases Him On High,  
He will our every need supply.

Beyond the sunset, O glorious thought,  
To meet our loved ones whom Jesus bought,  
With precious blood He shed so free,  
On the blood stained cross of Calvary.

Beyond the sunset, O Dear Lord!  
May I receive Thy Blest reward,  
To realize my sins forgiven,  
Beyond the sunset, Sweet Home In Heaven.

Lucy Collins  
Cameron, N. C.

The sweetest story ever told,  
Created in Heaven, Home of the soul,  
In precious memory God has given,  
Of Jesus, Mother, Home and Heaven.

My Mother numbered with the dead,  
Her soul in Heaven, her Spirit fled,  
To God who gave her helping hand,  
He knew my Mother would understand.

Such precious memories given me,  
In dreams her smiling face to see,  
Guiding me through life's sinking sand,  
Onward, Jesus hold her hand.

The sweetest story still untold,  
Of Mother when she is growing old,  
Remember her, there is no other,  
With a heart that loves you like your Mother.

A Jewel on earth more precious in Heaven,  
Singing with Angels as she sang to me here,

Of Jesus, the Saviour, where all is forgiven,  
My Darling, my Mother, at Home in Heaven.

Lucy Collins  
Cameron, N. C.

There is a Way and a Highway,  
In the Bible we are told,  
Of the Great Highway to Heaven  
As the pages we unfold.

There is no detour to Heaven,  
No disconnection found,  
For Jesus is the Highway,  
For all God's Heaven Bound.

There is no signal needed,  
His glory lights the tomb,  
Where the saints of God are waiting,  
To travel the Highway Home.

"Let not your heart be troubled,"  
All you who love His Word,  
Will find the way to Heaven,  
On the Highway of the Lord.

The wicked take their pleasure,  
Upon the highway here,  
In the hours of their leisure,  
God's wrath they do not fear.

Will there be room for me, Dear Lord,  
Inside the Golden Gate?  
There the Great Highway is ended,  
There our Friends and Jesus wait.

Lucy Collins  
Cameron, N. C.

How precious are the Glorious thoughts,  
When we think on His dear Name,  
Who gave His life on Calvary's cross,  
Who suffered death and shame.

Today the Blessed Saviour reigns  
Upon His Father's Throne,  
To guide His children here below,  
Till God has called them Home.

I love His Glorious Name,  
It's music to my ear,  
In Darkest hours of midnight,  
When none but God can hear.

I long His Smiling Face to see,  
My life I'll gladly give,  
When I can hear Him sweetly say,  
Come unto me and live.

I love Thy people here below,  
I love their walks and ways,  
I love to join in sweet accord,  
In everlasting praise.

Where they surround Thy throne,  
And sing redeeming love,  
Will there be room for me, O Lord,  
In that Sweet Home Above?

Lucy Collins  
Cameron, N. C.

**"OCCUPY TILL I COME."**

**Luke 19:13.**

Lazarus had to occupy; and each one has to occupy in the manner and with the gifts which that one has been given. The table had to be set, and it was given Martha to set it, and there was not one other who could do one thing to remove the duty from Martha, or help her in performing that which she was predestinated to perform! Martha had to learn this very lesson, and she had to occupy during this experience and trial. She had to go back to her work that she had turned from for a moment to make her complaint. Martha was willing to do this work, I do not think that she wanted to sit at Jesus' feet and cause Mary to go to do all of the serving, but she so felt the need of the work being done, that she felt that everyone should be doing that work. She was made careful concerning that work; she was troubled about and over it, and made to feel the great need for it to be done. This was impressed upon her that she could not sit down and refuse, it was so impressed upon her that it burned as a fire within her; she had to do that which the Lord bid her to do; indeed the Lord spoke it into her heart, and the word of the Lord is done! There is no failing in the sight of the Lord, nor is His will

in any wise hindered. Martha had to be obedient, faithful to that which had been commanded of her. Martha had to occupy her own place, obediently, submissively and patiently; she was forced by the very burning within her, to do just that. On the other hand, Mary had to sit at the feet of Jesus; Mary had to hear the word of her Master; she had an occupying of her own to do, and she had to do it; there was no failure in her occupying, any more than in Martha's. Lazarus also had his place to occupy, his work to perform, his obeying to do. He had to see himself dead and buried and the great stone rolled upon his grave to seal him in, as it were. He had also to be made to see the very omnipotence of the power of God in His words "Come forth." There was a place and a work for him to occupy in also. You and I and every one of the little children of Grace, if indeed we are such, must occupy, and must occupy our own places as given us by the grace of an all wise Savior. I am not afraid of the word "Work," yet, I am afraid of my own stammering tongue and its ability to explain and make clear the Word of Truth to those who might misunderstand. Still if it be the will of God for that to be spoken of, He will enable that tongue commanded to speak it, to speak it just as clearly as need be. It is all as "must needs be!"

Occupy till I come — there is a sweet there that I cannot reach at all. There is something in the expression that stirs my inner soul—yet I know not what it is. Someday the Lord may bring it to me, or He may take it away, and cause

me to think of it no more. It is a command; it is sure thing; it is a fixed thing, as well as an admonition to us. It is another case of "failure must needs be, but woe unto him by whom that failure comes." It strikes me similar to the words in Psalm 105:15. "Touch not mine anointed, and do my prophets no harm!" There is a wall about His; His very omnipotence, sovereignty walls His little ones in; The Lord and Savior comes between the wrath and fire of the Holy Law of God and the hell-deserving sinner, condemned, and takes that consuming fire upon Himself, and overshadows the condemned sinner, so that the poor sinner is made to sit down with delight in the shadow of His wing; eat the fruits of His garden and feast upon the sweetness of their taste. Also there is a prayer, Lord do enable me to occupy acceptably! In Proverbs, I think, we read something like this: "Thou hast commanded that we walk in thy precepts." Oh that I could keep thy laws, walk in thy ways! Lord keep us!

A. D. Alston, 1950

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### A SPECIAL DREAM

Dear Readers of Zion's Landmark:

I am submitting a letter received from Sister Maxine Atkinson, R.F.D. 3, Selma, N. C. To me it is instructive and edifying. I enjoyed it and hope you do.

Pauline W. Adams

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Dear Sister Adams:

Since receiving your letter not long ago, I have had a dream that I want to tell you. I have not told

it to anyone except Patsy (the girl that helps me) but you are on my mind this morning and I feel that I want to tell it to you. It will really sound very simple to you, I suspect, or to anyone else, but it has a special meaning to me.

I dreamed that I was at an outdoor gathering - just a small crowd - and none, so far as I knew, believed our doctrine. There was a man who was asking questions of the people standing around, and he seemed to feel that the answers to his questions would prove that his way of thinking was right. However, after each question, I was the only one who gave an answer — none of his group and those who agreed with his way of thinking seemed to want to speak up. So I answered them with what I felt to be the truth. Finally, he said, "I have one more question but I know no one can answer it as there seems to be no answer, but I will ask it anyway." He asked, "Why is it that some people— just one now and then — are willing to be baptized in a stream of very shallow water instead of demanding deep, black water?" As he asked the question, a stream of water appeared by us which looked much like any other stream except there was a division in the water almost as if there were two separate streams. The bed or main part of the stream was very deep and black water while there was a stream running beside the deep, black water, which joined the black water - that was as clear as crystal with sand and pebbles on the bottom as clear as could be. This clear water was only about a foot

or less deep. Almost before he had finished asking the question, I was standing up and waving my hand in a very anxious manner to answer the question but he seemed less interested than before as he seemed to feel that there was no answer to it. If he saw the water running by us, he showed no sign of it. I began to answer his question but first I realized that all the other questions I had answered had been answers that I felt to be the truth — some of them I had heard a minister give the opinion I had expressed and it had fitted my experience and I knew it was the truth but the answer to this one was opened up to me then and there. I knew it to be the truth in a different way from what I had known about the answers to the other questions. I knew it was the truth in my convictions but I had never heard anyone express it just the way it had been presented to me. I realized that it had come from a higher power than man — directly to me and I was so anxious to tell him that someone did know the answer. I began my answer with this question: "Has any of you ever felt so humble, so weak and so little that if your statue were as small as you felt to be, you could be baptized in very shallow water and not feel worthy of even that?" I realized that I was not even trying to find an answer to his question but looking for a witness to what I felt and had been shown.

Sister Adams, I knew that it was not the deep and black water that washed away or hid our sins but that it was what has been done for

us that makes us fit for baptism and able to answer a question or tell an experience. I saw that these people were willing to accept the answers that I believed but when it came to a revelation of God, they could not witness with me. I felt so anxious to have them believe my answers to the other questions but it did not seem to matter whether or not they believed this so far as I was concerned, for I felt that this revelation was for me and was accompanied with the Spirit of my God. I was so happy because I knew what the answer was and the purpose of it, and I only wanted to know if there were one or more present who had been made to feel as I did.

I wish I could tell you the many things that have come to my mind concerning this dream and its importance but the outstanding point has been that the clear shallow water was sufficient in depth if we had been made fit—if we were spiritually speaking, as little children, for "Of such is the kingdom of heaven." Matt. 19:14. After all it is what God has done for us that constitutes the essential baptism—not the natural water, except for an "answer of a good conscience toward God."

I knew this was true before I dreamed it but I hope I feel thankful for it having been presented to me in such a sweet convincing manner.

I do hope both of you are well.  
My love to you both.

With sisterly love,  
Maxine C. Atkinson

**IT SEEMED LIKE  
HEAVEN BELOW**

Dear Brother Adams:

I feel so poor, little and unworthy, vile and sinful this morning, I am mourning and groaning. I feel like I sank to the bottom in darkness yesterday. This is my experience much of my time. When I am lifted up, what a bright and happy time there is with me! Our communion meeting was at Spoon Creek the second Sunday in August. I felt like I could say of a truth that my God lifted me up above the troubles and tribulations of this earth and everything pertaining to it. My mind and thoughts were carried away from sin and sorrow and placed on heaven and divine things. What a glorious day it was to me. I felt to say, "The Lord is my Sheppard, I shall not want," as did David of old.

On Tuesday night of last week I was suffering so badly, I could not sleep; all I could then say was Lord, have mercy on me, a poor, sinful creature, when suddenly I saw in my mind's eye, Brother Sam Gilbert a long way off, stripped of all his earthy garments and clothed in a robe of righteousness as white as snow. He had a pair of wings ad flew to me and preached as comforting and as precious a sermon as I have ever heard in the pulpit. I hope I can say I was enabled by the mercy and grace of God to forget my sufferings for a few minutes and rejoice in Christ, my Saviour.

It seemed like heaven below,  
My Redeemer to know.

I thought I would tell Brother

Sam what I saw, the following Sunday but before I had an opportunity to tell him, he preached that same sermon I heard him preach that Tuesday night. That was a day long to be remembered with me. I a poor, humble beggar being privileged to have such a wonderful experience as I did. Certainly I felt that the Lord had thus favored me, it was surely His own handiwork, it could not have been any other. I was enabled to feast on the crumbs that fell from the Master's table, and drink from the cup of joy.

I recently had a dream, that has caused me to wonder what it means or if it has any particular significance. I dreamed I was near a stream of water. There were big, black fish and some very small fish in the stream of water. These little fish were very beautiful. Suddenly a great many little fish began coming out from among the large fish. Then I heard a voice say, "I will bring all my sheep out from among the wolves." The way the little fish were coming, the water became as white as snow. When they had all come out from among the big fish, some large object burst and the fish were all covered with black smoke. It seems to me this must have some meaning, but I have no idea what it is. If anyone can interpret it, I would like to have the interpretation.

A poor, humble sister in hope  
of a home in Glory,

Gladys Wray  
Patrick Springs, Virginia

**"MY CUP RUNNETH OVER"**

Elders Adams and Nash,  
Dear Brother Adams and Brother Nash:

I do believe the February first issue of Zion's Landmark furnished me with some, if not the best reading matter, I have ever been blessed to read. I was fed to the full - "My cup runneth over."

Dear Brethren, the Landmark I do not think can be improved upon unless there could be more of it. It is "crammed" full of good sound doctrine, (if I know sound doctrine) good nourishing food from our Master's table for His hungry and thirsty meek, and lowly lambs of God; and I am thankful too that it does not publish "outside" troubles, but furnishes us poor old souls who are seldom able to go to our meetings, and others not able to go at all, with good tidings, comfort, consolation and feats of fat things. I feel that such papers are for the purpose of comforting and consoling, for food and edification; and not for "broadcasting" trouble and confusion. I feel that we all see and hear too much of such, as it is, without having it stare us in the face from the columns of our papers.

I have only received Zion's Landmark for the past three or four years, and I have been a close observer of its principles and doctrine (from the first issue until the last issue) your editorials, the articles and the contributors of these articles, as well as the indigent list. I am glad, and I hope thankful to our Heavenly Father that He has seen fit in His infinite wisdom to have and keep such men at the

helm, as Editors, who do not fail or refuse to declare the whole counsel of God-the absolute sovereignty of an all wise God - and I hope this beloved old paper, Zion's Landmark, will continue setting forth the doctrine in boldness, (NOT FEAR) as founded upon the absolute predestination and foreknowledge of God in ALL THINGS and a crucified Lord, His great love, mercy and grace for poor sinners.

If not deceived, I believe in an absolute God in every respect; that he saw from the beginning to the very end of all things, and that they (the All things) must come to pass just as He saw them. God speaking through the mouth of the Prophet Isaiah declares, "Remember the former things of Old: for I am God, and there is none else, I am God and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand and I will do all my pleasure, calling a ravenous bird from the east, the man that executeth my counsel from a far country; yea, I have spoken it, I will also bring it to pass: I have purposed it, I will also do it." 46:9, 10, 11. And further on, He 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 to pass and shall come let them shew unto them. Yea, before the day was, I am He and there is none that can deliver out of my hand. I will work, and who shall let it? and in Colossians 1:16,17, we read, "For by

Him were all things created that are in Heaven and that are in earth, visible and invisible whether they be thrones or dominions or principalities, or powers, all things were created by Him. And He is before all things and by Him all things consist." Also "The Lord hath made all things for Himself, yea, even the wicked for the day of evil." Prov. 16:4.

Brother Adams, I believe that when we contend for a limited tenet or doctrine, we believe in a God who is limited in His Eternal power, purpose and foreknowledge. All things are according to His eternal purpose and foreknowledge. Everything is of Him, by Him and for Him. Our being is of Him; our worthiness is of Him and our salvation is of Him and Him alone. We are His in creation and His in eternity-no ending! We are here for a particular purpose best known unto Himself and all are protected, shielded, and upheld by the world of His power and disposed of as seemeth good in His sight.

I reckon I am, if anything, an "Old Absoluter," and "Old Hardshell," and a "Can't Help It." In Romans, 7th. chapter, our beloved Brother Paul seems to have been the same.

Dear Brothren, I am enclosing a money order for a years subscription to Zion's Landmark for Sister Calvert of Warren, Arkansas. I sent her several Landmarks before Christmas, and she is in love with it, and of what it advocates, the Word-Truth. This Sister visited me last Sunday, she is a most gracious and sweet Sister, Address RFD 1, Box 377, Warren, Arkansas.

Now, I will close. I know this is as imperfect as I, but it is just another of the things I just could not help doing. I only meant to send the subscription. I gave Sister Calvert more of the Landmarks and ask her to give them out to others, (after she had read them).

May our Heavenly Father bless and keep you both-yours, and all His people forever in His tender care and everlasting love and may the beloved paper prosper ever adhering to the truth as once delivered to the saints.

Love to all,

A little sister, I hope,  
Harr ett Little Gray  
309 Hagerman St.  
Houston 11, Texas

---

**IN MEMORY OF  
SISTER ELLA BENNETT**

I will try to write the obituary of our dear and beloved Sister Ella Bennett. Sister Bennett was born December 2, 1863 in Guilford county. She passed away October 13, 1958 at the age of ninety-five after a long illness.

She was united in marriage to James Madison Bennett October 21, 1886. To his union were born seven children, only three survive.

Sister Bennett united with the Church at Sardis May, 1907. She was a true and faithful member as long as she lived. She was firm and true in her belief and decision, ever wanting the right thing done. The Church has lost a true and faithful member.

We, the members and Pastor at Sardis Church, join in saying we miss our dear Sister Bennett, but we feel she is in a world where there is no more sorrow, pain or sickness, basking in the sunshine of God's wondrous love.

Sister Bennett had a beautiful hope, she loved to talk of the Church. May we humbly bow in submission to God's will and pray Him to give strength and submission to her precious family is our prayer.

It may be it resolved, that a copy of this obituary be placed on the Church record and a copy be given to her family and a copy to Zion's Landmark for publication.

Written by one who loved  
her, Anna Wilson Goolsby

# Zion's Landmark

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

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**Editor**

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

**Associate Editor**

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431 Hardendorf Ave., N. E.  
ATLANTA, GA.

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Vol. XCII

No. 24

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Entered at the postoffice at Wilson  
as second class matter.

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WILSON, N. C.

Nov. 1, 1959

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**ELECTION AND  
PREDESTINATION**

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

Dear Sir:

I have been reading Zion's Landmark. A bundle of them were given to me by a friend, and I rejoice in their deep Spiritual content.

My Grandmother was an Old School Baptist. I belong to a Missionary Baptist Church and I believe with them that God's Truth and love as manifested in and through Jesus Christ is for all men. I do not believe the Lord plays favorite for favorite's sake. Whosoever will, may come; those who are lost will be lost through their own obduracy. There's time for everything under the sun, so there is a time to be saved. That is why some will be saved and some lost.

I would like to hear from you if you care to write to me.

Yours in Christ, my Lord and yours,  
Mrs. Lillian Pearl Liter  
R. F. D. 1  
Bedford Ky.

I received the above letter a few weeks ago. As my readers will observe, Mrs. Liter's conviction on the way of salvation is obvious. However, I believe she is honest and conscientious in her belief. For this reason I feel that she will welcome my comments with reference to her statements, through the pages of Zion's Landmark. She, having read several copies of the Landmark, and "Rejoiced in their deep, Spiritual contents" lends evidence that God has begun a good work in her, and if He has she has an assurance that it will continue, for Paul said, " — Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ. Phil. 1:6.

Since Mrs. Liter says she would like to hear from me, I assume that she is interested to know why we believe the doctrine of election and predestination. Therefore, it is my humble desire to set forth this doctrine that we so sincerely believe is supported, declared and sustained by the scriptures with no intent of seeking any preeminence over any person or persons whose opinion may differ from mine, or from imposing my convictions on such persons. I have high regard for those who are conscientious in their beliefs, even though our opinions differ.

We are taught that the holy scriptures were given by Divine Inspiration. They were revealed to man

and spoken by holy men of God, as they were moved by the Holy Ghost. 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 the Apostle said, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." Rom. 15:4.

Since it pleased God to reveal His Holy Word to Holy men it was written for our learning, and we learn from the Holy Word of God that He did make choice of a people who were redeemed from the curse of the law. They fell in the ruin of Adam by reason of Adam's transgression, (which was the first entrance of sin into the world.) Paul said, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12.

This chosen people of God were THE FOUNDATION OF THE WORLD, the proof of which is recorded in Eph. 1:3,4,5,6, "Blessed be God and the 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 ADOP-

TION OF CHILDREN BY JESUS CHRIST TO HIMSELF, ACCORDING TO THE GOOD PLEASURE OF HIS WILL, TO THE PRAISE OF THE GLORY OF HIS GRACE, WHEREIN HE HATH MADE US ACCEPTED IN THE BELOVED."

This grace of God has treasured up in Christ Jesus before the world began and is meeted out to His people here in time. This grace is not given for any good works which they do or can do, but according to His own purpose and grace which was given to them in Christ before the world began. See 2nd Tim. 1:9.

This chosen people of God did not choose Jesus Christ as their Savior. This was completed in the mind and purpose of God before the world began or "before the foundation of the world," as before stated, and Christ said, "Ye have not chosen me but I have chosen you." See Jno. 15:16. Joshua said to those who were serving false gods, "And if it seem EVIL UNTO YOU TO SERVE THE LORD, CHOOSE YE THIS DAY WHOM YE WILL SERVE: WHETHER THE gods which your fathers serve that were on the other side of the flood, or the gods of the Ammorites, in whose land ye now dwell: but as for me and my house, we will serve the Lord." Joshua 24:15. They were not to choose between the living God and the false gods, but were told to take their choice between the false gods, either those whom their fathers served on the other side of the flood or the gods of the Ammorites in whose land they were then dwelling. They were all false gods.

The Apostle Peter in writing to the saints of God, said: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvellous light." 1st Peter 2:9.

The LOVE OF GOD IS MADE MANIFEST BY JESUS CHRIST TO ALL THAT THE FATHER GAVE HIM. He knows all of them and all of them are drawn to Him by His lovingkindness. 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. FOR I CAME DOWN FROM HEAVEN, NOT TO DO MINE OWN WILL, BUT THE WILL OF HIM THAT SENT ME. AND THIS IS THE FATHER'S WILL THAT HATH SENT ME, THAT OF ALL WHICH HE HATH GIVEN ME I SHOULD LOSE NOTHING, BUT SHOULD RAISE IT UP AGAIN AT THE LAST DAY." Jno. 6:37, 38, 39. Paul said, NEVERTHELESS, STANDETH SURE, HAVING THIS SEAL, THE LORD KNOWETH THEM THAT ARE HIS." 2nd. Tim 2:19.

All people are God's people by creation, but they are not all His by regeneration, for they were not chosen in Him before the foundation of the world and none can come to Christ except those the Father gave Him as just quoted above. Those who are regenerated are born of the Spirit of God. They are born through the righteousness of faith. They are the seed of Christ. Paul said, "Now to Abraham and to his seed were the

promises made. HE SAITH NOT, AND TO SEEDS, AS OF MANY; THY SEED, WHICH IS CHRIST. Gal. 3:16. "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.

Paul said, "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 not 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. He was the son of Abraham and was born out of due season. His Mother, Sarah, was ninety years old when he was born. His father was a hundred years old. Ishmael was also the son of Abraham, but he was not an heir of promise; and his mother, Hagar, was a bond woman. Those who are heirs of promise - they were chosen before the foundation of the world and they were given to Christ. (Again, "All that My Father giveth me shall come to me." Paul said to the Galtian Brethren, "Now we, BRETHREN, AS ISAAC WAS, ARE THE CHILDREN OF PROMISE." Gal. 4:28. Paul sets forth the discriminating choice of God, between those who are only born of the flesh and those who are born of the Spirit. Those who are born of the Spirit of God are elected to eternal salvation. Rebecca had two sons, Jacob and Esau. Jacob was elected and loved by God. Esau was hated by God. This love of God for Jacob, and hate of

Esau, was not because either of them had done any good or evil. . . Paul said, ("For the children being not yet born, neither having done any good or evil, that the purpose of God might stand, not of works, but of Him that calleth;) It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved but Esau have I hated." Rom. 9:11, 12, 13.

Jesus prayed for those that the Father gave Him. He did not pray for the world. Jesus said, "I pray for them: I pray not for the world, but for them which thou hast given me: for they are thine." John 17:9. In verse six He said, "I have manifested Thy name unto the men which Thou gavest me out of the world; Thine they were, and Thou gavest them me; and they have kept Thy word."

There is much said about believing in the Lord Jesus Christ and being saved. Believing in Jesus Christ is not a work performed by the creature. It is the work of God. There were those to whom Jesus had been speaking who said unto Him, "What shall we do that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent." John 6:28,29. The natural man has no conception of what is meant by believing on the Lord Jesus Christ until God performs this work by taking away the stony heart and putting within a new spirit and a new heart. The Lord spoke by the mouth 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 an heart of flesh." Ezek. 36:25,26.

Those who are born of the Spirit of God believe in Jesus Christ, because they have a new Spirit and a new heart, one that knows God, one that hears His voice inwardly, one that responds to His call and His teaching, and one that knows that man in nature is desperately wicked, helpless, lost and ruined except for the saving grace and mercy of God. With this new heart they believe unto righteousness. Paul said, "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10:10.

Our works of righteousness are not acceptable with God. Our works of righteousness are filthy. They are like the human being, the great sinner before God that performed them. The Prophet said, "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." Isa. 64:6.

Those who are born of the Spirit of God are a chosen generation. They are few in number as compared with the many. "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

CAUSE THE LORD LOVED YOU, 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 PHAROA, KING OF EGYPT." Det. 7:7,8.

The Kingdom of God is a gift to this little flock which the Father gave His Son. Jesus said, "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom." Luke 12:32. This chosen people of God do not have the power to come to Jesus, except as they are drawn to Him by the Father. Jesus said, "No man can come to me, except the Father which hath sent me draw him: And I will raise him up at the last day." Jno. 6:44.

T. F. Adams

**IN MEMORY OF MRS. J. J. CAPPS**

On June 3, 1959, the Lord called my dear Mother, Mrs. Arrah Batten Capps to her eternal rest after a long illness. She was the daughter of Eli and Sarah Batten. She was born January 4, 1881, making her stay on earth 78 years. She was the wife of Joseph J. Capps who died several years ago.

Mother joined Little Creek Primitive Church Saturday before the third Sunday in March, 1897. She and her Brother, Joseph Batten, were baptized the following Sunday by Elder John Gardner.

She was a loving mother, a good neighbor and was loved by many who knew her in this life. I feel that she is resting in peace for the Bible says, "By their fruits ye shall know them." I believe our daily walk portrays what we are. If our lives show the evidence of the spirit of Christ, then He dwells in our hearts.

God saw fit to take her from our midst and we bow in humble submission to His Holy Will in taking her home. I hope to be blessed to meet her, where there is no pain or affliction, but all will be peace, joy and happiness in that eternal home.

She is survived by seven children, Jesse H. Capps, Dunn, N. C., George, Jasper, and Chester Capps, Clayton, N.

C., Mrs. Foster Prince, Rt. #4, Raleigh, N. C., Mrs. Carey Stephenson, #1, Cary, N. C., Mrs. Noyd L. Johnson, #1, Garner, N. C. Seventeen grandchildren, four great grandchildren, and one brother, J. J. Batten, Smithfield, N. C.

Her funeral was conducted at Little Creek Church by her pastor, Elder T. F. Adams, Elder J. M. Mewborn and Elder H. Morgan dismissed by prayer at the grave, in Sunset Memorial Park in Smithfield beneath a beautiful floral offering. She will be greatly missed by all who loved her, yet I feel our loss is her eternal gain.

Written by her daughter,  
Mrs. Foster Prince  
R.F.D., #4, Raleigh, N. C.

**RESOLUTION OF RESPECTS**

Brother Jessie Stewart was born April 3, 1899 and passed away August 3, 1959. He lived to be sixty years and four months. We feel that he is sleeping in the Sweet Sleep of Rest in the Arms of Jesus, who loved him better than we, and called him into that Life Eternal which never dies which God has prepared for them that love Him. We, the Church at Bethsaida, believe Brother Stewart loved the doctrine of salvation by grace with all his heart, soul and mind. Brother Stewart united with Bethsaida Church August 3, 1952 and was a devoted and faithful member and was loved by all who knew him. Brother Stewart was set apart to be ordained a Deacon of Bethsaida Church in December, 1954 and was ordained the first Sunday in January, 1955 by Elders A. H. Morgan, F. H. Nordan, and B. L. Godwin. Brother Stewart was one of the pillars of the Church, rooted and grounded in the truth of his Lord and Master and was faithful until the end.

1st, the Church at Bethsaida resolves and bows in humble submission to the will of Him who doeth all things well and after the council of His own will, all for the better for His little children here and to His own glory.

2nd, we, the Church, extend to the bereaved family and especially his loving companion, who is left to mourn his departure our heart-felt sympathy, and our love goes out for them. We mourn with them. We trust the God of all grace will spread His banner of love over them and give them knowledge to understand that their loss is his Eternal Gain.

3rd, 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 Records.

Written by the order of Bethsaida Church in conference the first Saturday in September, 1959.

Committee  
Elder L. D. Reaves  
Brother P. E. Langdon  
Brother T. B. Barefoot

**OBITUARY OF  
GEORGE L. MEWBORN**

George Lemuel Mewborn, son of Elder D. A. and Penninah Dixon Mewborn, was born August 10, 1880, near Newport, Cartaret County, North Carolina, and lived the greater part of his life near Snow Hill, N. C. He was married to Eula V. Mewborn on October 4th, 1905. To this union were born ten children; namely, Dr. J. M.,; Ima, Beulah, Nina Lee, George Jr., Henry Drew, Quentin, Marvin, Ailene, and Manora.

He united with Mewborn's Church the second Sunday in August, 1922, and was ordained a deacon shortly thereafter. He believed and taught the use of sound words, and strong doctrine as taught by the New Testament writers, and often would admonish the young ministers to this end. He ever taught the necessity of forgiveness and it was his plea to the end that we should forgive one another, "Even as God for Christ sake has forgiven us." Eph. 4:32. He felt and knew his weakness, and his only hope was in a crucified and risen Lord.

He loved the Hymn, "Amazing Grace," and often requested the church to sing it during services.

As to his conviction, he was firm and outstanding. He believed in the millennium and firmly believed that Christ would live and reign with His church and saints on the earth the thousand years at the close of the present dispensation.

His wife greatly assisted him in his effort as deacon, and she met every requirement as such according to the scriptures.

The funeral service was conducted at the church among many of his brethren and friends by Elder T. F. Adams, Willow Springs, N. C. With the best of words for the occasion, he defined and pointed out the beauty of the Trinity as contrasted with the body, soul and spirit, the Holy Covenant, and a glorious resurrection. Burial followed in the church cemetery.

Submitted by J. E. Mewborn

Read and approved by the Church at Mewborn's while in conference, Saturday before the second Sunday in September, 1959.

Elder J. E. Mewborn, Moderator  
J. M. Mewborn, Clerk

**OBITUARY**

Brother Leonard Britt was born April 29, 1865 and departed this life August 6, 1959, making his stay on earth ninety-four years, three months and seven days.

Brother Britt was married to Mary Frances Gulley, March 4, 1888, who passed away October, 1927. Three daughters survive him, Mrs. Annie Sexton, Dunn, N. C., Mrs. Ila Dorman, Raleigh, N. C., Mrs. Roda Ennis, Erwin, N. C.

Brother Britt professed a hope in

Christ and united with the Primitive Baptist Church at Angier, N. C., September 2, 1923. He was a faithful member, a devoted husband and loving Father. His kind and gentle disposition endeared him to his many friends, of which Solomon said, "A man that hath friends must shew himself friendly." Prov. 18:24. The grace of God enabled him to follow the teachings of Jesus. 'And as ye would that men should do to you, do ye also to them likewise.'" Luke 6:31.

Brother Britt spent the last several years with his Daughter, Mrs. Dorman, who nursed and tenderly cared for him to the end. His body was laid to rest in the Cemetery at Lillington, N. C. beneath a beautiful mound of flowers to await the second coming of Jesus when the vile bodies of His Saints shall be changed and fashioned like unto the Glorious Body of Jesus.

Done by order of the Church of Angier.

(Sis. Ruth Dupree

Committee (Brother William Dupree  
(T. F. Adams

**CONTRIBUTION FOR INDIGENTS**

Ralph Pate, New Bern, NC	\$2.00
Elder J. C. Dunbar, Mount Airy, NC	3.00
Mrs. A. C. Sweeney, West Va.	2.00
R. H. Holland, Willow Springs, NC	2.00
Miss Barbara Carraway, Goldsboro, NC	1.00
Dr. C. B. Hall, Washington, DC	4.00
Mrs. Allie King, Raleigh, NC	2.00
O. R. Daniel, Fremont, NC	2.00
J. Boyette, Wilson NC	4.00
Ralph Horne, Beulaville, NC	4.00
W. G. Mangum, Fuquay Springs, NC	6.00
Mrs. S. A. Lassiter, Clayton, N. C.	1.00
Mrs. Mary F. Worley, Goldsboro NC	2.00
Mrs. Foster Prince, Raleigh, NC	1.00
Mrs. Ralph Ashworth, Cary, NC	10.00

**APPOINTMENTS FOR  
ELDER BEN MARTIN AND  
ELDER LAYTON WINGFIELD**

Saturday & Sunday, Dec. 12 & 13, 1959  
Lower Black Creek Church at 11: A.M.  
Monday, Dec. 14 at 11:00 A. M. Memorial Church.  
Monday, Dec. 14 at 7:00 P.M. Goldsboro Church.  
Tuesday, Dec. 15 at 7:00 P.M. Fremont Church.  
Wednesday Dec. 16 at 7:00 P.M. Sappony Church.  
Thursday, Dec. 17 at 11:00 A.M. Sandy Cross Church.  
Thursday, Dec. 17 at 7:00 P.M. Upper Black Creek Church.  
Friday, Dec. 18 at 11:00 A.M. Creeches Church.  
Saturday & Sunday, Dec. 19, & 20 at 11:00 A.M. Contentnea Church.

Elder W. G. Pate,  
J. T. Boyette











